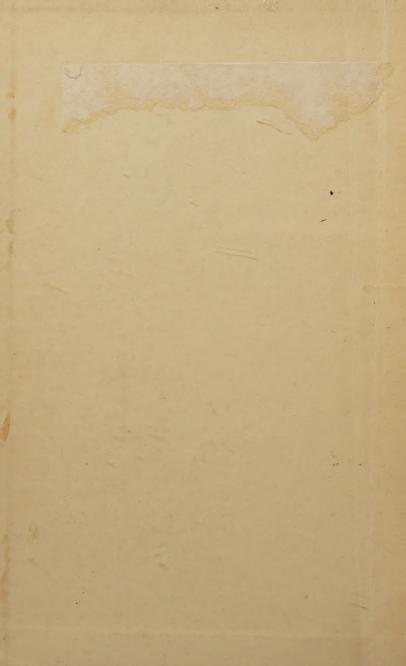
# VERGIL AND OVID REVISED





1934-1935 - 7.H.S 1934-1935 Baron



## The Lake Classical Series

# The Aeneid of Vergil

BOOKS I-VI

AND

# The Metamorphoses of Ovid

SELECTIONS

WITH INTRODUCTIONS, NOTES, AND VOCABULARY

BY

CHARLES KNAPP, PH. D., Professor of Greek and Latin, Barnard College, Columbia University

Revised Edition

SCOTT, FORESMAN AND COMPANY CHICAGO ATLANTA NEW YORK

1929

Copyright, 1900, 1923, 1925, 1928, by Scott, Foresman and Company

297.2

#### PREFACE

Under date of September 1, 1901, in the Preface to the first version of my edition of the *Aeneid*, Books I-VI, and Selections from Books VII-XII, I wrote as follows:

This book aims to supply the student of Vergil with materials out of which he may construct one consistent interpretation of the Aeneid, and from which he may gain an adequate appreciation of its purpose, its relation to the times in which it was composed, its merits and its demerits. The . . . selections from the latter half of the Aeneid . . . are confined closely to the story of the conflict between Aeneas and Turnus.

It is hoped that the selection of topics in the Introduction will commend itself to all students and teachers of Vergil. Certainly, a right understanding of all these subjects is of profound importance to the interpretation and appreciation of the poem. The Introduction is thus a vital part of the book. It should . . . be constantly employed in detail by [the student] as he works through the notes.

For convenience, I have adopted the text of W. Klouček . . . , except in three or four places where this text seemed to me impossible. I have, however, declined to follow Klouček in bracketing certain verses and in making some transpositions of verses. I have also determined the punctuation throughout for myself. . . . The marking of the vowel quantities ought to commend itself without the need of argument. A marked text puts the modern boy in the position in which an intelligent Roman boy was when he began his study of Vergil. It is perfectly possible for any teacher who uses this book to drill his pupils as thoroughly as he pleases in the rules for quantity. In one particular, at least, i.e. the marking of the vowel before a mute and a liquid, the practice of this book ought to be most helpful in bringing out facts often imperfectly understood.

In the Commentary the references to parallel passages in Latin authors have been confined to passages from the Aeneid and such parts of Cicero and Caesar as have been read by all pupils. References within the Aeneid itself are made to parts already read by the student. In the Vocabulary I have tried to indicate the fundamental meanings of words and the line along which their meanings were developed.

In writing the Commentary my fundamental reliance has been upon my own study of the poem. The first draft of the notes was written out with little direct reference to other commentaries. This done, I compared my notes with those of all the more common English and German editions. American editions I have put aside entirely while preparing my book; any resemblances between them and this book are due to use of the same authorities, ancient or modern . . . .

In the twenty-seven years that have elapsed since these words were written, I have studied the Aeneid (and other works of Vergil), over and over. I have made little use of commentaries; I have, however, read books and articles without number that bore on the interpretation of the Aeneid. My chief effort, however, was to do the thing which is the main task of an editor of any work, ancient or modern, namely, to know the work he is editing, that he may interpret his author by the best of all possible commentaries, the author's own words in kindred or contrasted passages. My studies brought a change of view concerning many passages; they pointed out the need of rephrasing some notes, sound in themselves; they suggested the addition of material to Introduction, Commentary, and Vocabulary, that would help to a better understanding of the poem.

I therefore welcomed the opportunity to revise the book.

Every line of the earlier Introduction, Commentary, and Vocabulary has been scrutinized repeatedly, with minutest care; innumerable changes and additions have been made. The work has been set up in type exactly as if the volume of 1901 were not in existence. In the revision I have, however, held steadfastly to the general plan outlined in the paragraphs quoted above from the earlier Preface. That plan still seems to me sound. Besides, it has been warmly endorsed by teachers.

In the revised edition even greater emphasis has been laid on the study of Vergil's language—but always only as a means to an end. That end is the interpretation, and, in consequence, the right appraisal of Vergil's great poem and the proper enjoyment of its excellencies and its beauties. Though the fact is forgotten far too often, it is axiomatic that literary interpretation and aesthetic appreciation of a great work of art in literature are utterly impossible for one who does not know the language in which the work is written. It is equally axiomatic that the fuller and the surer is the reader's mastery of the language of the work, the swifter, the fuller, the surer will be his appreciation of the work, the greater his enjoyment of its excellencies and its beauties.

Though the topics treated in the Introduction to the present volume are exactly the same as those discussed in its predecessor, many additions and improvements have been made. In particular, the part that deals with the Aeneid (§§ 51-96) has been greatly strengthened. More emphasis has been laid on the national—the Italian—character and on the religious character of the poem (§§ 62-70, 71-73). The discussion of the merits of the Aeneid, and of the criticism of the poem has been made more precise (§§ 74-89, 90-96). In the Commentary much—very much—has been written concerning Vergil's own interpretation of his chief characters. This statement is true especially of notes on Book IV, concerning the poet's interpretation of the conduct of Aeneas and that of Dido. Finally, the notes will prove that Aeneas was a real human being, capable of independent action, of playing to the full a man's part in war, without counting the cost, and of giving way to passionate feeling, even to savagery, as in Book II, and that what many a critic of high rank has described as the absence of all feeling in Aeneas is in reality a splendid thing, none too common at any time in the world's history, the complete mastery by a strong man of the passions to which lesser men give free rein.

In matters of detail very many changes have been made. In the Notes there are references to passages later than the passage immediately under discussion, with resultant profit both to teacher and to pupil. References to the *Iliad* and the *Odyssey* have been included; since, unhappily, few pupils know Greek, and since, still more unhappily, far too few teachers know Greek, good prose translations, in English, of the *Iliad* and the *Odyssey* have been named (page 138).

In the marking of vowel-quantities, I have, in the revision, followed the Hale-Buck *Latin Grammar*, Section 679. The conservatism of the list there given, especially in the matter of hidden quantities, is highly commendable.

The wealth of cross-references in the book, in Introduction, Commentary, and Vocabulary, constitutes one of its most valuable features. Such references make immediately available great masses of information; they help pupil and teacher to find, without waste of time, similar expressions or passages which they recall, without being able to locate the passage involved. They will also aid both pupil and teacher to develop right methods of study.

I was led to edit, in 1923, Selections from Ovid, because the College Entrance Examination Board had made certain passages from Ovid part of the prescribed readings for 1923, 1924, 1925. In 1925, when a different group of passages from Ovid was named by the College Entrance Examination Board as part of the prescribed readings for 1926, 1927, 1928, I edited those passages. The two booklets proved of service in many schools. The twelve Selections, amounting to about 1500 lines, thus edited in 1923 and 1925, have been included in the present work.

Every line of the earlier Introduction, Commentary, and Vocabulary has been thoroughly revised.

The text of Ovid adopted is Merkel's, except in two or three places where that text is, to my mind, impossible, or shows a misprint. The Introduction to the Selections from Ovid calls attention, again, to two main characteristics of Ovid as a writer—the irrepressible humor, not always seasonable, it is true, with which he treats most things, and his narrative skill. Another merit is emphasized in the notes on Selection IX, the story of Philemon and Baucis—his capacity for understanding the ways of simple folk, and his sympathy with those ways. One who recalls Ovid's passionate love of Rome finds this story a marvel, and he has no words adequate to condemn the critics who, evidently knowing Ovid not, have described him as utterly without feeling. Ovid is not the only writer who has amused the world only to be misjudged by the world.

From the Notes the pupil ought to get a conviction that the technique of poetic writing was for Ovid fundamentally what it was for Vergil; he should, at the same time, get some conception of Ovid's individuality.

It is probable that, in schools where Ovid is read, Ovid will be taken up before Vergil. Therefore, the Notes to the passages from Ovid have been made both simple and full. Certain matters of primary importance have been treated in the Notes on each Selection. The commentary to each Selection is, thus, virtually complete in itself; the Selections may, therefore, be taken up in any desired order. In the Commentary as a whole there should be the cumulative effect of repeated reviews.

Some references to passages of the *Aeneid* have been included in the Notes on Ovid. These should be useful alike to those who study the *Aeneid* first, and to those who read the Selections from Ovid in review at the close of the year.

CHARLES KNAPP

Barnard College, Columbia University, August 15, 1928

# CONTENTS

Preface	AGE 3
List of Illustrations	12
Tennyson's To Virgil	20
Introduction to Vergil	21
A. The New Empire	21
I. Events from the Death of Julius Caesar	21
II. Augustus's Policy of Reconciliation	27
<ol> <li>Augustus Emphasizes Peace and Security</li> <li>Augustus Emphasizes the Grandeur of Rome</li> <li>Augustus Revives the National Worship</li> </ol>	28 29 30
4. Augustus Encourages Literature	31
B. The Augustan Age and Vergil.	33
I. Poetry and the Empire	33
II. Styles of Poetry. Leading Poets	34
III. Vergil	36
1. Vergil's Life and Studies	36 41
(A) The Eclogues	41
(B) The Georgics	42
(C) The Aeneid	43
I. The Composition and Publication	43
II. The Story	44
III. The Purpose	48
1. The National Element	48 51
3. The Religious Element	52

B. The Augustan Age and Vergil—Continued	PAGE
IV. The Sources	F 4
V. The Aeneid As an Epic Poem	
VII. The Fame	
C. The Grammar and the Style of Vergil	
I. Inflectional Forms.	
1. Forms of Declension	$\begin{array}{c} 65 \\ 67 \end{array}$
3. Miscellaneous Forms	68
II. Syntax	69
1. The Noun	69
(A) The Genitive	69
(B) The Dative	70
(C) The Accusative	72
(D) The Ablative	75
2. The Verb	78
(A) Tenses	78
(B) The Voices	78
(C) The Imperative	79
(D) The Infinitive	79
(E) The Participle	83
III. Style	84
1. The Use of Words	84
(A) Nouns	84
(B) Adjectives and Participles	87
(C) Conjunctions	90
(D) Verbs	91
(E) Miscellaneous	92
2. The Order of Words	92
3. Miscellaneous	96

PAGE
D. The Prosody of Vergil
I. The Dactylic Hexameter 100
II. Reading Latin Verse Aloud
III. The Metrical Licenses of Vergil
IV. Miscellaneous 110
E. The Mythology of Vergil
I. Introductory
II. The Olympian Gods
III. Other Deities
IV. The Relations of the Gods with Men
F. The Manuscripts of Vergil
G. A Brief Bibliography
List of Abbreviations
The AENEID
Book I
Book II
Book III
Book IV
Book V
Book VI
Introduction to Ovid
I. Ovid's Life503
II. Ovid's Works506
1. Works Other Than the Metamorphoses506
2. The Metamorphoses507
(A) General Description
(B) Detailed Outline of the Metamorphoses508
(C) Characteristics of the <i>Metamorphoses</i>
III A Brief Ribliography

I	AGE
THE METAMORPHOSES—SELECTIONS	
I. The Escape of Deucalion and Pyrrha from the Flood (1.313-415)	517
II. The Story of Phaëthon (2. 1-328)	527
III. The Story of Cadmus (3. 1-137)	555
IV. The Story of Pyramus and Thisbe (4. 55-166)	567
V. The Rescue of Andromeda by Perseus (4. 633-764)	576
VI. The Story of Niobe (6. 165-312)	585
VII. The Quest of the Golden Fleece (7. 1-158)	596
VIII. The Story of Daedalus and Icarus (8. 183-235)	610
IX. The Story of Philemon and Baucis (8. 616-724)	614
X. The Story of Orpheus and Eurydice (10. 1-77)	624
XI. Atalanta's Last Race (10. 560-680)	630
XII. The Story of Midas (11. 85-145)	641
Vocabulary	1

## LIST OF ILLUSTRATIONS

PAGE

1.	The Young Augustus	24
2.	This is the bust of a statue now in the Vatican Museum, Rome. The Roman work is a copy of the famous statue known as the Venus of Cnidus, wrought by Praxiteles (see Illustration 6). The statue owes its name to the fact that it was set up originally in Cnidus, a town in Caria, a district of Asia Minor. The Venus here portrayed is the Venus of the Aeneid, goddess of beauty and of love (§ 316). She not only has beauty herself, but she can bestow it upon others, as upon Aeneas (i. 588-593). It is not specifically stated in iv. 141-150 that the beauty there ascribed to Aeneas was bestowed upon him by Venus, but we may infer (§ 254) that such was the case. It may be noted that the Venus represented here is of a less vigorous type, physically and spiritually, than the type represented in the Venus of Melos (Illustration 7).	46
3.	The original is in the Vatican Museum, Rome. Only the head and the bust, however, are antique. In his right hand the god holds a number of thunderbolts (in viii. 426-432 Vergil describes the Cyclops as shaping a fulmentōtō genitor quae plūrima caelō dēicit in terrās). For the launching of a thunderbolt by Jupiter see the account of Salmoneus's daring and of his punishment, vi. 585-594, especially 592-594, At pater omnipotēns dēnsa inter nūbila tēlum contorsit, praecipitemque (eum = Salmōnea) immānī turbine adēgit. Compare also Ovid's account (2.310-312) of the death of Phaëthon, slain by Jupiter, that the world might not wholly perish by fire: dextrā lībrātum fulmen ab aure mīsit in aurīgam, et saevīs compescuit ignibus ignīs. For the eagle that crowns the staff in the left hand of the god see § 313.	116

		PAGI
4.	T	12
5.	The original is in the Vatican Museum, Rome. The Illustration throws much light on such passages as iv. 215-217, and ix. 614-618 (see notes there). In the former, lärbas, mad with jealousy, as the result of the report brought to him by Fama about Dido and Aeneas (iv. 173-197), condemns Aeneas as a sēmivir, wearer of a Maeonia (i.e. Phrygian, foreign, effeminate) mitra; the turban worn by the Paris of the statue is such a mitra. The general appearance of effeminacy presented by the statue fits sēmivir. In ix. 614-618 Numanus Remulus is taunting all the Trojans, because they will not come out of their fortified camp and fight on the open plain. The Trojans, he says, are over-careful in their dress; they wear picta crocō et fulgentī mūrice vestis (614). As further proof that the Trojans are vērē Phrygiae, nōn Phryges, he declares (616) that their tūnicae manicās et habent redimīcula mitrae. The tunic worn by the Paris of the statue has sleeves to the wrists. But the mitra shows no redimīcula. The swathing of the legs of the statue is another sign of non-Roman luxury and effeminacy (xi. 777). In his right hand Paris holds the famous golden apple, ultimate source and cause of the Trojan War (§ 56).	141
6.	MERCURY  The head here given is part of the statue known as the Hermes of Praxiteles. The statue, which is a famous ancient work of art, was discovered in 1877, by German scholars who were conducting excavations at Olympia, the district in Elis, Greece,	168

The head here given is part of the statue known as the Hermes of Praxiteles. The statue, which is a famous ancient work of art, was discovered in 1877, by German scholars who were conducting excavations at Olympia, the district in Elis, Greece, where, every four years, great games were held in honor of Jupiter (see vi. 587-594, with notes, especially on mediae... urbem, 588). The original, which is now to be seen in the Museum at Olympia, was a full-length statue, which represented Mercury (Hermes) as holding the infant (Dionysus =) Bacchus on his left arm. Praxiteles, it may be noted, was born at Athens; he lived between 390 and 335 B.C.

		PAGE
7.	Venus of Melos	
8.	Laöcoön and His Sons	
9.	Minerva	

n		~	T3
P	А	Uй	P4

coeptī fīdūcia bellī Palladis auxilīs semper stetit, 162-163). A study of the statue makes one feel that the goddess could easily blaze into wrath such as is ascribed to her by Vergil in ii. 172-175.

The aegis, or marvellous breastplate of the goddess (§ 315), is clearly shown. Cf. Trītōnia . . . Pallas . . . , nimbō effulgēns et Gorgone saeva, ii. 615-616, with note on nimbō . . . saeva. The head of the Gorgon, Medusa, is at the center of the aegis. See also viii. 435-438. For the Gorgon see the description in Ovid, 4. 741-752, of the fearful power of the Gorgon's head. Ovid speaks of the anguiferum . . . caput . . . Medūsae . . . , 4.741-744. The snakes are plainly visible on the statue.

#### 

The original is known as the Mars Ludovisi, because it was formerly part of the collection in the Villa Ludovisi at Rome: it is now in the Museo delle Terme, Rome. The original group of which this statue formed a part was a Greek work of the fourth century B.C. The group represented Venus with her right hand on the left shoulder of Mars and entreating him not to enter battle (in some stories, Venus was wife of Mars). The god is yielding to her entreaties. Note the sword in his left hand, with an animal's head forming the hilt; mark the *clipeus* by his right side. At the feet of Mars is Cupid, son of Venus. See comments on Illustration 2.

#### 

The original, a Greek work of the fourth century B.C., is now in the famous Uffizi Gallery, Florence, Italy. The picture well illustrates iii. 281-282, Exercent patriās oleō lābente palaestrās nūdātī sociā. Ovid gives a somewhat different description of wrestlers, when, as he recounts the story of Niobe's discomfiture, he tells how two of her sons, engaged in wrestling, were slain by a single arrow; cf. 6. 239-244, Phaedimus...et...

Tantalus... trānsierant ad opus nitidae iuvenāle palaestrae, et iam contulerant artō luctantia nexū pectora pectoribus, cum, tentō concita nervō, sīcut erant iūnctī, trāiēcit utrumque sagitta. Contrast contulerant... pectora pectoribus with the posture of the wrestlers in the Illustration.

# 

Rome. It pictures Apollo as Musagetes, 'Leader of the Muses,' or as Citharoedus, 'The Harp-Player.' The statue was carved,

perhaps, by Scopas, a sculptor who lived in Aetolia, in Northwestern Greece, and at Athens during the latter half of the third century B.C. Apollo is here strongly feminine in feature and in figure. He is crīnītus (§ 317); his hair is crowned with laurel. He wears a long robe. With his right hand he is touching the strings of his lyre, using a pecten (see note on pectine, vi. 647). The suspended figure on the right arm of the lyre represents Marsyas, who attempted to rival Apollo in musical skill, but was defeated and flaved alive by the god.

With the Illustration may be compared the passages in the Aeneid which describe Apollo as god of music and of the dance; see iv. 145-146, xii. 393-394. Mark the epithet pulcher, applied to him directly in iii. 119. In iv. 141-150 we find an elaborate simile in which Aeneas and Apollo are compared in beauty and in vigor. The Illustration will throw light also on the description of Orpheus (vi. 645-647; note especially longā cum veste, 645).

#### 

This is a copy of a bronze statue now in the Museo Nazionale, Naples. The ancient statue was a product of a famous Greek school of sculpture of the fourth century B.C. With the Illustration compare iv. 238-241; the tālāria mentioned there are shown in the picture. The statue portrays the god as resting. The wings mentioned by Vergil in i. 300-301 are not visible in the statue; possibly by ālārum Vergil meant the tālāria. In many ancient statues or representations of Mercury the god wears a winged cap, and carries his cādūceus, or magic staff (called virga by Vergil; its marvelous powers Vergil recounts in iv. 242-245).

Ovid gives tālāria to Perseus; cf. liquidum mōtīs tālāribus āëra findit, 4. 667. In 10. 591 Ovid gives tālāria to Atalanta: see, however, the note there.

#### 

The statue here presented is in the Vatican Museum, Rome. The body is Roman, but the head is Greek. With the Illustration compare carefully the description of a Roman charioteer given in the note on haeret resupīnus, i. 476. On the statue one sees clearly the reins wound about the body, and the knife. Compare, also, v. 140-147, esp. 144-147, in which the Trojan vessels engaged in the boat race are said to have outstripped in their speedy initial onrush the first furious dash of chariots from the carceres, or starting-barriers. Vergil's references, direct or

PAGE

indirect, to the chariot races reflect the Roman interest in this sport, which had, in Roman estimation, first place among games. Ovid, too, was deeply interested in the chariot races of the Circus at Rome. From the beginning to the end of the Phaëthon story he had such races in mind. Behind the account in Ovid, 2. 314-318, of the destruction of the chariot Phaëthon had essayed to drive, lie, we may be sure. Ovid's recollections of the destruction of chariots he had witnessed.

We may compare here, too, the expression immittere habēnās, borrowed, no doubt, from the language of the races. In v. 817-818, a passage which describes Neptune driving his chariot over the waters, we have the words manibus . . . omnis effundit habēnās. Cf. Furit immissīs Vulcānus (= ignis) habēnīs, v. 662, with notes, and classī. . . immittit habēnās, vi. 1, said of Aeneas.

#### 15. A BOXER

This is a copy of a bronze statue of a pugilist: the original is now in the Museum of the Baths of Diocletian, Rome, The boxer is represented as resting after an encounter. Note the swollen ear (see note on aurīs, v. 435), the terrible caestūs (cf.  $cr\bar{u}d\bar{o}$  . . .  $caest\bar{u}$ , v. 69, with note on  $cr\bar{u}d\bar{o}$ , v. 404-408, and caestus in Vocabulary). The massive limbs of the boxer represented by the picture will illustrate such passages as v. 368-377, and v. 421-423. As one looks now at the caestūs worn by the figure represented in the statue, he can easily understand such a passage as v. 401-416, especially immanī pondere, v. 401, and sanguine cernis adhūc sparsoque infecta cerebro, 413). He can see, also, why ancient boxers Abdūxēre retrō longē capita ardua ab ictū. v. 428.

## 

The original of this Illustration is in the Lateran Museum, Rome. Some of the symbols of the sea-god are clearly shown. Note the trident (i. 145-146), the prow of a ship (the right foot of the god rests thereon), and the dolphin. The Roman poets were deeply interested in the quick, intricate movements of the dolphin. Long before Vergil's days a poet described the dolphins as repandirostrum incurvicervicum pecus Nēreī, 'Nereus's (=Neptune's) creatures with broad upturned (i.e. snub) noses, and twisted (wry) necks.' In v. 592-595 Vergil compares the maneuvers of Ascanius and his comrades in the Lūdus Trōiānus (see note on v. 602, at the end) with the gambols of dolphins

T. C.	AGE
(594-595). On the shield (§ 72) that Vulcan wrought for Aeneas (viii. 620-728) there was a maris imāgō aurea, with flūctūs cānī (viii. 671-672); in that sea argentō clārī delphīnes in orbem aequora verrēbant caudīs aestumque secābant (viii. 673-674).  Ovid, too, mentions the dolphin. Compare 2. 265-266 (part of the story of Phaëthon): nec sē super aequora curvī cōnsuētās audent delphīnes in aurās.	
17. JUPITER	486
This copy of a very famous original is called the Jupiter of Otricoli, because it was found, at the end of the eighteenth century, at Otricoli, a town in Italy, north of Rome. The original is now in the Vatican Museum, Rome. This is the finest of all the extant representations of Jupiter; it conveys admirably that impression of calm and conscious power which one derives from passages like i. 229-296, or from the epithets so frequently used of Jupiter. See §§ 312-313.	
18. Niobe and Her Youngest Daughter	594
In the Uffizi Palace, Florence, Italy, there is a group of statues, eighteen in number, known as the Niobe Group. Twelve were found in Rome, in 1583. The statues are all Roman copies of Greek originals; the latter were wrought by Scopas (or, perhaps, by Praxiteles). The Group portrays the story that is told so well by Ovid, 6. 165-312; see especially 221-266, 286-302.  The illustration represents the central figures of the Group. Niobe is trying to shelter, with her right arm and her mantle, her youngest and sole remaining daughter. Compare 6. 298-302, the climax of Ovid's fine description of Niobe's fate, a fate that teaches so well the lesson that pride goes before a fall:	
ultima restābat, quam tōtō corpore māter,	
tōtā veste tegēns, "Ūnam minimamque relinque! Dē multīs minimam poscō," clāmāvit, "et ūnam,"	
dumque rogat, prō quā rogat occidit.	
Orba resēdit	
exanimis inter nātōs nātāsque virumque	
19. Orpheus and Eurydice	

work, which has been ascribed to the school of Phidias, the greatest of Athenian sculptors (about 490-432 B.C.). In the center is Eurydice; to the left is Hermes (Mercury); to the right is Orpheus. The sculptor has chosen the most affecting moment of the story, the moment at which Orpheus, just before he and Eurydice are to reach the world of life, forgets, in his love for his wife, the friendly warning of Pluto (Ovid, 10. 50-52), and looks back. Recall Ovid's beautiful lines (10. 55-59):

Nec procul āfuerunt tellūris margine summae: hīc, nē dēficeret metuēns, avidusque videndī, flexit amāns oculōs, et prōtinus illa relāpsa est, bracchiaque intendēns prēndīque et prēndere certus, nīl nisi cēdentīs īnfēlīx arripit aurās.

#### TO VIRGIL

(A poem written by Tennyson, at the request of the people of Mantua, on the Nineteenth Centenary of Vergil's death, 1881.)

Roman Virgil, thou that singest Ilion's lofty temples robed in fire, Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre;

Landscape-lover, lord of language more than he that sang the Works and Days,

All the chosen coin of fancy flashing out from many a golden phrase;

Thou that singest wheat and woodland, tilth and vineyard, hive and horse and herd,

All the charm of all the Muses often flowering in a lonely word;

Poet of the happy Tityrus piping underneath his beechen bowers; Poet of the poet-satyr whom the laughing shepherd bound with flowers;

Chanter of the Pollio, glorying in the blissful years again to be, Summers of the snakeless meadow, unlaborious earth, and oarless sea;

Thou that seest Universal Nature moved by Universal Mind; Thou majestic in thy sadness at the doubtful doom of human kind;

Light among the vanish'd ages; star that gildest yet this phantom shore; Golden branch amid the shadows, kings and realms that pass to rise no more:

Now thy Forum roars no longer, fallen every purple Caesar's dome— Tho' thine ocean-roll of rhythm sound for ever of Imperial Rome—

Now the Rome of slaves hath perish'd, and the Rome of freemen holds her place,

I, from out the Northern Island sundered once from all the human race,

I salute thee, Mantovano, I that loved thee since my day began, Wielder of the stateliest measure ever moulded by the lips of man.

## INTRODUCTION

#### A. THE NEW EMPIRE

## I. EVENTS FROM THE DEATH OF JULIUS CAESAR

The Aeneid and the Empire.—The Aeneid stands in most 1 intimate relation to the new Rome which began with the supremacy of Octavianus, grandnephew of Julius Caesar, and to the policies by which that supremacy was distinguished. A brief review of Roman history between the death of Julius Caesar, in 44,<sup>1</sup> and the Battle of Actium, in 31, and an outline of the purposes of the administration which was ushered in by the latter event will therefore form a fitting beginning of this Introduction.

The Liberators.—The high hopes based on the death of Caesar 2 by the Liberators—so the conspirators called themselves—were frustrated by Marcus Aemilius Lepidus, Caesar's Magister Equitum, and Marcus Antonius, better known as Mark Antony, a warm friend of Caesar, and consul with Caesar in 44. The Liberators were glad to make arrangements with the Senate by which they were allowed to go free, unpunished for the murder of Caesar, and all Caesar's acts, including current and future appointments to governorships of provinces, were confirmed. It was agreed, too, that Caesar's will should be regarded as valid in all respects. Caesar's appointments included the assignment, for 43, of Macedonia to Antony, of Gallia Cisalpina to Decimus Brutus, and of Syria to Publius Cornelius Dolabella, who, after the death of Caesar, became Antony's colleague in the consulship, for 44.

<sup>&</sup>lt;sup>1</sup>Unless it is otherwise stated, B.C. is to be understood with all dates given in this book.

- Octavius.—When Caesar's will was read, it was found that he had adopted Gaïus Octavius, grandson of his younger sister, and had made him his chief heir. In March, 44, Octavius was at Apollonia, in Illyricum, on the east side of the Adriatic Sea. Caesar had sent him to this place for training in military affairs. On hearing of Caesar's death Octavius set out at once for Italy. He was then in his nineteenth year; he had been born on September 23, 63. When, on his arrival in Italy, he received a copy of Caesar's will, he boldly called himself Gāius Iūlius Caesar Octāviānus, and notified all parties in Rome that he would claim to the full his inheritance. Moving slowly through Italy, he constantly gained new adherents. On reaching Rome, he succeeded, by the liberal use of money, in winning the favor of the people. To this result he was helped by the fact that the people had always been friendly to his greatuncle, Julius Caesar.
- 4 The Situation in Rome.—Meanwhile, the Liberators (§ 2) had been forced to remain in obscurity in Rome, and, finally, to leave the city. As a result, all power had come into Antony's hands. Determined to push his advantage, he prevailed upon the people to transfer to him the province of Gallia Cisalpina, which had been assigned, by Julius Caesar, for 43, to Decimus Brutus (§ 2), and to give Macedonia to Brutus. He induced the people also to give him four legions that had been gathered by Julius Caesar in Macedonia as part of an expedition he was planning against the Parthians. Later, he persuaded the people to authorize him to transfer these legions from Macedonia to Italy, on the ground that they were needed in Italy against Decimus Brutus, who had gone to Gallia Cisalpina, claiming it as his province (§ 2), and was thus, so Antony maintained, menacing the State. Antony was empowered to

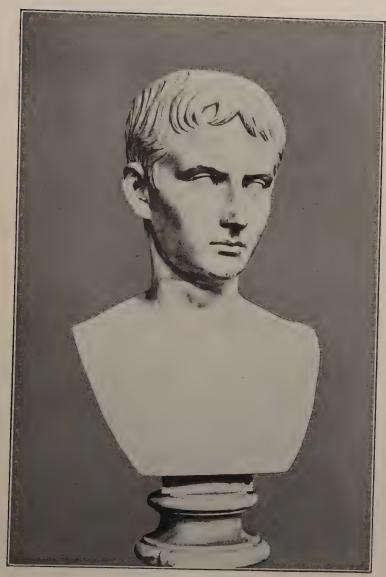
<sup>&</sup>lt;sup>1</sup>Among the Romans a person adopted took the full name of his adopter, adding thereto a second cognōmen ending in -ānus, formed out of the clan (gēns) name of his true father. When it is said that Julius Caesar adopted Octavius, it is meant that Caesar made Octavius his heir, on condition that Octavius should assume his name. After his adoption Octavius was known, generally, as Caesar. It is, however, convenient to call him Octavianus, to differentiate him from Julius Caesar.

drive out of Gallia Cisalpina any one who should lay claim, unlawfully, to its government.

In the last days of 44, then, the situation was as follows. 5 The Liberators (§ 2) had accomplished nothing except the death of Julius Caesar. They had neither the courage nor the wit to profit by that event. Decimus Brutus alone had shown any energy; he was in Gallia Cisalpina, claiming it as his province (§§ 2, 4). Octavianus and Antony had gathered large forces. Lepidus (§ 2) was moving on Spain with four legions, to oppose Sextus Pompeius, son of Pompey the Great, who had been winning in Spain much power. Antony was in Gallia Cisalpina, calling upon Decimus Brutus to surrender to him that province (§ 4). The two chief conspirators, Marcus Brutus and Gaïus Cassius Longinus, his brother-in-law, had, at the suggestion of Antony, received from the people a special commission to collect grain in Sicily and in Asia for the State; they had left Italy for the East, ostensibly to carry out their commission, but in reality to seize the Eastern provinces before Dolabella (§ 2), to whom Syria had, by the same legislation, been assigned as a province, should reach Asia.

Cicero.—The famous orator, Marcus Tullius Cicero, had 6 hailed the death of Julius Caesar as the dawn of a new era of liberty, but, when time revealed the incapacity of the Liberators and disclosed the real designs of Antony, he again despaired of the commonwealth. Presently, however, he boldly opposed Antony, and, in his so-called Philippic Orations, denounced him in the strongest terms. The second of these Orations, published after Antony had set out for Gallia Cisalpina (§ 5), made a profound impression. Popular opinion and the Senate both now turned against Antony; Decimus Brutus was declared the rightful claimant of the governorship of Gallia Cisalpina. As a further means of checking Antony, all the acts of Octavianus were, on the motion of Cicero, approved by the Senate.

- 7 The Rise of Octavianus.—By January, 43, Antony was besieging Decimus Brutus at Mutina (now Modena), in Gallia Cisalpina. The Senate sought to relieve Brutus, at first by diplomacy, later by force. In the latter efforts, the Senate was successful; the success was due, in part at least, to the help furnished by Octavianus. Antony finally withdrew across the Alps, intending to meet Lepidus (§ 5), who had been in Spain, and to enlist him against the Senate. In this plan he was successful.
- In the two battles near Mutina (§ 7), in which Antony had been defeated and forced to withdraw, both consuls of the year 43 were killed. The Senate, ignoring Octavianus completely and showing no appreciation of his help against Antony at Mutina (§ 7), now entrusted Decimus Brutus with full command in Gallia Cisalpina, and with the task of pursuing Antony. When Brutus ordered Octavianus to oppose Antony, Octavianus refused; he was unwilling to subordinate himself to Brutus. The Senate in consequence turned against him; it called Sextus Pompeius (§ 5) to command all its naval forces, and directed all officials between the Ionian Sea and the River Euphrates to obey the orders of Marcus Brutus and Cassius, 9 who were then in the East (§ 5). In self-defense, Octavianus put himself in secret communication with Antony. Finally, when an order reached him from the Senate directing him to fight Antony and Lepidus, he moved with his army to Rome, to demand for himself the consulship. Finding opposition to this demand useless, the Senate made Octavianus guardian of Rome, with power to appoint any one he chose to represent him in this capacity whenever he should be absent from the city. Octavianus was created consul also, with his cousin Quintus Pedius as his colleague. The Senate also decreed that, at the end of his consulship, he should retain command of his troops, and have precedence over all succeeding consuls.
- 10 The Second Triumvirate.—Octavianus, now supreme in Italy, at once caused the Liberators (§ 2) and Sextus Pompeius



THE YOUNG AUGUSTUS



(§§ 5, 8) to be condemned as criminals and outlaws. In September, leaving Pedius (§ 9) in charge at Rome, he went north, ostensibly to oppose Antony and Lepidus, but really to open negotiations with them. Presently, at the suggestion of Pedius, the Senate restored Antony and Lepidus to favor. In October or November, 43, Octavianus, Antony, and Lepidus, after a conference of three days, came to an understanding. They called themselves thenceforth Triumvirī Reī Pūblicae Cōnstituendae, i.e. a board of three commissioners, with equal authority, for settling the affairs of the State. They claimed for themselves official standing, decreeing that their office should be equivalent in dignities and powers to the consulship, and should continue for five years. Finally, they divided among themselves the Western provinces. This agreement is commonly known as The Second Triumvirate.

The Battles of Philippi.—Marcus Brutus and Cassius, who 11 had established their authority in Thrace and Macedonia (§§ 5, 8), now met in Asia, in order to make preparations against Octavianus and Antony, who had left Italy to attack them. The hostile forces finally, in November, 42, fought two battles, separated by an interval of three weeks, near Philippi, a town on the borders of Thrace and Macedonia. Brutus and Cassius were defeated, and committed suicide. Most of their followers went over to the Triumvirs (§ 10), but some fled to the remaining forces of the Liberators, then quartered in Asia. These forces Antony undertook to conquer, and Octavianus returned to Italy, to carry out promises made by him and by Antony to assign lands in Italy to the soldiers who had fought at Philippi.

The Passing of Lepidus.—On reaching the East, Antony 12 came under the spell of Cleopatra, Queen of Egypt, and gave himself up, largely, to pleasure. In 40, Octavianus and Antony were on the point of open rupture, but a break was avoided by the Treaty of Brundisium, in which the East, from the Adriatic to the Euphrates, was given to Antony, the West to Octavianus. Antony was to crush the Parthians (§ 4),

Octavianus to conquer Sextus Pompeius (§§ 5, 8, 10). Antony married Octavia, sister of Octavianus. Lepidus received Africa. In 38, The Second Triumvirate (§ 10) was renewed for five years.

- Octavianus, in 37, largely through the help of Marcus Vipsanius Agrippa, his school-companion and friend, who had been with him at Apollonia (§ 3). The victory had one very important result. While Lepidus and Agrippa were besieging Messana (now Messina), which was held by Plennius, one of the lieutenants of Sextus Pompeius, Lepidus began to intrigue with the Pompeians, and finally set himself up against Octavianus. His own troops, however, deserted him, and he was forced to beg for mercy. He was, of course, deprived of his share in The Second Triumvirate (§§ 10, 12). Sextus Pompeius fell into Antony's hands, in 35, and was put to death.
- of the Caesarean party, and this party, by reason of Antony's relations with Cleopatra, had come to be regarded as the champion of all that was for the best interests of Rome. Popular disgust with Antony's conduct was increased by the disastrous failure, in 36, of his expedition against the Parthians (§ 12). Meanwhile, Octavianus had won public esteem not only by establishing a firm government in Italy, but also by winning successes in defense of Roman soil, either personally or through his lieutenants, in Dalmatia, Illyria, and on the Alpine frontier.
- 15 By 33 it was plain that war between Octavianus and Antony could not long be averted. When the second term of The Second Triumvirate (§ 12) expired, the agreement was not renewed. Finally, when Titius and Plancus, officers of Antony, deserted him and revealed the fact that in his will he had bestowed upon Cleopatra and her children by him part of the treasures and the domain of Rome, popular feeling forced Octavianus into a declaration of war. With consummate skill, however, Octavianus caused this declaration to be made not against Antony, but against Cleopatra, thus putting himself into the

position of a Roman defending his country against a foreign foe, and Antony into that of a Roman supporting a foreigner against his fatherland. The opposing forces met, finally, in a naval battle, near Actium, in Greece, on September 2, 31. The result is well known. Before the victory of Octavianus was at all certain, Cleopatra fled with her ships. Antony, thinking that a panic had begun, and that the day was lost, followed her at once, leaving his forces to their fate. Antony and Cleopatra made their way to Alexandria. Soon, finding resistance to Octavianus hopeless, they committed suicide. Octavianus reduced Egypt to the form of a province, which he kept under his own direct control. He was now undisputed master of the Roman world. He did not at once return to Rome, but spent nearly two years in the East, arranging its affairs, especially those of Judea.

#### II. AUGUSTUS'S1 POLICY OF RECONCILIATION

Octavianus's Aims.—The problem now before Octavianus 16 was to make his power secure by reconciling all classes to the new order of things. He had the faculty of making and keeping friends, and of using them to further his purposes. Working, then, partly himself, partly through others, he sought to commend his sovereignty, his single-handed control of the whole Roman world (§ 15), (a) by satisfying the general craving for peace, (b) by emphasizing the grandeur of Rome and the continuity of the Roman State, a grandeur and a continuity due to divine favor, (c) by reviving the worship of the national gods, and (d) by encouraging arts and literature.

Maecenas.—His most efficient helper was Gaïus Cilnius 17 Maecenas, an Etruscan of noble lineage, born about 70. Twice Maecenas had represented Octavianus in negotiations with Antony. While Octavianus was in the East before and following the Battle of Actium (§ 15), the administration of affairs in

<sup>&</sup>lt;sup>1</sup>The name Augustus was not bestowed upon Octavianus until 27 (§ 20), but may be used here because it was his through nearly the whole of the period covered by this part of the Introduction.

Italy had been in the hands of Maecenas. He was a man of consummate ability, tactful, resourceful, a farsighted statesman. The success of Octavianus's administration, especially in the years immediately following the Battle of Actium (§ 15), was due, in some measure, at least, to him.

#### 1. Augustus Emphasizes Peace and Security

- 18 Octavianus's Clemency.—The conduct of Octavianus after his victory at Actium had greatly strengthened his hold upon popular favor. He had, indeed, put some of his opponents to death, but the number of these was insignificant compared with the multitude proscribed before in similar cases, e.g. by Marius and by Sulla. As time showed that the civil strife which had begun, a century before, with the agitations of Tiberius Gracchus was at an end, honors without stint were conferred on Octavianus; it was even decreed that, when the priests offered up prayers for the safety of the Senate and the people, they should pray also for him.
- which must have profoundly impressed the popular imagination. An old practice had decreed that the Gates of Janus should be closed in times of 'peace won by victory,' but should stand wide open in times of war. Only twice before, so tradition said, had these Gates been shut. In 29, the Senate ordered that, since Octavianus had restored peace everywhere, he should have the honor of closing the Gates for the third time. There is an allusion to this event in i. 293-296,¹ in a prophecy, uttered by Jupiter himself, concerning the destined greatness of Rome. Twice later Augustus performed this ceremony.
- 20 Octavianus's Rule of the Provinces.—The provinces especially profited by the supremacy of Octavianus. Some he governed himself, others he left to the rule of the Senate, but even in these he exercised a general supervision, being a court of

This reference and like references in this Introduction are to passages in the Aeneid.

last resort to which any provincial who thought himself wronged could appeal. The opportunities for extortion and oppression in the provinces were thus small as compared with those of former days. The dream of years was a reality; peace and its blessings were universally enjoyed. Hence we need not be surprised that when, on January 1, 27, Octavianus, or Caesar, as he was then called (§ 3, note), offered to surrender his powers and to retire to private life, the Senate implored him to retain the powers it had entrusted to him for the good of the commonwealth. By formal vote, the Senate gave him proconsular powers, and control of all the provinces in which armies were needed to protect Roman interests; with this control went, of course, command of the necessary armies. His position, thus made fully legal, was now more secure than ever. A new and crowning distinction—the title of Augustus—was conferred upon him.

# 2. Augustus Emphasizes the Grandeur of Rome

The Beautifying of Rome.—Augustus devoted much energy 21 and money to beautifying Rome by building or rebuilding numerous temples, and by erecting many public structures of great beauty and usefulness. Among the latter was a Forum, graced by semicircular colonnades and by a splendid Temple of Mars. In the colonnades he set up statues of the heroes who had made Rome the mistress of the world. The series began with Aeneas and ended with the time of Augustus himself. These statues he erected that the patriotism and the high character of the heroes they represented might form the standard by which his own acts and those of all succeeding heads of the Roman State should be judged. On the Palatine Hill a magnificent temple, with libraries for Greek and Latin books, was built in honor of Apollo, who was believed to have aided Augustus substantially at Actium (§ 15), thereby indicating that to the gods the cause of Augustus was the cause of

Rome itself (see vi. 69-70, with notes). The friends of Augustus followed his example. Thus, Agrippa (§ 13) erected numerous structures, among them the Pantheon, which still stands preeminent among the memorials of the bygone grandeur of Rome. Splendid private houses and palaces sprang up on every side. In every way the external aspects of the city became more beautiful and impressive; Augustus boasted that he had found Rome a city of brick, but left it a city of marble.

Revival of National Feeling.—One important result of this policy was a revival of national feeling and a deeper consciousness of the true greatness of Rome. Patriotic Romans dwelt with pride on the thought that never before had the Roman domain been so extensive or so well governed, never before had the city been so beautiful and so well fitted to impress the imagination of Roman or of foreigner. The very establishment of the Empire, by embodying visibly in a single person the majesty and the greatness of the State, made men realize more fully that majesty and that greatness. Pride of empire was far stronger in the poets of the Augustan Age than it had been in their predecessors.

#### 3. Augustus Revives the National Worship

- 23 The Religious Revival.—Augustus was especially desirous of bringing about a purification of morals and conduct, and a revival of religion. In seeking to revive religious enthusiasm, he restored numerous temples which had fallen into decay; others, which had been destroyed by fire, he rebuilt. He increased the number of priests, and enlarged the rewards of their offices. Certain old religious rites and practices which had fallen into disuse he restored. He sought also to effect by legislation an improvement in morality; the aim of the legislation was to restore the simpler and the better life of the olden times.
- 24 Literature and the Religious Revival.—To further this part of his policy he availed himself of the services of the literary leaders of the day, especially the poets Vergil and Horace (§ 31). In a

certain ode Horace ascribes the degeneracy of the times to the neglect of religion; he sees no hope for the State until religion shall be honored again as it had been in the days of old, and tottering temples and begrimed images of the gods shall be rebuilt or replaced. The ode stands in a series of six odes, written, perhaps, at the request of Augustus himself, in which the aims-social, political, moral, and religious-of an ideal government are reviewed, and the suggestion is made that these ends are all to be attained through the rule of Augustus. The part played by Vergil in the furtherance, through the Aeneid, of the religious revival, will be discussed below (§§ 71-73).

# 4. Augustus Encourages Literature

Literature under the Republic.—Throughout the Republic, 25 literature played but a subordinate part in Roman life; it might be a recreation for a man's leisure moments, or an addition to the solid employments of his serious hours, but it was not regarded as in itself of sufficient dignity to form the main business of a man of ability. Such a man had to seek a career in war, in statecraft, or in the law, all purely practical means of gaining substantial advantages; in fact, with agriculture, they formed the only occupations whose respectability, for all classes, even the highest, was always beyond question.

Literature under the Empire.—Under the Empire, however, 26 there was no chance of a career in the army, in politics, or at the bar. The Emperor was commander in chief of the army; hence all military successes were ascribed to him. The straightforward sincerity and the unhampered freedom of speech that are necessary to the development of the highest oratory were no longer possible, in the Senate, or in the Forum, or in the courts of law. A natural result was that higher honors were accorded to literary pursuits. Under an absolute monarchy, at least under a monarchy conducted by so wise and so politic a ruler as Augustus, such pursuits constitute a reasonably safe form

of activity; besides, they can readily be pressed into the service of the government.

The possibility that literature, especially poetry, might be 27 made of service to render more acceptable the new order of things in the State Augustus and his advisers were quick to perceive. Augustus was himself a good orator and a writer of skill, both in prose and in verse, and was thus qualified to be a liberal and discriminating patron of men of letters. At a critical period Vergil received substantial help from him (§ 43). In his patronage of men of letters, Augustus was ably seconded by Maecenas (§ 17), a man of culture, whose house was a gathering-place for the leading writers of the day. Vergil, Horace, and others were deeply indebted to him; his name nas ever since been a synonym for a generous patron and friend of letters. In those days a patron was more important than he would be at present, for then there were no copyright laws, and authors received little, if anything, from the sale of their works. Hence, one who devoted himself wholly to literary pursuits was bound to rely on some patron for support, unless he possessed an independent fortune. Another patron of letters was Marcus Valerius Messala Corvinus, a member of an illustrious patrician family. Messala was at first a supporter of Antony; later, he was an adherent of Octavianus. Chief among those who gathered about him were Tibullus (§ 34) and Ovid (§ 35).

28 The talents of all these men of letters were, in greater or less degree, at the service of the government (§§ 24, 27). They helped to reconcile the people to the new order of things, by sounding the Emperor's praises, and by contrasting the existing peace and security with the civil strife and chaos of other days. They emphasized the greatness and the splendor to which Rome had come, largely through the abilities of Augustus, and they hinted at the still more glorious future on which Rome might well count. How Vergil, through the Aeneid, played a part in these connections will be set forth below (§§ 62-70).

# B. THE AUGUSTAN AGE AND VERGIL

# I. POETRY AND THE EMPIRE

The Decline of Prose.—The very causes which gave greater 29 prominence under the Empire to literary pursuits (§§ 26-27) tended also to make poetry more prominent than prose. The Romans employed prose chiefly in connection with oratory and with the writing of history. The highest oratory was no longer possible (§ 26). Nor did the writing of contemporary history offer a safe field after Octavianus won the mastery of the whole Roman world (§ 15), and became, to all intents and purposes, an absolute monarch. Livy, an historian of the time of Augustus, refers to the danger attendant upon any attempt to write the history of contemporaneous events. On the other hand, the past history of Rome had been written so often that any one, however confident of his mastery of prose, might well hesitate to essay the task again. During the whole reign of Augustus only one writer of prose, the historian Livy, gained any great degree of fame.

Poetry Favored by Augustus.—To poetry, however, condi- 30 tions under the Empire, at least in the days of Augustus, were distinctly favorable. The poet appeals primarily to the imagination; hence he could be made most useful in furthering the one great object of Augustus, namely, to impress the imaginations of the Romans of his time, and of later days as well, with a deep sense of the superiority of the new order of things to the chaotic conditions which had prevailed during the closing century of the Republic. It was for this that Augustus had sought to beautify the city (§ 21), to revive national feeling (§ 22), to quicken the conscience of the people, and to bring about a religious revival (§ 23). In carrying out these great purposes, he enlisted the aid of the poets (§§ 24, 26-28). Convinced firmly that the new order was, in fact, vastly superior to the old, Horace and Vergil gave themselves whole-heartedly to its support (§§ 24, 28). In consequence of all these factors, though

prose writing languished in the time of Augustus, save for the brilliant work of Livy (§ 29), poetry flourished, and in fact gave to the Augustan Age its brightest distinction.

## II. STYLES OF POETRY. LEADING POETS

- Lyric Poetry: Horace.—All departments of poetry were 31 vigorously cultivated by the Augustan poets. In lyric poetry, the poetry whose main purpose is to express emotion, especially emotion personal to the writer, Quintus Horatius Flaccus (65 to 8), better known today as Horace, was without a rival. Born at Venusia, in Apulia, in Southern Italy, he was early brought to Rome by his father, that he might obtain the best education the capital of the Roman world had to offer. He then went to Athens to study. There he won the favor of Marcus Brutus (§ 5), and was tribūnus mīlitum under him at Philippi (§ 11). Soon after that disaster, he returned to Rome. His early efforts in literature won him the favor of Varius (§ 32) and of Vergil, who presented him to Maecenas (§ 17). Horace owes his fame chiefly to his Carmina, Odes, in four books, on a wide variety of subjects. He wrote also Sermones, talks, in verse, on human life and conduct, Epistulae, and a treatise called Ars Poētica, The Art of Poetry.
- 32 Epic Poetry: Vergil and Varius.—In epic poetry (§§ 74, 88) Vergil was preëminent. Conspicuous also in this field was Lucius Varius Rufus, a warm friend of Horace (§ 31) and of Vergil, and, later, one of Vergil's literary executors (§ 53). His tragedy called *Thyestes* was highly praised in ancient times, but it has not come down to us.
- distinction. He was also a soldier, an historian, an orator, and a statesman of a high order. He established the first public library at Rome, and introduced the practice whereby authors, before publishing their works, read them to a select circle of friends in order to profit by their criticisms. Pollio was also a patron of Vergil, and his lifelong friend.

The Elegy: Gallus; Tibullus; Propertius.—Another form of 34 poetry much cultivated in Vergil's day and for some time thereafter is the kind known as the elegy, or elegiac poetry. In its strict sense, the term elegy denotes a short mournful song, or a short mournful song accompanied by the flute. Later, the term was applied to a wide variety of poems, grave or gay, written in a certain meter. Finally, among the Romans the term came to signify love-songs, love-poetry. Writers of elegy, in this last sense of the term, were Cornelius Gallus, Albius Tibullus, and Sextus Propertius. Gallus, who lived from about 70 to 26, was a man of affairs as well as a poet. He served under Octavianus at Actium, and later was governor of Egypt, by appointment of Augustus. He lost the favor of Augustus, however, and committed suicide. Tibullus lived from about 54 to 18. Four books of elegies, dealing in part with the country and its joys, but mainly with love, are extant under his name, but some of the poems in them were certainly not written by him. Propertius, too, wrote elegies, love-poems, in four books. He lived from about 50 to 15.

Narrative Poetry: Ovid.—Publius Ovidius Naso was born 35 among the Paeligni, at Sulmo, in 43. His father intended him for the bar, and so gave him an excellent education, supplemented by foreign travel. Ovid, however, had no taste for public life; poetry claimed all his energies. He won fame as a poet early, at first by his love-poems, in several series. He is best known today, however, by his longest work, the Metamorphōsēs, Transformations, in fifteen books, a long array of stories (about 250 in all), especially such as involve a change or a transformation from one form of existence to another. The favorite type of transformation was that of a human being into an animal, a tree, or a star. He wrote also the Fāstī, Calendar, in six books, a calendar in verse, describing the origin and the nature of the festivals, especially the religious festivals, celebrated by the Romans on various days within the earlier half of the year. He outlived Augustus, dying in 17 A. D.

### III. VERGIL

## 1. VERGIL'S LIFE AND STUDIES

- 36 Sources of Our Knowledge of Vergil.—Vergil himself gives us few definite facts about his life. Some information concerning him is derived from casual notices in other Latin writers, especially Horace (§ 31). Horace makes clear, for instance, the depth of Vergil's devotion to his friends and his power of inspiring in his contemporaries a warm love for himself. We have also several biographies of Vergil by later Roman writers. Chief among these is that which now bears the name of Aëlius Donatus, a grammarian of the fourth Christian century, and author of a commentary on Vergil's poems.
- 37 Donatus's Biography of Vergil.—Donatus's narrative goes back, in part, at least, to authorities contemporary with Vergil himself. It is based on a work entitled Dē Virīs Illūstribus, Lives of Famous Men, by Gaïus Suetonius Tranquillus, a noted biographer of the first Christian century. Though portions of this work by Suetonius are extant, the part that dealt with Vergil has not come down to us in its original form. We know that there were authorities contemporary with Vergil himself to whom Suetonius could have appealed, had he so desired, in writing his life of the poet, and we know also that Suetonius was careful to consult contemporary records whenever they were accessible. We may feel sure, therefore, that Donatus's biography goes back through Suetonius to authorities of Vergil's own time and that it should rank high among our sources of information. Though short, it tells much of importance concerning the poet's parentage, his birth and his death, his education, and his literary career.
- 38 Vergil's Birth.—Publius Vergilius Maro (P. Vergilius Marō) was born on October 15, 70; his birthplace was in Gallia Cisalpina (Transpadana), in the township of Andes, near Mantua, north of the River Po. The names which stand out most prominently in the history of Latin literature are the names of

provincials. Horace (§ 31) was born in Apulia, in Southern Italy, Gallus (§ 34) in Gallia Narbonensis, north of the Alps, Ovid (§ 35) among the Paeligni, and Propertius (§ 34) in Umbria. Gallia Cisalpina (Transpadana) did not obtain Roman citizenship until 49; hence Vergil was not by birth a citizen of the State whose praises he sang in the Aeneid. It was his good fortune to be born in a time of peace. The repose of his home near far-off Mantua was no doubt but little disturbed by the events which led to the struggle between Pompey the Great and Julius Caesar; at any rate there were no scenes of blood in Mantua or in its neighborhood to leave their impress for evil on his sensitive spirit.

Influence of His Birthplace on Vergil.—Many passages in 39 Vergil's poems show the deep influence upon his mind of the scenes amid which his boyhood was spent, and demonstrate the affection with which he remembered, always, his boyhood home. His love of nature was fostered by the surroundings of his early years. To these he owed also the moral and religious temperament everywhere reflected in his writings; even at the end of the first Christian century the austere, virtuous life of the people of Gallia Cisalpina (Transpadana) was proverbial. See also § 40.

Vergil's Parentage.—The poet's parents were obscure and 40 humble. One story describes his father as a hired assistant of a certain Magius, a viātor (an official courier of a magistrate). By his industry he gained the favor of his employer, and won his daughter Magia Pollia in marriage. To increase his income he applied himself—so the biography by Donatus (§ 37) says—to buying up tracts of woodland and to the culture of bees. In his Georgics (§§ 45, 50) Vergil dwells at great length on bee culture; he had a remarkable mastery of the subject. In all his works Vergil shows a full knowledge of trees, and a deep and abiding love of plants and trees. In his Georgics he describes the farmer's lot as the happiest assigned by the gods to man. We see here, probably, the effects of his father's occu-

pations and of the associations amid which he was, himself, reared. Vergil never lost a certain appearance of rusticity; his detractors often taunted him with his rural origin.

- Vergil's Education.—Fortunately, Vergil's parents, though 41 humble, were keenly alive to the value of education. Vergil studied at first either at home or in Mantua, later in Cremona, an old Latin colony, about fifty miles west of Mantua (§ 38). On his fifteenth birthday he assumed the toga virīlis, or man's toga. About this time he went to Mediolanum (Milan), the capital of Gallia Cisalpina (Transpadana), to prosecute his studies, remaining until, in 53, he removed to Rome. The educational curriculum of that day comprised three stages, in which grammar (including reading, writing, composition, and the study of literature), rhetoric, and philosophy were respectively the chief subjects of study. Vergil's training in grammar was obtained in Mantua, Cremona, and Milan. At Rome he studied rhetoric, philosophy, mathematics, natural philosophy, and medicine. He attempted a lawyer's career, for which, however, he was ill-fitted, being slow of speech and without the physical vigor essential to success. See § 47.
- Vergil's Early Poems.—Tradition declares that the fourteen poems in a collection called Catalepton, Minor Poems, were written by Vergil in his youth; some of them, however, are certainly not from his hand. Ancient authorities mention four other poems as written by Vergil in his youth—the Morētum, The Salad; the Cōpa, Mine Hostess; the Culex, The Gnat; and the Cīris. Poems bearing these names are extant, but scholars are divided in opinion as to whether they were actually written by Vergil himself in his youth, or were composed then, or later, by some one who sought to imitate his style. It would seem that in his youth Vergil cherished an ambition to write an epic poem dealing with the career of Rome. If this is so, it follows that, when at last he began the Aeneid, his great epic poem, he was but realizing a youthful ideal of his life work.

Vergil's Loss of His Farm.—In 43-42, Vergil was living in his 43 native district, busy with his *Ecloques* (§ 49). The quiet of his home was, however, rudely interrupted. After their victory at Philippi (§ 11), Octavianus and Antony disbanded part of their armies and rewarded the soldiers by allotments of land, confiscating the domains of cities and districts which had opposed them. Cremona was thus treated, and, since its territory did not suffice, lands as far off as those of Mantua (§ 41) were taken also, at least in part. Among the lands forfeited was Vergil's estate. Vergil went to Rome, and, aided by Pollio (§ 33), Gallus (§ 34), and Maecenas (§ 17), obtained from Octavianus its restoration. To the loss and restoration of his farm he alludes in *Ecloques* 1 and 9.

Vergil and Maecenas.—These events either led to the formation of a friendship between Vergil and Maecenas, or gave a new impulse to a friendly relation that already existed. By 39, Vergil's position in the favor of Maecenas was so secure that he was able successfully to recommend Horace to his kind consideration (§ 31). In 38, Vergil, Horace, and others accompanied Maecenas part way on one of his missions to Antony (§ 17).

The Georgics; The Aeneid.—After completing and publishing the Ecloques (§ 43), in 37, Vergil spent seven years (36-29) on the Geōrgica, the Georgics. During this time he lived much in Campania, especially at Naples or in its neighborhood. He visited Tarentum, too, and perhaps also Greece. The last ten years of his life were devoted to the Aenēis, the Aeneid. By 25 the work had assumed definite shape; parts were read by Vergil, in 23, to Augustus and his sister Octavia. Donatus (§ 37) says that Vergil was a splendid reader, and that, when he read the fine verses of Book VI (860-886) which recite the praises of the young Marcellus, son of Octavia, whose death had occurred but a short time before, Octavia, completely overcome by her emotions, swooned, and was only with great difficulty revived.

- 46 Vergil's Death.—In 19, having worked out a draft of the whole Aeneid (§ 52), Vergil set out for Greece, intending to spend three years in polishing the poem, and then to devote his remaining days to philosophy (for his early study of philosophy see § 41). At Athens, Augustus, then returning from a visit to the East, met him and persuaded him to return to Italy. On the journey Vergil fell ill of a fever, and a few days after reaching Brundisium, in Italy, died, on September 21, 19. He was buried at Naples.
- Vergil as large-framed, with a swarthy complexion, and a certain air of rusticity (§ 40). He suffered much, too, so the same authority declares, from ill health, especially from weakness of the throat and stomach, and from headaches. Partly out of regard for his health, partly that he might have leisure for his studies, he spent most of his time away from Rome, in Campania and in Sicily (§ 45). He was a gentle, lovable soul, modest, retiring, capable of warm affection, and fitted also to win in return enduring esteem (§ 36). To his gentle temperament, his love of ease and quiet, and his bent for study is to be attributed the lack of stirring incidents in his career.

#### CHRONOLOGICAL TABLE

- 48 70 Vergil born, near Mantua, October 15 (§ 38).
  - 65 Birth of Horace, at Venusia (§ 31).
  - 63 Birth of Augustus (§ 3). Catiline's conspiracy. Cicero's consulship.
  - 60 Formation of The First Triumvirate.
  - 59 First consulship of Julius Caesar.
  - 58 Vergil goes to Cremona, to study there (§ 41).
  - 55 Vergil assumes the toga virīlis (§ 41).
  - 53 Vergil studies rhetoric and philosophy at Rome (§ 41).
  - 43 Composition of the Ecloques begun (§ 43).

42 Battles of Philippi (§ 11). Brutus and Cassius fall, Octavianus and Antony triumph.

41 Confiscations by The Second Triumvirate. Vergil evicted from his farm (§ 43).

40 Vergil's estate restored (§ 43). Vergil's friendship with Maecenas (§ 44).

39 Vergil commends Horace to Maecenas (§ 44).

38 Vergil accompanies Maecenas to Brundisium (§ 44).

37 The Ecloques published. The Georgics begun (§ 45).

31 The Battle of Actium (§ 15).

29 The Georgics published. The Aeneid begun (§ 45).

23 Death of Marcellus. Portions of the Aeneid recited (§ 45).

19 Vergil's journey to Greece. His death (§ 46).

# 2. VERGIL'S WORKS

## (A) THE ECLOGUES

Pastoral Poetry.—The term Eclogae, Eclogues (§ 43), sig- 49 nifies merely Selections; the other name often given to these poems, Būcolica, means Pastorals. The poems belong to that department of poetry which professes to picture the life and the ways of shepherds, goatherds, neatherds, and the like. In his Ecloques Vergil to some extent imitates the Idyls of Theocritus, a Greek poet of Sicily in the third century B.C., who described, in the main, actual shepherd life. Vergil, however, does not write of real shepherds, but introduces himself and his friends in the guise of shepherds, talking of the matters which concerned himself and them, not of the themes which would naturally form the conversation of real shepherds, or would naturally be set forth in the songs of shepherds. He introduces Octavianus, Pollio (§ 33), Alfenus Varus, who had helped Vergil in various ways, and Gallus (§ 34). He refers also to the loss of his farm (§ 43). In all this he was carrying to an extreme something which Theocritus had done occasionally. In a word, the pastoral form is, with Vergil, merely a picturesque setting for the poet's ideas, not a reality. The *Ecloques* have been much admired, in ancient and modern times alike, partly for the charming way in which Vergil describes country scenes, partly on account of the smoothness and the grace of their language and the music of their verse. Pastoral poetry of the Vergilian type has often been attempted, not only by Italian poets, but also by English poets—e.g. by Spenser in his *Shepheards Calendar*, by Milton in his *Lycidas*, and by Shelley in his *Adonais*, inspired by the death of Keats.

### (B) THE GEORGICS

50 Didactic Poetry.—Vergil undertook the Georgics (§ 45) at the suggestion of Maecenas (§ 17), in hope that the poem might rekindle among the upper classes the old Roman enthusiasm for agricultural pursuits. On this theme Vergil wrote not only with genuine interest, but with full knowledge, gained in part through practical experience in early life (§ 40), in part through careful study of numerous works, Greek and Latin, bearing on this subject. The poem is a sort of "Farmer's Manual in Verse." Since its aim was, at least in part, to instruct, the Georgics is called a didactic poem. Among the topics treated in the four books are the cultivation of the cereals, the growing of trees, especially the culture of the vine and the olive, the care of the domestic animals, and bee culture (§ 40).

Poetical digressions from the main theme—passages of great beauty—abound. Thus, in treating of bee culture, Vergil tells at length how a certain Aristaeus produced bees by artificial processes, a feat of whose possibility the ancients were fully convinced. The telling of this story involves the telling also of the fable of Orpheus and Eurydice.

In a superb passage, Vergil describes Italy as the fairest and the richest land in the world. He pictures the life of the country as simple and pure, and sets it in sharp contrast with the ostentatious life of the city, where ambition often leads men to wrong their fellows, or even to betray their fatherland. Here, as in many other ways, his patriotic devotion to his country stands out in clear relief.

The Georgics is Vergil's most finished production; indeed, it is the most finished poem in the Latin language.

### (C) THE AENEID

# I. THE COMPOSITION AND THE PUBLICATION OF THE AENEID

The Composition of the Aeneid.—Vergil was a slow and careful worker. He devoted seven years to the writing of the Georgics (§ 50), a poem of only 2188 verses. While he was composing the Georgics, it was his habit, so Donatus (§ 37) says, to dictate a number of lines early in the morning to an amanuensis and then to spend the rest of the day in refining them and reducing them to the smallest possible compass. He perfected, it would seem, on the average less than one line a day. After devoting ten years to the Aeneid, he intended to spend three more simply in revising it (§ 46). Another evidence of care is the fact that he was never engaged on more than one work at a time; he gave his undivided powers in turn to the Ecloques, the Georgics, and the Aeneid.

Donatus (§§ 36-37) declares that Vergil, having drafted 52 the Aeneid in prose, and having arranged the story so that it fell into twelve books, then worked out various parts of it in verse, as the fancy seized him, without regard to their order. This explains what might otherwise be a sore puzzle, that is, the presence in the Aeneid of numerous inconsistencies, even between accounts of the same events. We have no data whereby to determine the order in which the books were composed. Donatus states also that, in order that the flow of his inspiration might not be hampered, Vergil was wont to leave parts of his work unfinished, inserting temporarily the best verses at his command, however unsatisfactory. These stopgap verses he jokingly described as 'slender props designed

to bear the weight of the poem until the solid columns should arrive.' It has been thought that the numerous half-verses are examples of such stop-gaps, though as a matter of fact these half-verses, except in one instance (iii. 340), are in no way defective in syntax or in sense.

Vergil left Italy in 19 (§ 46), he begged Varius (§ 32) to destroy the Aeneid, if harm should befall its author. This request arose out of his consciousness of the incompleteness of the poem. In his last illness he called for the manuscript of the poem, intending to commit it to the flames, but his attendants, of course, gave no heed to his wish. He then bequeathed all his writings to Varius and another friend, the poet Plotius Tucca, begging them not to publish anything save what he had himself given to the world. With the endorsement of Augustus, Varius and Tucca published the Aeneid, leaving it, save for slight corrections, as it had come from Vergil's hand.

#### II. THE STORY OF THE AENEID

Troy and Aeneas.—According to the story followed in the Aeneid, there was, in the twelfth century before Christ, in Northwestern Asia Minor, close to the shore of the Hellespont, the powerful city of Troy. Its ruler was the aged king Priam. One of his fifty sons, Paris by name, while he was on a visit to Greece, made love to Helen, wife of Menelaus, King of Sparta, and carried her off to Troy (§ 56). To punish this breach of hospitality forces from various parts of the Greek world gathered at the port of Aulis, on the east coast of Boeötia. Thence they sailed to Troy, and after a siege of ten years captured and destroyed the city, and killed most of its inhabitants or carried them off into captivity. Among those who escaped was a warrior who had won distinction in the defense of Troy, Aeneas, son of the goddess Venus and the Trojan prince Anchises. With Aeneas went comrades enough to fill twenty

vessels. Long they wandered about the Aegean Sea and the Mediterranean Sea, seeking a new home. Oracles and warnings from heaven made it plain at last that in Italy was to be the abode fixed for them by the Fates, and so to that country they pressed on, in spite of all discouragements. After spending the winter of the sixth year in Western Sicily, they set sail again for Italy, which they might reasonably have hoped to reach, if all should go well, within a day or two at most.

Aeneas and Dido.—It is at this point that the Aeneid begins. 56 The prows of the Trojan ships are pointed toward Italy. The promised land is but a short distance away, and so the hearts of Aeneas and his followers are beating high with hope. This hope, however, is destined to cruel disappointment. Juno, the wife of Jupiter and Queen of the Gods, had long hated the Trojans, for reasons which may be briefly stated. Some time before the siege of Troy began, a dispute arose between three goddesses, Juno, Minerva, and Venus, as to which was the most beautiful. The gods, cautiously declining to decide the question, referred it to Paris (§ 54), who was then dwelling as a shepherd on Mount Ida, near Troy. Before him, therefore, the goddesses appeared, each seeking to enhance the charm of her beauty by dazzling promises of favors to come if he would decide in her favor. Minerva offered him wisdom, Juno wealth and power, and Venus the most beautiful woman in the world as his wife. He decided in favor of Venus, and received his reward in Helen. Juno, angered by her defeat, pursued the 57 whole Trojan race with relentless hatred. She gave the Greeks substantial aid in the siege of Troy (§ 54). Now she induces Aeolus, King of the Winds, to cause a mighty storm, which destroys one of Aeneas's ships and scatters the others far and wide. Aeneas with seven vessels finds refuge at last in an unknown harbor. Attended by his loyal friend, Fīdus Achātēs, Aeneas sets forth to learn what he can about the country and its people. His mother, Venus (§ 55), disguised as a huntress,

meets him, and tells him that he is within the realm of Dido, Queen of Carthage, and bids him go on, undaunted, to seek an audience with her. On reaching Carthage he finds there messengers from the missing ships, bound on the same errand as himself. Dido welcomes the Trojans, offers them a home in her city, and entertains them that very day at a splendid banquet.

Venus's Plot.—Venus (§§ 55-57), fearful that harm may come to Aeneas in Carthage, a city dear to Juno, persuades her son Cupid to overwhelm Dido with love of Aeneas. This result is readily achieved at the banquet already mentioned (§ 57), which the queen, out of her growing interest in Aeneas, uses every means to prolong. Finally she begs him to give her an account of the fall of Troy and of his subsequent wanderings. He consents. His narrative occupies the whole of the second and the third books. In the second book he describes the fall of Troy, in the third his years of wandering.

Aeneas Leaves Carthage; Aeneas Visits the Underworld.— 59 As Aeneas lingers in Carthage, the infatuation of the queen increases. Aeneas, in turn, is deeply in love with Dido. Dido no longer gives heed to her task of building Carthage, and Aeneas forgets that the home and the glorious destiny promised by the Fates to him and to his descendants lie in Italy. At last, however, at the command of Jupiter, twice delivered, Aeneas prepares to continue his journey toward Italy, the promised land, and departs, in spite of Dido's tears and entreaties. As he sails away, he sees the flames of a funeral pyre on which Dido had slain herself with a sword that he had given her. Dido's last prayer is that there shall be perpetual enmity between her people and Aeneas's descendants (iv. 622-629). Aeneas makes his way to Sicily again, and marks there with appropriate ceremonies the anniversary of his father's death. These performed, he sets sail once more and comes to anchor at Cumae in Campania, northwest of Naples, whither his father had bidden him go to propitiate the Sibyl, or priestess of Apollo.



**VENUS** 



and through her to gain admission to the world of spirits. This he was to do that he might converse with the spirit of his dead father and learn from him the future of the Trojan (i.e. the Roman) race. This object he accomplishes. The story of Dido's love and pathetic death occupies the fourth book. The fifth describes the ceremonies commemorative of the death of Anchises, ceremonies held in Sicily, on the first anniversary of the death; the sixth narrates Aeneas's appeal to the Sibyl and his visit to the underworld.

Turnus.—The seventh book opens with an account of 60 Aeneas's peaceful voyage from Cumae to the mouth of the Tiber, and his arrival at the shores of the promised land. The prophecy made by the Sibyl (§ 59) that this land would not be gained without a struggle is speedily fulfilled. Latinus, king of the adjoining territory, who had been warned by omens and utterances of oracles (§§ 348-350) that his daughter Lavinia must be wedded to a hero from another land, greets Aeneas in friendly fashion; he seeks to form an alliance with him, and offers him his daughter in marriage. But Lavinia's hand had been earnestly sought by Turnus, King of the Rutuli, who now in wrath prepares to make war on the Trojans (§ 67). Juno again interferes and involves the Trojans in a war with the Latins, the people of Latinus. Latinus, finding himself overruled by his people, surrenders the government and shuts himself up in his palace. Turnus now organizes a powerful confederacy against the Trojans. The latter secure the aid of King Evander, a Greek from Arcadia, who had founded a city, called Pallanteum, on the site afterwards occupied by Rome. Through Evander, the Trojans win the help of the Etruscans, who had expelled their king, Mezentius, for his cruelty (§ 67). The fortunes of the war vary, but at last the Trojans prevail, and Turnus is slain by Aeneas in single combat.

These events occupy the last six books of the Aeneid. The twelfth book appropriately closes with the triumph of Aeneas and the death of his rival, Turnus.

#### III. THE PURPOSE OF THE AENEID

61 General Remarks.—In the account of the policy of Augustus (§§ 16-28) three main elements were distinguished: (1) the personal, seen in the Emperor's efforts to satisfy in his own career the general craving for peace (§§ 18-20); (2) the national (§§ 21-22); and (3) the religious (§§ 23-24). In the Aeneid the same three elements appear; indeed, they form the very essence of the poem. We shall consider them in the order of their importance.

#### 1. The National Element in the Aeneid

The Aeneid a Glorification of Rome and of Italy.—In §§ 54-62 60 was outlined the simple story whose narration forms the ostensible purpose of the Aeneid. The real purpose is revealed by what the telling of that story involves. Everywhere Aeneas is represented as the destined founder of a mighty empire, that of Rome itself; everywhere the Romans are represented as the lineal descendants of Aeneas and his comrades, i.e. as Trojans. These descendants, the Romans, are described as destined to overcome the Greeks, and so to avenge the fall of Troy (i. 283-285). In Book I (261-296) Jupiter prophesies the history of Aeneas and his descendants in terms of the history of Rome. The crowning moment of that history is the coming of 'Trojan Caesar of goodly lineage,' i.e. Augustus (i. 286). He is to conquer the East, revive the virtues of the Golden Age of the world, and after his death to dwell in heaven as a god. In Book VI (756-892), Anchises unfolds the glorious career of Aeneas's descendants by naming prophetically the great men who, in Vergil's day, had places on the muster roll of Rome's heroes. Dido's last prayer (iv. 622-629; see § 59) supplies a poetical explanation of the long feud between Rome 63 and Carthage. In Book VIII (626-731), we have a description of a shield made for Aeneas by the god Vulcan. On it is wrought in detail the story of Rome; one might see portraved there Romulus and Remus, nursed by the wolf, the Rape of the

Sabine Women, Horatius at the bridge, the Gauls working their way up the steeps of the Capitol until their presence is revealed to Manlius by the cackling goose, and, to crown all, the great fight at Actium (§ 15), and the gorgeous threefold triumph Octavianus had celebrated at Rome after his return from that war. In the last six books especially the poet dwells 64 lovingly on countless names of mountains, lakes, rivers, cities, and districts famous in the history of Rome and Italy. Book VII, in a passage (647-817) which has been finely entitled "The Gathering of the Clans," there is a dazzling description of the forces that Turnus (§ 67) is to lead against Aeneas. Here people after people and place after place that had in fact been prominent in Italian history are named by Vergil. Foes of Aeneas, and so of Rome, they were in Aeneas's time, but by Vergil's days they were proud to call themselves parts of the Roman domain, parts of an Italy unified under the guidance and control of Rome, and glad to share in the blessings which Rome, through the rule of Augustus (§§ 18-20), was bestowing upon the world. In Book VIII (306-358), Aeneas is escorted over ground where later were the sacred places of Rome itself. Many of the names in these two passages were laden with rich reminiscences of the glories of Rome; all spoke, with varying voices, of the one theme, the steps by which Rome had become the mistress of the world. Thus, in a multitude of 65 ways. Vergil brings the story which forms the groundwork of his poem into vital connection with the career of Italy and of its capital, Rome; he reminds his countrymen of their glorious past, emphasizes the blessed present, and hints at a richer development yet to come. His poem is an expression, in an imaginative and idealized form, of one great aim of the policy of Augustus (§§ 18-22). His countrymen recognized this national and representative character of the Aeneid by calling it the Gesta Populī Romānī, The Deeds of the Roman People.

Aeneas an Embodiment of the Spirit of Rome.—To illus- 66 trate further what has just been said let us consider Vergil's

conception of the character of his hero Aeneas. The term pius, so frequently applied to him, suggests the careful performance of duty in all the walks of life. As an individual Aeneas shows his pietās in his devotion to the gods and in his obedience to their commands, in his care for his aged father and his youthful son, and in his solicitude for his comrades. But Aeneas has also a representative capacity; he is a type of the future Roman race, embodying in himself, even as that race was to embody in itself, the qualities of warrior, ruler, and civilizer of men. In all these walks of life, too, Aeneas was pius. In Book I (263-266) Jupiter speaks of Aeneas in terms identical with those in which, in Book VI (851-853), Anchises apostrophizes the coming Roman race. In a word, Vergil pictures Aeneas as accomplishing the very things which the Roman race is destined to achieve, and as earning immortality by the very qualities which made Rome berself illustrious.

67 Turnus as the Foil to Aeneas.—Aeneas is a man with a great and noble mission, namely, the conquest and the civilization of the rude tribes of Italy. The opposition to the fulfillment of this mission centers in Turnus (§ 60), whom Vergil describes as audāx, 'reckless' (vii. 409, ix. 3, 126, x. 276). Vergil characterizes Turnus's conduct by the term violentia (xi. 376, xii. 9, 45), a term used of no one else in the Aeneid. At his first appearance in the Aeneid, Turnus laughs at an aged priestess, calling her a coward and a dotard incapable of telling the truth (vii. 441-444). His chief associates are the Etruscan king Mezentius, a contemptor dīvum (vii. 648, viii. 7), who had been driven into exile by his own people because of his cruelty (§ 60), and Messapus, who helps to break a truce between Aeneas's forces and those of Turnus (xii. 289-296). Turnus's act in hastening to King Latinus to insist on war with the Trojans (vii. 467-470) is called a 'pollution of the peace,' i.e. a violation of the compact which King Latinus, of his own initiative, had offered to Aeneas (§ 60). In a word, Aeneas typifies the higher civilization of Rome, before which the semibarbarous

tribes of Italy (populī ferōcēs, i. 263), represented by Turnus, Mezentius, and Messapus, must ultimately give way, to be guided by Rome to peace, prosperity, and glory which they could not win for themselves.

#### 2. The Personal Element in the Aeneid

The Aeneid a Glorification of Augustus.—The personal and 68 the national elements of the Aeneid are very closely interwoven; side by side with the glorification of Rome runs another theme, the foreordained greatness of Augustus. Jupiter himself (§ 62) describes the coming of Augustus, 'Trojan Caesar of goodly lineage,' as the consummation of all the glorious destiny of Aeneas and his descendants, in other words, of Rome (i. 286-296). The Julian race, be it remembered, claimed direct descent from Iülus,1 the son of Aeneas. In the account of Aeneas's shield (§ 63) everything leads up to the story of the victory at Actium (§ 15) and of the triumph subsequently celebrated by Augustus for his victory there (§§ 63, 72). Anchises prophesies (§ 62) that Augustus will restore the Golden Age of the world, and by his conquests will compass a wider expanse of earth than was covered even by the wanderings of Hercules (vi. 791-805). After death, Augustus is to dwell in heaven as a god (i. 289-290), even as Romulus, the actual founder of the city of Rome, had been translated to heaven, to become a god.

Since Vergil's object was to praise the whole glorious career 69 of Rome (§§ 62-66), it was inevitable that he should dwell with special emphasis on the age of Augustus, an age which to many must have seemed the brightest epoch in that career. In the twelve years between the Battle of Actium (§ 15) and the death of Vergil, Italy and the provinces had abundantly experienced the benefits of the rule of Augustus (§§ 19-20). The unification of Italy was virtually complete; Rome and Italy were wellnigh synonymous terms. When we remember that, for a hun-

<sup>&</sup>lt;sup>1</sup>Vergil calls this son Ascanius, but gives him a cognomen, Iülus (originally Īlus).

dred years, civil war, with its attendant horrors of bloodshed, proscriptions, and confiscations, horrors felt not only in Rome itself, but in far distant parts of Italy (§ 43), had been almost incessant, we can readily understand how Vergil, Horace, and their contemporaries could characterize as more than human Augustus, the man through whose masterful rule war had been replaced by peace, and chaos by law and order. In their inmost hearts, no doubt, there was no small measure of true feeling back of the language of adulation in which they so often addressed Augustus.

70 Aeneas and Augustus.—In drawing his picture of Aeneas, Vergil thus had Augustus ever in mind. He wished his readers to see in Aeneas the founder, by decree of the Fates, of Rome, and so, by the will of heaven, the source of all the greatness not only of Rome itself, but also of Italy, an Italy unified and developed, for its good, by Rome. He wished them to see in Augustus a glorified, completely successful Aeneas, who had finished the work Aeneas began; he wished them to see in the beneficent rule of Augustus at once the crowning glory of the history of Rome and Italy (§§ 62-67) and the promise of a still more glorious future. The career of Augustus, then, had been foreordained and predestined by the Fates, even as that of Aeneas had been. Augustus, too, was pius, in the varied senses of the word (§ 66). The first leader and the last leader of Rome and of Italy were thus, in Vergil's plan, embodiments, both of them, of the will of heaven and of all that was best and finest in the Roman, the Italian, character.

### 3. The Religious Element in the Aeneid

71 The Aeneid and the Religious Revival.—Vergil's religious temperament (§ 39) led him to support most heartily the Emperor's attempt to revive religious enthusiasm (§§ 23-24); hence, the religious element of the Aeneid is all-pervasive. It shows itself, for instance, in the emphasis everywhere laid on the thought that in all his wanderings, sufferings, and wars Aeneas

is under the guidance of the gods and of the Fates (§§ 338-342). The opening verses of the poem (i. 1-7) tell us that Aeneas's purpose was to bring his country's gods into Latium and to lay the foundations of the Roman State. Aeneas ever seeks by prayer and by sacrifice to appease the gods and to learn their will; he will not act, until, through unmistakable signs, he surely knows their will. From first to last the destinies of Rome are molded by the gods. Nowhere does this religious 72 element manifest itself more strikingly than in the description of the shield of Aeneas (§ 63). Augustus is pictured there as leading to battle not only all classes of Rome's loyal subjects, but the gods as well; Apollo especially fights for him (§ 21). On Antony's side fight 'monstrous forms of gods-alien godsof every birth.' The battle thus has a double meaning as a struggle not merely for the preservation of the Roman State, but for the defense of the Roman gods as well. At his triumph for the victory at Actium, Augustus consecrates to the gods (viii. 715-716), 'a votive tribute of deathless gratitude, three hundred fanes the city through.' The allusion to the Emperor's activity in building and restoring temples (§ 23) is plain. In every temple, continues Vergil, one sees blazing incense, sacrifices of thanksgiving, and rich presents, offered by all the nations of the earth to Apollo (720-723).

The spirit of the whole description of the scenes on this shield, made for Aeneas by hands divine (§ 63), is identical with that pervading the ode of Horace referred to above (§ 24).

Important, too, in this connection are the constant references 73 to religious customs, sacred places, and the like. Vergil is very fond of tracing Roman rites and ceremonies back to ancient and impressive origins (see e.g. iii. 279-280, 403-407, 433-439, 543-547, v. 596-602, vi. 223-235). Aeneas's visit to the Sibyl (vi. 9-41: § 59), made in accordance with a warning from supernatural sources, supplies an effective poetical explanation of the importance ascribed in Roman history to the famous Sibylline Books

#### IV. THE SOURCES OF THE AENEID

74 Epic Poetry.—That an intelligible account of the sources of the Aeneid may be given it is necessary to define epic poetry, the department of literature to which the Aeneid belongs, and to trace, very briefly, its history among the Greeks and the Romans. (An epic poem is a narrative poem, one that tells a story, usually of considerable length. The story must be dignified in character, and must be told in noble, impressive language, and in sonorous, majestic verse.) An epic poem ought to possess unity, that is, the events of the story should form a connected series and should conduce to a common end. A true epic, possessed of such unity, would differ sharply from a history, whose business it is to include all the events of a given period, even though many of them are in no way related to one another.

Originally, epic poems were concerned only with the gods, praising their power, reciting their exploits, and relating myths concerning them. Later, their scope was broadened so as to include the deeds of demigods, and finally those even of mortals.

75 The Homeric Poems: The *Iliad* and the *Odyssey*.—At once the earliest and the most perfect specimens of Greek epic poetry are the Homeric Poems, the *Iliad* and the *Odyssey*. The *Iliad* deals with certain events of the last year of the siege of Troy (§ 54), but does not describe the capture of the city. The central character, the character that gives to the poem its unity, is Achilles, chief champion of the Greeks against Troy. His wrath delays, as his prowess hastens, the ultimate fall of Troy. In the *Odyssey* the capture of Troy is taken for granted, and the Greek chieftains are pictured as at last on their way home. The only leader, however, whose fortunes are followed in detail is Odysseus¹; everything has to do with his safe return to his home and with his restoration to his kingdom.

<sup>&</sup>lt;sup>1</sup>The Romans called him *Ulixes*; we call him *Ulusses*.

The Greek Cyclic Poets; Apollonius Rhodius.-Next in 76 importance among the epic poets of Greece are the Cyclic Poets, so called because their works, being introductions to the Homeric Poems or supplements thereto, formed, with the Iliad and the Odyssey, a complete cycle of the legends connected with the siege of Troy and the events following the capture of the city. These poets lived in the eighth to the sixth centuries before Christ. Their works are known to us only from fragments, or from allusions to them in other authors. Of the later Greek epic poets the most important was Apollonius Rhodius, born at Alexandria, about 260. His Argonautica described the expedition of the Argonauts in search of the Golden Fleece, and included the story of the love of their leader Jason and Medea, daughter of the king in whose territory the Golden Fleece was treasured. This poem was very popular with the Romans.

Roman Epic Poets: Livius Andronicus; Naevius; Ennius.— 77 The first epic poet of Rome was Livius Andronicus (about 290-204), a Greek prisoner of war brought to Rome through the war with Pyrrhus (280-272). After gaining his freedom he became teacher, actor, and author; besides tragedies he wrote a Latin version of the Odyssey, Gnaeus Naevius (about 270-199), a Campanian by birth, dealt in his Bellum Pūnicum with the First Punic War. As preface there was an account of the early history of Rome, the starting-point of which was Aeneas's flight from Troy. But the greatest epic poet of Rome prior to Vergil was Quintus Ennius (239-169). His Annālēs, in eighteen books, traced the history of Rome from the days of Aeneas down at least to 181. It was the first Latin poem of any considerable length to be written in hexameter verse, the meter of the Homeric Poems and of the Aeneid (§§ 261-266). Though it was very popular among the Romans, the poem has come down to us only in fragments, which amount in all to but 600 lines, or parts of lines. They are, however, sufficiently numerous and detailed to give a clear idea of the contents of the poem.

- Sources of the Aeneid; Vergil's Indebtedness to His Prede-78 cessors.—To nearly all the writings mentioned in §§ 75-77, as well as to others not there named, Vergil was more or less indebted while he was composing the Aeneid. His heaviest obligations are to the Homeric Poems; to them he owes the general groundwork of his poem and many of its details. The first six books of the Aeneid recount the wanderings of Aeneas, and so correspond to the Odyssey, the story of the wanderings of Odvsseus (§ 75); the last six books deal chiefly with war, and so correspond to the Iliad. To his Roman predecessors in epic poetry Vergil owed much. Naevius and Ennius (§ 77) "had established the mythical connection of Rome with Troy, and had originated the idea of making Rome itself . . . the central interest, one might almost say, the central figure of the story." In the Iliad Achilles, in the Odyssey Odysseus —in a word, a man—is the center of interest; in the Aeneid, on the contrary, it is not upon Aeneas as a man, but upon an idea —the Rome that Aeneas represents—that interest is concentrated (§§ 68-73). This altered point of view Vergil owes, in part, to Naevius and to Ennius.
- Whenever we think of Vergil's indebtedness to preceding writers (§ 78), we should keep certain considerations firmly in mind. First, in Vergil's time the close study of all existing models, especially Greek models, was a fundamental law of poetical composition. Secondly, many of the resemblances between the verses of Vergil and those of this or that Greek or Roman predecessor were probably accidental or due to unconscious reminiscence. We may compare the fact that more than once critics and reviewers pointed out resemblances between what Tennyson had written and works which, as it happened, he had never read; indeed, Tennyson was charged with plagiarizing poems in languages which he could not read! Tennyson is said to have complained that there were critics who seemed to imagine that the same idea could not occur independently to two men looking on the same aspects of nature.

Thirdly, the statement that Vergil imitated the writings of 80 others is not of itself a condemnation or a reproach. If it were, we should have to condemn much that is best in modern literatures. No one, however, refuses to acknowledge the greatness or the originality of Shakespeare or of Milton, even though he knows that both poets borrowed freely from writers in more than one language. Vergil borrowed much, it is true, from Greek poets and from Roman poets, but he repeatedly gave a new and more splendid form to what he had borrowed, even as Shakespeare glorified and immortalized his borrowings from many sources. We may recall with profit, also, the declaration of James Russell Lowell that those are entitled to borrow who are able to lend. If this is so, then surely the poet of the Aeneid, who has lent so much-e.g. to Milton and to Tennyson-was himself entitled to levy tribute upon others. Finally, we might apply to Vergil the comment made by Dryden on Ben Jonson's tragedies: "He invaded authors like a monarch, and what would be piracy in others was only victory in him."

Vergil's Originality.—It is clear, then, that to his prede-81 cessors in epic poetry, both Greek and Roman, Vergil was deeply indebted (§§ 78-80). This indebtedness, however, was concerned largely with externals-matters of form, structure, and content. In spite of this indebtedness the Aeneid is, in many respects, a highly original poem. It has been well said that it matters little, if at all, whence a poet derives his materials; the important question is what he does with his materials. Every Greek and every Roman poet between the time of the Iliad and the Odyssey and the days of the Aeneid had been free to draw as much as he wished from all available poems, Greek and Roman both. Yet Vergil alone of Greeks and Romans produced a poem that the world of Vergil's own day and of later ages alike has judged worthy of a place beside the Iliad and the Odyssey. Secondly, the spirit of the Aeneid 82 differs widely from the spirit of the Iliad and the Odyssey. The Iliad and the Odyssey are individualistic, not national

poems (§ 78); the *Aeneid* is, over and above all else, a national poem, the poem of Rome and of Italy (§§ 62-70). Thus, in *spirit*, the *Aeneid* is not dependent on the *Iliad* and the *Odyssey*; it is, rather, in sharp contrast with them. The reader should set the later poem over against the two Greek poems; he should not compare the later poem with the Greek poems.

83 To all preceding Roman epics the Aeneid is vastly superior, in form, structure, versification, and language. Far better, too, than any earlier Latin epic had done, far better than any Latin prose writing ever did, save the splendid history of Livy (§ 29), the Aeneid pictured to the Romans their country and themselves as they saw that country and themselves, and as they wished that country and themselves to be pictured.

History in the Aeneid.—In one other, very important, respect, the Aeneid was—and is—without a peer among Roman epic poems. The epic poems of Naevius (§ 77), Ennius (§ 77), and Vergil all made use of Roman history. Of the three poets, Vergil was by far the most successful in his use of that history. Naevius and Ennius recorded actual events, in retrospect; they wrote, too, for men who had played a part in some, at least, of those events. Hence Naevius and Ennius were not at liberty to employ, unhampered, their imaginative powers; there were too many persons competent to criticize or challenge the accuracy of their accounts. Often the epics of Naevius and Ennius differed from histories mainly, if not wholly, in the fact that they were written in verse, not in prose. Vergil, on the other hand, introduces history either by mere suggestion or by proph-

hand, introduces history either by mere suggestion or by prophecy. In the first six books of the Aeneid, especially in Books I-IV, the thought of Carthage is ever present. Yet nowhere does Vergil give us actual history; nowhere does he introduce a single detail of the actual struggle between Rome and Carthage. He nowhere mentions Hannibal. He keeps the story in a semimythical time, long prior to that of the Punic Wars. Of these he does, indeed, give a hint, in Dido's dying prayer (§§ 59, 62), but it is only a hint, and a hint by way of prophecy.

By prophecy, too, Vergil makes clear to Aeneas, and through 86 Aeneas to all his readers, the great destiny of Aeneas himself and of his descendants. Through prophecies, uttered by the shade of Hector (ii. 293-295), the deified spirit of Creüsa (ii. 780-784), the Penates (§§ 332-334; see iii. 161-171), Helenus (iii. 381-462), Jupiter himself (i. 261-296), the Sibyl (vi. 83-97), the shade of Anchises (vi. 756-892), the scenes graven on the shield made by Vulcan for Aeneas (§ 63), and, finally, by Jupiter again (xii. 833-840), Aeneas's own future is made increasingly clear to him, and the reader gains an ever-widening view, an ever-deepening conviction of the glorious destiny of Rome and of a unified Italy.

Vergil thus deals with history in *prospect*; he is able, therefore, to keep his descriptions within the realm of imagination, the proper realm of the poet.

### V. THE AENEID AS AN EPIC POEM

General Remarks.—We must now consider the character 87 of the Aeneid as an epic poem. It conforms closely to the definition of an epic poem as given above (§ 74): it is impressive by its very length (nearly 10,000 verses); its story is lofty; its language and its verse reach imposing heights of dignity and grandeur. Tennyson called Vergil the

Wielder of the stateliest measure ever moulded by the lips of man.

The unity of the story is, in general, faithfully preserved.

The Two Types of Epic Poetry.—There are two distinct 88 types of epic poetry, the one early, relatively primitive and original, the other late in origin, more artificial and imitative, the result of an attempt to apply the early epic to changed conditions. To the early type belong the Homeric Poems; to the later type the *Aeneid* belongs. In the early epic the story is told for its own sake. There is no trace of a moral, no hint of any special purpose for the advancement of which the story is told. In the later epic, on the contrary, the story is merely a

means to an end; in the Aeneid the story of Aeneas is a means of glorifying Rome (§§ 62-67) and Augustus (§§ 68-70). Again, the early epic belongs to a relatively simple age of the world; the imitative epic is the product of an advanced civilization, the work of a learned poet. Lastly, the two types differ widely in language and in style. In the early epic these are simple and straightforward; the imitative epic is apt to be learnedly elaborate, prone to suggest ideas by allusions more or less definite instead of saying plain things in a plain way. Its language is often artificially subtle. Even a superficial acquaintance with Paradise Lost will help to illustrate these points. See also §§ 224-226.

#### VI. THE MERITS OF THE AENEID

Appreciation of poetry is like appreciation and enjoyment 89 of the masterpieces of music, painting, or sculpture, in that, to be deep and valuable, it must be instinctive. If this instinctive power of appreciation be lacking in a reader, no amount of fine writing about a great poem will supply its place. On the other hand, this faculty of appreciation may be strengthened. It is with this thought in mind that a hint of the merits of the Aeneid is here given. Prominent among those merits is the fidelity with which the Aeneid embodies the spirit of the times and reflects the attitude of Vergil's contemporaries toward their fatherland—in a word, the profoundly patriotic spirit which pervades the poem (§§ 62-70). As a national poem the Aeneid has no equal in any language. The other special merits of Vergil—his mastery of language and meter, his power of minting

All the chosen coin of fancy flashing out from many a golden phrase,

the majestic "ocean-roll" of his rhythm, are finely set forth by Tennyson, his profound admirer and frequent imitator, in the poem printed before this Introduction (page 20). See also §§ 81-86, 87, 95-96.

VII. THE FAME OF THE AENEID

The Success of the Aeneid Immediate.—The success of the 90 Aeneid was immediate and lasting; for long ages there were few discordant notes in the chorus of admiration with which the poem was greeted. Within a decade of Vergil's death the Aeneid was quoted by Latin writers as familiarly as acknowledged masterpieces of our own literature, such as the plays of Shakespeare, are quoted today. Three inscriptions on the walls of Pompeii (destroyed in 79 A.D.) give part of the first verse of the poem; on yet another wall we find part of the first verse of the second book.

The Success of the Aeneid Permanent.—With the lapse of 91 time Vergil's fame became ever more secure. His writings were imitated by numerous Roman poets; they influenced profoundly, also, the whole subsequent development of Latin prose. Almost at once the Aeneid became the leading textbook in Roman schools of grammar and rhetoric. Through this use of his poem Vergil gained in time a reputation as a man of profound learning and as a final authority in all departments of human wisdom. This conception soon caused his works to be regarded not simply as a storehouse of information concerning the past, but as a depository of the secrets of the future. A natural development of this view is seen in the Sortes Vergiliānae (§ 93), and in the stories of the Middle Ages which picture Vergil as a marvelous magician (§ 94). Nor was the enthusiastic study of his works confined to pagan writers; his poems were more read and loved by the leading men of the Church than those of any other non-ecclesiastical writer. There were Church dignitaries who knew Vergil better than they knew the Bible.

Vergil after the Revival of Learning.—With the revival of 92 learning Vergil's place in the world of culture, instead of becoming smaller or less secure, became, if possible, larger and firmer. In the *Divina Commedia* Dante takes Vergil as his master and his guide through the *Inferno* and the *Purgatorio*; the *Inferno* 

shows careful study of Aeneid VI. Ariosto, in his Orlando Furioso, and Tasso, in his Gerusalemme Liberata, show marked Vergilian influence. The Portuguese poet Camoëns, in writing a history of Portugal in epic form, used Vergil as his model. In Germany, to take but a single example, Schiller was a profound admirer and close student of Vergil and translated parts of the Aeneid. In France and England the poet's fame has ever been secure. One of the publications of Caxton, the first English printer, was a translation of Vergil. Since that time there have been innumerable translations into English, both in prose and in verse. From the time of Chaucer to the present day it would be hard to name an English poet whose writings have not been more or less influenced by Vergil. In this connection Spenser, Shakespeare, Milton, and Tennyson deserve special mention.

The Sortes Vergilianae.—Convincing testimony to the 93 unique position of Vergil in Roman estimation is to be found in the so-called Sortes Vergilianae, i.e. the practice, in vogue as early as the time of Hadrian's reign (117-138 A.D.), of seeking to learn the future by opening at random a volume of Vergil and taking as an omen of coming events the first line on which the eyes fell. Even emperors consulted Vergil in this way. The custom lasted many centuries. Aside from the famous Sibylline Books (§73), only two other works—the Homeric Poems and the Bible—have been thus venerated. It is said that Charles I of England once experimented with the Sortes Vergiliānae, opening at the passage in Aeneid IV (615-621) in which Dido is praying that wars, defeat, and death may be the lot of Aeneas. The Sortes Vergilianae were used during the World War (1914-1918 A.D.).

94 Vergil as Magician and as Prophet.—In the thirteenth to the sixteenth centuries there gathered round the name of Vergil an array of legends which pictured him in part as a magician (§ 91), in part as a prophet who had foretold the birth of Christ. The traditions concerning his magical powers revolve

about Naples and Rome. For example, it was believed that he had set up on one of the gates of Naples a bronze fly which, while it lasted, drove all other flies away from the city. The idea that Vergil had foretold the birth of Christ was due in part to his fourth *Ecloque*, in part to the prominence which, in the Aeneid (iii, 441-460, vi. 9-97, especially 65-97) he has given to the Sibyl (§ 59), who was also believed to have foretold this event. In the fourth Ecloque Vergil predicts the birth of a child under whose reign the world is to be regenerated and the virtues of the Golden Age are to flourish anew. It is impossible now to determine with certainty what child Vergil had in mind, but as early as the fourth century Christian writers identified this child with Christ. In the religious plays of the Middle Ages. and in ecclesiastical art Vergil often appears in the character of prophet of Christ.

Recent Criticism.—It was said above (§ 90) that there have 95 been few discordant notes in the chorus of praise which has welcomed the Aeneid. As a matter of fact, the poem, on its publication, was severely assailed by certain critics, but these attacks were speedily silenced. Thereafter, down to the beginning of the present century, the world's admiration for Vergil went practically unchallenged. Since that time, however, numerous critics, especially in Germany, have sharply attacked the Aeneid. The main charge brought against it is lack of originality. For the answer to this see §§ 79-83.

It remains to notice very briefly one reason for this modern 96 depreciation of Vergil. The writers and the scholars of the Middle Ages and those of the first centuries of the revival of learning knew no Greek. The spread of Greek learning. opening up as it did such marvels of creative power as the Iliad and the Odyssey (§ 75), was certain ultimately to work unfavorably to the Aeneid. It was natural that the palm should be given to the older and more original work. But critics are once more doing Vergil justice, by recognizing the fact that the Homeric Poems and the Aeneid cannot be directly

compared, since they are types of different forms of art (§ 88), and as a consequence the attempt to compare them is unscientific and sure to lead to wrong results, that, in fundamental spirit, aim, and purpose the *Aeneid* is widely different from the Homeric Poems, and, finally, that the *Aeneid* is as supreme in its own sphere as are the Homeric Poems in theirs (§§ 81-86).

## C. THE GRAMMAR AND THE STYLE OF VERGIL

97 General Remarks.—The aim of the following paragraphs (97-254) is to group the most striking characteristics of the grammar and the style of Vergil, and to illustrate them by appropriate examples chosen from the Aeneid. The presentation does not claim to be in any sense exhaustive; considerations of space forbid even an attempt to cover the whole subject. Under the head of grammar, attention is called chiefly to those points in which Vergil's usage differs from that of the best prose. The student should not think that the points here noticed are all peculiar to Vergil; most of them find illustration in the usage of other poets and even in the works of post-classical prose writers, whose style resembles that of Vergil and the poets in general (§ 91).

#### I. INFLECTIONAL FORMS

48 Archaisms; Grecisms.—The differences between the inflectional forms used by Vergil and other poets and those current among prose writers of the best period fall under two main heads, archaisms and Grecisms. Archaisms are reproductions of inflectional forms, words, and idioms (i.e. expressions or phrases) once in vogue, but no longer current. Poets of all ages have employed archaisms freely to give an air of stateliness and dignity to their verses; the unusual always arrests attention. Grecisms are imitations of Greek usage. These are to be expected in Latin poets, in view of their close study of the works of the Greek masters (§ 79).

<sup>&</sup>lt;sup>1</sup>The post-classical period of Latin literature begins with the death of Augustus, in 14 a.d.

## 1. Forms of Declension

First Declension.—The genitive singular of the first declension occasionally ends in  $-\bar{a}\bar{\imath}$ , an archaism (§ 98):  $aul\bar{a}\bar{\imath}$  iii. 354;  $aur\bar{a}\bar{\imath}$  vi. 747;  $aqu\bar{a}\bar{\imath}$  vii. 464;  $pict\bar{a}\bar{\imath}$  ix. 26. This form had disappeared from speech a century before Vergil's time. The genitive plural at times ends in -um (not in  $-\bar{a}rum$ ): Aeneadum i. 565; Dardanidum ii. 242; Lapithum vii. 305. The longer form is the older, as well as the normal, classical form. The shorter form was made after the pattern of the shorter form of the genitive plural of the second declension (§ 100).

Second Declension.—The genitive plural of the second declension ends in -um (not in -ōrum), very frequently in nouns, rarely in adjectives: deum i. 9; Danaum i. 30; Argīvum i. 40; superum i. 4; magnanimum vi. 307. The shorter form, that in -um, is the older; its use in Vergil is an archaism (§ 98). The form in -ōrum, which became the classical form, was made after the pattern of forms in -ārum in the first declension (§ 99), and did not win general acceptance until Cicero's time. In fact, in some words, chiefly words connected with trade, e.g. nummus, and sēstertius, it never displaced the older form in -um.

Third Declension.—The accusative singular of certain common nouns borrowed from the Greek ends in -a, the accusative plural in -as: āëra i. 300; aethera i. 379; crātēra iii. 525; lampada vi. 587; paeāna vi. 657; lebētas iii. 466. A neuter plural form is seen in cētē v. 822. These forms are Grecisms (§ 98).

Fourth Declension.—The dative singular ends in  $-\bar{u}$  (not in 102  $-u\bar{\imath}$ ):  $met\bar{u}$  i. 257;  $port\bar{u}$  iii. 292;  $curr\bar{u}$  iii. 541.—The genitive plural ends in -um (not in -uum): -currum vi. 653.

**Pronouns.**—In pronouns a few forms deserve notice: (1) 103 oll $\bar{\imath}$  for ill $\bar{\imath}$ , dative singular, i. 254, iv. 105, nominative plural, v. 197, v. 580, oll $\bar{\imath}$ s for ill $\bar{\imath}$ s, vi. 730, viii. 659. Both forms are archaisms (§ 98); (2)  $qu\bar{\imath}s=quibus$ , i. 95, v. 511. This form is not uncommon in poetry, but in prose belongs to early or colloquial style (§ 98); (3)  $m\bar{\imath}=mihi$ , vi. 104, 123.

#### GREEK PROPER NAMES

- 104 General Statement.—The proper names in the Aeneid are mostly Greek in origin. In Latin prose such names are usually declined after Latin models; the poets, however, frequently prefer Greek ways of declining such names. In Vergil, on the whole, the Latin forms predominate. For a general survey of the declension of Greek words and names see A.<sup>1</sup> 44, 52, 81-83; B. 22, 27, 47; Bu. 94, 105, 125; D. 81, 89, 111-112; G. 65, 66; H. 81, 89, 109, 110; H. B. 68, 73, 95.
- 105 Greek Names of the First Declension.—Feminine names make the nominative singular both in -a and in -ē: Dēiopēa i. 72; Cymothoë i. 144. Those in -ē make the accusative singular in -ēn: Hermionēn iii. 328; Barcēn iv. 632. In the other cases the forms, in both classes, are like those of mēnsa.—Masculine names make the nominative singular both in -ās and in -ēs: Peliās ii. 435, 436; Alētēs i. 121. Both classes show -ae in the genitive and the dative singular. In the accusative singular both -ēn and -ān are found, the former more frequently: Gyān i. 222; Acestēn i. 558; Achātēn i. 644. In the vocative and the ablative singular both -ē and -ā are found: Tȳdīdē i. 97 (voc.); Achātē i. 459 (voc.), i. 312 (abl.); Aenēā iii. 41 (voc.), vii. 310 (abl.). Note.
- 106 Greek Names of the Second Declension.—Greek names of the second declension usually show true Latin forms. Occasionally in the nominative and the accusative singular we find Greek forms in -os, -on: Tenedos ii. 21; Naxon iii. 125; Tityon vi. 595.
- 107 Greek Names of the Third Declension.—Greek names of the third declension which show an increment in the oblique cases (i.e. have more syllables in the genitive, dative, etc., than they have in the nominative singular) often make the accusative singular in -a, the nominative plural in -es, and the accusative plural in -as (compare § 101): Hectora i. 483; Sīdōna i. 619; Lāocoonta ii. 213; Thrāces iii. 14; Trōas i. 30.

<sup>&</sup>lt;sup>1</sup>For the explanation of these abbreviations see page 138.

Third declension Greek names in  $-\bar{e}s$  make the genitive 108 singular in -is or in  $-\bar{i}$ , the accusative singular in  $-\bar{e}n$ . The latter form is a Greeism. For the genitive in  $-\bar{i}$  compare  $Achill\bar{i}$  i. 30,  $Ulix\bar{i}$  ii. 7; for the accusative in  $-\bar{e}n$  compare  $Dar\bar{e}n$  v. 456.

Note.—Some Greek names in -ēs of the first declension sometimes make the genitive singular in -ī: Orontī i. 220.—Darēs makes also a genitive singular Darētīs, an accusative singular Darētā; see v. 483, 460. Compare § 111.

Third declension Greek names with the nominative singular 109 in -is usually make the accusative singular in -im:  $\bar{I}rim$  iv. 694; Pristim v. 116. Greek names in -ys make the accusative singular in -yn: Capyn i. 183.

Greek Names in -eus.—Greek names in -eus usually make 110 the genitive singular in  $-\widehat{ei}$  (one syllable), or in  $-\overline{\imath}$ , the dative singular in  $-\widehat{ei}$  (one syllable), the accusative singular in  $-\overline{ea}$  or -ea, the vocative singular in -eu:  $O\widehat{ilei}$  i. 41;  $\overline{Ilionei}$  i. 120;  $\overline{Mnesthei}$  (dat.) v. 184;  $\overline{Ilionea}$  i. 611;  $\overline{Idomenea}$  iii. 122;  $\overline{Anthea}$  i. 181;  $\overline{Mnesthea}$  iv. 288. These forms are for the most part Greek. A Latin ablative in  $-\widehat{eo}$  (one syllable) occurs:  $\overline{Eurystheo}$  viii. 292. See § 280.

Varying Declensions of Greek Names.—That the poet allowed himself great freedom in the treatment of Greek names will be seen by comparing, e.g.,  $Dar\bar{e}ta$  v. 460 with  $Dar\bar{e}n$  v. 456, and Paridem v. 370 with Parim x. 705.

## 2. Forms of Conjugation

We have to note the following conjugational forms.

(1) Transfers of conjugation, usually from the second to 112 the third; this is an archaism (§ 98), since the third conjugation is the most ancient of the four. Compare strīdit iv. 689; strīdunt ii. 418; fervěre iv. 409, 567; fulgěre vi. 826. Considerations of metrical convenience prompted the use of this archaism. In i. 436, iv. 407, we have fervet, a second conjugation form. Here the element of metrical convenience does not enter.

- 113 (2) Archaic forms in the present infinitive passive: accingier iv. 493; dominārier vii. 70.
- 114 (3) Archaic forms in -ībat, -ībant, instead of forms in -iēbat, -iēbant, in the fourth conjugation: lēnībat vi. 468; nūtrībant vii. 485. Here, too, metrical convenience was a factor.
- 115 (4) The third person plural, perfect indicative active, often ends in -ēre: tenuēre i. 12; latuēre i. 130. This was the plebeian form, found chiefly in old Latin, the poets (for metrical convenience), and post-classical prose. Vergil, of course, frequently uses the form in -ērunt.
- 116 (5) Various short forms, of uncertain origin, in the perfect and the pluperfect: accestis (= accessistis) i. 201; exstīnxtī (= exstīnxistī) iv. 682; exstīnxem (= exstīnxissem) iv. 606; trāxe (= trāxisse) v. 786; dīrēxtī (= dīrēxistī) vi. 57. Similar are two forms which count as future perfects: faxō ix. 154, xii. 316, and iussō xi. 467.

## 3. Miscellaneous Forms

In certain miscellaneous forms metrical considerations were at work (compare §§ 112, 114, 115). We note

- 117 (1) Forms like vinclum i. 54,  $\bar{o}r\bar{a}clum$  iii. 143,  $per\bar{v}clum$  ii. 709, instead of the familiar vinculum,  $\bar{o}r\bar{a}culum$ ,  $per\bar{v}culum$ . Vergil is using the older forms (§ 98); the u in vinculum, etc., is a late insertion for phonetic reasons (i.e. for ease of pronunciation).
- 118 (2) Syncopated, i.e. abbreviated, forms, due to the loss of a short vowel after an accented syllable: repostum (=repositum) i. 26; compostus (=compositus) i. 249; supposta (=supposita) vi. 24; asprīs (=asperīs) ii. 379.
- 119 (3) Contracted forms like taenīs (=taeniīs) v. 269.
- 120 (4) Ast, an archaic form of at, occurs several times, i. 46, 116, ii. 467, etc., always, except in one place, before a vowel. Ast is metrically convenient, since it gives the required heavy syllable (§ 258).

## II. SYNTAX

## 1. THE NOUN

#### (A) THE GENITIVE

Genitive of Definition.—The genitive of definition, a con- 121 struction in which the word or the words in the genitive case are, in sense, in apposition with the noun on which the genitive depends, is used more freely than it is in prose. It is found

- (1) In general expressions: i. 27 sprētae . . . iniūria fōrmae, 122 'the wrong—her slighted beauty'='the wrong (done her) in the slighting of her beauty'; i. 399 pūbēs . . . tuōrum, 'the warrior company—your people' (=the prose pūbēs tua), 'the warrior company formed by your people'; vi. 408-409 venerābile dōnum fātālis virgae, 'the awe-inspiring gift—the fateful Branch'
- (2) With geographical names: i. 247 urbem Patavī; vi. 659 123 Ēridanī... amnis; vii. 714 flūmen Himellae; viii. 231 Aventīnī montem. In prose we should have urbem Patavium, flūmen Himellam, Aventīnum montem, etc.

Genitive with Adjectives.—The genitive is very freely 124 used with adjectives and with participles having the force of adjectives; in many instances the genitive becomes practically one of specification. The usage is in part a Grecism, in part an extension of certain Latin constructions, common in prose, especially the objective genitive. We may distinguish

(1) Objective genitives dependent on adjectives or on 125 participles suggestive of a transitive verb: ii. 427 servantissimus aequī; x. 610 patiēns... perīclī.

(2) Genitives of specification with adjectives or participles 126 expressing knowledge, skill, mastery, or the opposite: i. 80 nimbōrum . . . tempestātumque potentem; i. 198 ignārī . . . malōrum; i. 299 fātī nescia; ii. 141 cōnscia nūmina vērī; x. 225 fandī doctissima.

- 127 (3) Genitives of specification with adjectives expressing plenty and want: i. 14 dīves opum; i. 178 fessī rērum, 'having had too much of trouble'; i. 343 dītissimus agrī; v. 73 aevī mātūrus, 'ripe (=full) of years.'
- 128 (4) Genitives of specification with other adjectives: ii. 638 integer aevī; i. 350 sēcūrus amōrum=sine cūrā amōrum, 'without concern for their love,' immemor amōrum.
- 129 Genitive with Verbs.—By analogy with the use noted in § 127 verbs expressing plenty and want are construed with the genitive: i. 215 implentur ('fill themselves full of'='fill themselves with') veteris Bacchī; ii. 586-587 animum . . . explēsse . . . ultrīcis flammae.
- 130 Genitive with Nouns.—The objective genitive is very freely used with nouns: i. 28 Ganymēdis honōrēs, 'honors paid to Ganymedes'; iv. 178 īrā . . . deōrum, 'anger at the gods'; iii. 181 errōre locōrum, 'error with respect to the places.'

Nore.—The objective genitive ought to be used only with a verbal noun that corresponds to a transitive verb: ii. 789 nātī... commūnīs amōrem, 'your love of (=for) our common son.' Compare amor patriae, 'patriotism,' with vir quī patriam amat, 'a patriot.' But the use of a genitive with a noun proved so helpful that both in prose and in verse the objective genitive is not infrequently used with adjectives and nouns whose corresponding verbs govern some case other than the accusative or govern no case at all; īrāscor, for instance, corresponding to īra, is used with the dative.

#### (B) THE DATIVE

- 131 The Dative of Personal Interest is very freely used, in miscellaneous examples not easily classified: ii. 556-557 tot quondam populis terrisque superbum rēgnātōrem Asiae; ii. 713 Est urbe ēgressīs tumulus, 'There exists for men who have gone forth from the city a mound'; iii. 279 lūstrāmur . . . Iovī, 'we purify ourselves out of deference to Jupiter.'
- The Dative of Personal Interest in Place of a Genitive.—
  The dative of personal interest stands at times where we should expect a possessive genitive. This is especially true in connection with the pronouns; Roman writers regarded the genitive of these words as prosaic. Compare i. 429 scaenīs . . . futūrīs; i. 448 aerea cui gradibus surgēbant līmina; i. 477-478 huic cervīxque comaeque trahuntur per terram.

The Dative of Personal Interest as Dative of the Agent.— 133 The poets freely employ the dative of personal interest as a dative of the agent, with any passive form: i. 39 Quippe vetor Fātīs; i. 440 neque cernitur ūllī.

Note.—In the best prose, the dative of the agent is used chiefly with (1) the gerundive, (2) the perfect, pluperfect, and future perfect tenses of the passive. In all these instances forms of sum appear or are to be supplied.

Dative of Limit of Motion.—A construction that is found 134 only in verse (at least in classical times) is the use of the dative to denote a place toward which motion is directed. Some call this an extension of the dative of personal interest, others regard it as the fundamental meaning of the dative. It is very common in Vergil, both with names of places, and with common nouns that indicate places: i. 6 Latiō (=in Latium); ii. 398 Orcō (=ad Orcum); i. 112 vadīs (=in vada); i. 377 ōrīs (=ad ōrās); v. 451 it clāmor caelō (=usque ad caelum); vi. 126 dēscēnsus Avernō (=in Avernum: dēscēnsus suggests the verb dēscendō).

Note.—Vergil of course freely employs the prose constructions, in or ad with the accusative. Sometimes he employs the two constructions side by side (§ 196): ii. 687-688 oculös ad sidera lactus extulit et caelo palmās . . . tetendit, 'his eyes to the stars he uplifted with joy, and to the heavens he stretched forth his palms.'

Dative of Purpose.—A natural outcome of the dative of 135 limit of motion (§ 134) is the dative of purpose; a man's purpose is the end or the limit toward which his activities are directed. This dative is found in prose, e.g. in military expressions, and in the double dative construction (compare mīlitēs oppidō auxiliō mīsit). It is much more freely used in verse: i. 425 optāre locum tēctō; ii. 333-334 stat ferrī aciēs . . . stricta, parāta necī, 'a battle-line of swords, unsheathed, stands in place, ready for carnage (i.e. ready to slay [the foe])'; iii. 540 bellō armantur equī; vii. 482 bellō . . . animōs accendii.

Dative of Association with Verbs.—In poetry the dative is 136 freely used with verbs meaning to agree with, mix, unite, compare, resemble, or the opposite, struggle with, fight with, etc. In prose, in such instances we usually find a prepositional phrase, cum or  $\bar{a}$ , ab with the ablative, in or  $contr\bar{a}$  with the accusative. For Vergil's usage compare i. 107 furit ('struggles

furiously with') aestus harēnīs; i. 408 dextrae iungere dextram; i. 440 miscet . . . virīs.

- 137 The Dative of Association with Adjectives.—The dative of association is freely used with adjectives corresponding to the verbs considered in § 136, i.e. with adjectives expressing likeness, fitness, nearness, friendliness, etc., and their opposites: ii. 794 pār levibus ventīs; iii. 621 nec vīsū facilis nec dictū adfābilis ūllī; iv. 294 rēbus dexter modus, 'a way propitious to his interests'; v. 320 proximus huic; vi. 602-603 cadentī... adsimilis.
- The dative is far more freely used with compound verbs than it is in prose. In prose, in local relations, i.e. when motion is expressed, the preposition which forms the prefix to the verb is usually repeated with the appropriate case, but in poetry the dative is used even here: i. 45 scopulō... īnfīxit (=in scopulum īnfīxit); i. 112 inlīditque vadīs (=in vada: compare also § 134); i. 49 ārīs (=in ārās) impōnit; i. 84 Incubuēre marī (=in mare).

The dative is less often used with a compound adjective or a compound noun: i. 314 *Cui*... obvia (= ob viam eius), 'Across his path,' or, freely, 'Meeting him'; i. 604 sibi conscia, 'conscious to itself' (properly, 'having knowledge with itself').

#### (C) THE ACCUSATIVE

139 Accusative of Limit of Motion.—For the accusative of limit of motion in prose see A. 427, 2; B. 182, 1; Bu. 514; D. 430, and Note; G. 337; H. 418, 419, and 1, 2; H. B. 385, a, b. The poets employ this construction freely, using it even with names of countries, and with many common nouns denoting places. The usage is an archaism (§ 98). Compare i. 2-3 Ītaliam . . . lītora; i. 512 aliās . . . ōrās; ii. 742 tumulum . . . sēdemque sacrātam; iii. 440 fīnīs Italōs. In these instances a prose writer would have used a preposition (in or ad) with the accusative.

Accusative of 'Affect'; Accusative of 'Effect.'—Two distinct 140 types of the accusative of the direct object are to be recognized:
(1) that of the person or the thing affected, (2) that of the thing effected, by the action of the verb. In the examples belonging under (1) the person or the thing exists before the action expressed by the verb begins; in the examples belonging under (2) the thing has no existence until the action expressed by the verb is finished. Most accusatives are accusatives of affect.

Examples of the accusative of effect in English are 'I tore a rent in my coat,' 'I broke a hole in the ice.' The accusative of effect is more freely used in Latin poetry than in Latin prose. Good examples are i. 328 nec vōx hominem sonat, 'nor does your voice send forth a mortal sound'; ii. 16 intexunt . . . costās, 'they interweave (i.e. form by interlacing) the ribs'; ii. 129 rumpit vōcem, 'he breaks speech (forth),' 'he makes speech break forth,' i.e. he breaks into speech.

Accusative with Verbs Properly Intransitive.—Largely as 141 the result of the use of the accusative of effect (§ 140), many Latin verbs that are properly intransitive are construed with an accusative, especially in poetry. These verbs are hard to classify, but we may distinguish

(1) Verbs denoting vocal expression, or emotion and its utter- 142 ance, such as sonō, fleō, gemō, queror, tremō, horrēscō, ērubēscō:
i. 328 nec vōx hominem sonat; i. 385 plūra querentem; i. 465 multa gemēns; ii. 541-542 iūra fidemque supplicis ērubuit; vi. 50 mortāle sonāns; v. 614 Anchīsēn flēbant; vii. 451 verberaque īnsonuit ('snapped her lashes' = 'made her lashes snap'); viii. 296 tē Stygiī tremuēre (=timuēre) lacūs; ix. 632 horrendum strīdēns.

(2) Verbs expressive of haste, strife, and energetic action in **143** general, such as celerō, festīnō, properō: i. 137 Mātūrāte fugam; i. 357 celerāre fugam; iv. 575 festīnāre fugam; viii. 454 Haec pater . . . properat; vi. 176-177 iussa . . . festīnant.

(3) Verbs denoting some physical act or state: (a) in figur- 144 ative connections: i. 44 exspīrantem trānsfīxō pectore flammās; i. 403-404 odōrem spīrāvēre; (b) in literal sense: i. 67

nāvigat aequor; i. 524 maria omnia vectī; iii. 191 currimus aeguor; iv. 468 īre viam; v. 235 aeguora currō.

Note.—The accusative with vecti and curro may be explained also (1) as an imitation of a Greek use of the accusative to denote the route over which motion proceeds, or (2) as an extension of the Latin accusative of extent of space.

- 145 (4) Verbs which become transitive in the process of composition: i. 201 accestis scopulōs; iii. 282 iuvat ēvāsisse tot urbīs; ii. 730-731 vidēbar ēvāsisse viam; v. 438 tēla . . . exit; vi. 134 bis Stygiōs innāre lacūs; vi. 563 nūllī fās (est) . . . īnsistere līmen.
- 146 Adverbial Accusative.—The neuter forms of adjectives, singular and plural, are freely used in adverbial senses. Sometimes the construction is akin to the accusative of extent of space: i. 3 multum . . . iactātus; vi. 481 multum flētī; iii. 610 haud multa morātus; vi. 117 potes . . . omnia; vi. 401 aeternum lātrāns. Sometimes this adverbial accusative is really an accusative of effect (§ 140): vi. 467 torva tuentem ('looking grimnesses' = 'looking grimly,' 'grim-eyed'); vi. 201 ad faucīs grave olentis Avernī.
- 147 Greek Accusative of Specification.—By a Greeism (§ 98) the accusative is often coupled with an adjective or with a verb to denote the particular point (respect) in which the quality denoted by the adjective or the act expressed by the verb holds good; the accusative here is really one of extent of space. The normal Latin construction, both in prose and in verse, is the ablative. For the accusative in Vergil compare i. 320 nūda genū; i. 589 ōs umerōsque deō similis; v. 97 nigrantīs terga iuvencōs; vi. 495 lacerum crūdēliter ōra.
- is often used with the Middle Voice.—(1) An accusative is often used with a perfect passive participle which is construed, plainly, as a middle voice (§ 166), or as a deponent participle with a direct object: i. 228 lacrimīs oculōs suffūsa, 'having drenched her eyes with tears'; i. 320 sinūs collēcta fluentīs, 'having gathered her streaming (flowing) robes'; i. 481 tūnsae pectora, 'beating their breasts.' Here the participles, though they are passive in form, describe an act voluntarily per-

formed by the subject on himself, or in connection with himself, i.e. they are, in sense, substantially transitive.<sup>1</sup>

- (2) A similar accusative is found with finite forms of the 149 passive, especially with verbs meaning 'to clothe': ii. 392-393 clipeī... īnsigne decōrum induitur, 'he puts (on himself) the shield with its fair device'; ii. 510-511 inūtile ferrum cingitur, 'he girds (on himself) his useless blade'; ii. 721-722 umerōs... īnsternor pelle leōnis, 'I spread my shoulders,' etc.; iii. 545 capita... Phrygiō vēlāmur amictū.
- (3) In a few passages, however, the form of expression 150 seen in §§ 148-149 is used in a strained, artificial way, to show that the subject, against his will, suffers some act to be performed on himself: ii. 273 per . . . pedēs trāiectus lōra tumentīs, 'having had thongs passed through,' etc.; ii. 57 manūs . . . post terga revīnctum, 'having had his hands bound,' i.e. 'with his hands bound.'

Ellipsis of Accusative.—The poets and the later prose 151 writers often apparently treat as intransitive certain verbs which in the best prose are transitive. This phenomenon is due to the ellipsis of a pronoun, usually the reflexive  $s\bar{e}$ : i.  $104\ \bar{a}vertit$  (but in iv.  $389\ s\bar{e}$  . . .  $\bar{a}vertit$ ); i.  $402\ \bar{a}vert\bar{e}ns$ ; ii.  $235\ Accingunt\ omn\bar{e}s\ oper\bar{i}$  (but in i.  $210\ Ill\bar{i}\ s\bar{e}\ praedae\ accingunt$ ); v.  $741\ qu\bar{o}\ pr\bar{o}ripis\ (t\bar{e})$ ?

## (D) THE ABLATIVE

Ablative of the Place from Which; Ablative of Separation.— 152

The poets use the ablative very freely to denote the source or starting-point of motion, as well as separation in general. For the prose usage see A. 400-402, 426-427; B. 214, 229; Bu. 528-531; D. 440-442; G. 390-391; H. 461-466; H. B. 408, 451. For the 'ablative of the place whence' in Vergil compare i. 31 arcēbat . . . Latiō (=ā Latiō); i. 38 Ītaliā (=ab Ītaliā) . . . āvertere; i. 44 exspīrantem trānsfīxō pectore (=ex

¹Light is thrown on the construction represented in § 148 by a comparison of i. 226 Libyae dēfīxit lūmina rēpnīs, 'he fastened his eyes on the realms of Libya,' with vi. 156 Aenēās . . . dēfīxus lūmina, 'Aeneas, fastening his eyes (on the ground).' lūmina is as much the object of dēfīxus as it is of dēfīxit.

- pectore); i. 125-126 īmīs stāgna refūsa vadīs (=ab īmīs vadīs); i. 223 aethere summō dēspiciēns (=dē aethere summō).
- 153 The ablative of separation is used with verbs signifying hang, tie, fasten: i. 318 umerīs . . . suspenderat arcum; ii. 236-237 vincula collō intendunt; x. 653 ratis . . . coniūncta crepīdine saxī, 'a ship joined to ('moored to': properly, 'joined from') the edge,' etc. The nature of the construction is proved by iii. 75-76 quam (tellūrem) . . . Myconō ē celsā . . . revīnxit.
- 154 Local Ablative.—The poets use the ablative very freely to denote the place where something is, or something happens. They disregard entirely the limitations to the use of this ablative observed by prose writers, for which see A. 426-427; B. 228; Bu. 588-589, 592; D. 485-488; G. 385-389; H. 483-484; H. B. 433, 449. In Vergil the normal prose usage appears, of course, frequently. But we find the simple ablative
- 155 (1) In literal, physical expressions of locality: i. 3 terrīs... et altō; i. 52 vāstō... antrō; i. 56 celsā... arce; i. 97 Īliacīs campīs. In many instances, however, the ablative that, to an English-speaking reader, might seem to be an ablative of place is really instrumental rather than local: i. 40 summergere pontō, 'overwhelm (by means of =) in the deep'; i. 60 spēluncīs abdidit ātrīs, 'hid away (by means of =) in grottoes dark.'
- 156 (2) In figurative expressions of locality: i. 26 altā mente;
  i. 50 flammātō . . . corde; i. 227 tālīs iactantem pectore cūrās.
- 157 (3) The local ablative sometimes carries with it the accessory idea of extent of space: i. 29 aequore tōtō, 'over the whole deep,' 'everywhere on the deep'; i. 70 disice corpora pontō ('o'er the main').
- Ablative of Manner.—The simple ablative, without either an adjective or a qualifying genitive, sometimes denotes manner, with the force of an adverbial expression. But outside of a limited number of words the usage belongs only to poetry. Compare i. 83 turbine ('in a whirlwind') perflant; i. 105 cumulō, 'in a mass' (properly, 'mass-wise'); i. 320 nōdō ('in a knot') . . . sinūs collēcta fluentīs.

Ablative of the Route.—Vergil often uses the instrumental 159 ablative to denote the way or route by which action or motion proceeds: i. 155-156 caelō...invectus apertō flectit equōs; i. 363-364 portantur...opēs pelagō; i. 394-395 apertō turbābat caelō ('across the skies'). The construction appears in prose, though more often in prose per or trāns with the accusative is used.

Instrumental Ablative with Verbs, etc., That Express the 160 Result Rather Than the Process.—With adjectives, participles, or verbs that express the result rather than the process (§§ 215, 222) the Latin poets often use an instrumental ablative. Examples are i. 99 tēlō, i. 307 ventō, i. 334 dextrā, ii. 163 auxiliās; see § 222. The English-speaking reader is tempted to explain these ablatives, wrongly, as causal. Compare also i. 713 ārdēscit . . . tuendō, '(glows=) is set ablaze by gazing' (in prose, īnflammātur tuendō would be said); ii. 352 dī, quibus imperium hoc steterat, 'the gods, by whom this sovereignty (had stood=) had been kept intact' (in prose, firmātum erat); vi. 300 stant ('stand'= 'are uplifted,' 'are opened wide') lūmina flammā, 'his staring eyes are aflame with fire.'

Ablative of Attendant Circumstance.—An ablatival expres- 161 sion, consisting of an adjective and a noun, or of a noun in the ablative with a genitive dependent upon it, sometimes without cum, sometimes with this preposition, is effectively used to picture a circumstance that attends or accompanies the main action: vi. 535 Hāc vice sermēnum, 'During this interchange of talk'; i. 55-56 magnē cum murmure montis circum claustra fremunt (the echo of the mountain accompanies the furious roaring of the winds; see the note on verse 55).

The Locative.—In the first declension the locative is found 162 even in names of countries, a poetic use: iii. 162 Crētae; iv. 36 nōn Libyae, nōn ante Tyrō (note locative and ablative together).—Animī, 'in heart,' 'in spirit,' an old locative, is found several times with an adjective, twice with a verb: ii. 61 fīdēns animī; iv. 203 āmēns animī; x. 686 iuvenemque animī miserāta; vi. 332 sortem . . . animī miserātus inīquam.

## 2. The Verb

(A) TENSES

- 163 The Present of Vivid Narration.—The ordinary tense of narration in Latin poetry is the present of vivid narration, a natural result of the poet's effort to impress as profoundly as possible the imaginations of his hearers and readers. For examples see i. 83-94. In English, in such instances, the perfect tense is used. English is, in narration, much less vivid than Latin.
- The Perfect of Instantaneous Action.—The perfect of instantaneous action suggests that an action takes place so quickly that we merely note its occurrence without being able to form any idea of its duration. We cannot view the act in the process of accomplishment (it passes too rapidly); we can only look back on it after it is past. Compare i. 84 Incubuēre; i. 90 Intonuēre; i. 130 latuēre. In such instances, English usage calls for the present tense, or for the perfect definite ('has,' etc.).
- 165 The Present of Vivid Narration and the Perfect of Instantaneous Action Combined.—Sometimes the present of vivid narration and the perfect of instantaneous action are effectively combined; see i. 83-94; iii. 564-565; iv. 167-168.

## (B) THE VOICES. THE MIDDLE VOICE

166 The Middle Voice Defined.—The voices picture the relation of the subject to the verb. The active voice represents the subject as doer, actor, agent, as bringing to bear on some one else, or on something, the force of the action expressed by the verb. The passive voice represents the subject as sufferer, as the recipient, himself, of the action expressed by the verb.

The Greeks had a third voice, called the middle voice, which represented the subject as at once doer and sufferer, that is, as bringing to bear upon himself the action expressed by the verb. 'He killed himself' could be expressed in Greek by one word, a verb-form in the middle voice. In Latin prose 'He killed himself' would be expressed by *Occīdit sē*.

Passive Forms in Latin with the Force of the Middle Voice.— 167 Latin poets often use passive forms with the force of the Greek middle voice.

- (1) The passive form has reflexive force, i.e. it is equivalent to the corresponding active form with a pronoun object, or to an active form with omitted object accusative (see § 151): i. 158 vertuntur=vertunt sē, or, simply, vertunt; i. 215 implentur=implent sē; ii. 749 cingor=cingō mē.
- (2) The passive forms of verbs meaning 'to clothe' often 168 have the force of the middle voice; see § 149.
- (3) The perfect passive participle often has the force of a 169 middle participle; see §§ 148, 150.

Note.—In the instances under § 167, the middle voice is, often, virtually a deponent verb, used intransitively: i. 158 vertuntur, 'they turn.' In the instances under §§ 168, 148, the middle voice, as very often in Greek, is, often, virtually a transitive deponent verb, capable of taking a direct object. The middle voice in Greek not only represents the subject as acting directly on himself, but as acting for his own interest or on something belonging to himself. For another transitive deponent middle compare i. 713 explerimentem nequit, 'she cannot fill (=satisfy) her soul.'

## (C) THE IMPERATIVE

Nē with the Imperative, Second Person.—Contrary to the 170 best prose usage the imperative with  $n\bar{e}$  occurs in prohibitions in the second person: ii. 48 equō  $n\bar{e}$  crēdite; vi. 544  $N\bar{e}$  saevī. The best prose form in such prohibitions would be  $N\bar{o}l\bar{i}te$  crēdere,  $N\bar{o}l\bar{i}$  saevīre, or  $\bar{O}r\bar{o}$  (Obsecrō)  $n\bar{e}$  crēdātis (saeviās).

Nē... Neu with the Imperative, Second Person.—In double 171 prohibitions in the second person  $n\bar{e}$  ... neu are found: ii. 606-607  $t\bar{u}$   $n\bar{e}$  ...  $tim\bar{e}$  neu ...  $p\bar{a}r\bar{e}re$   $rec\bar{u}s\bar{a}$ ; vi. 832-833  $N\bar{e}$ , puer $\bar{i}$ ,  $n\bar{e}$  ...  $adsu\bar{e}scite$  ... neu ... vertite  $v\bar{v}r\bar{v}s!$ 

## (D) THE INFINITIVE

The Historical Infinitive.—The historical infinitive (A. 463; 172 B. 335; Bu. 963; D. 844; G. 647; H. 610; H. B. 595) is common: ii. 97-99 Ulixēs . . . terrēre . . . spargere . . . quaerere. It

is frequently coupled with indicative forms: iii. 140-142 Linquēbant... trahēbant... sterilīs exūrere Sīrius agrōs; ārēbant... negābat; iii. 666-668.

In iv. 422-423 the historical infinitive occurs in a clause introduced by *nam* (see note); in xi. 822 it occurs in a relative clause (see note).

173 Infinitive in Exclamations.—The infinitive occurs at times in exclamations, in passages expressive of deep emotion: i. 37-38 Mēne inceptō dēsistere . . . nec posse . . . !, 'Shall I yield my purpose and be unable . . . ?'; i. 97-98 Mēne . . . occumbere nōn potuisse . . . !, 'Why could I not have fallen?'

Note.—An enclitic -ne, perhaps interrogative, is usually found in this construction, which was, perhaps, originally that of a wondering question. The questioner, in deep emotion, is protesting against accepting the underlying thought of his question.

174 Infinitive of Purpose.—The use of the infinitive to express purpose in connection with a verb of motion is not infrequent in early Latin, but is virtually unknown in classical prose. The poets, following Greek usage, employ the infinitive thus, to some extent: i. 527-528 Non nos aut . . . populāre . . . vēnimus aut . . . vertere. The prose construction here would be Non vēnimus . . . ut aut . . . popularēmus aut verterēmus.

Note.—The complementary infinitive (§ 175) often virtually expresses purpose, especially in the instances grouped under §§ 177, 179.

The Complementary Infinitive.—Even in prose many verbs require an infinitive to complete their meaning. Such are (1) verbs expressing power, duty, inclination, purpose, effort, beginning, and their opposites (possum, queō, nequeō, dēbeō, volō, nōlō, cōnor, incipiō, coepī), and (2) verbs denoting willingness and permission, or the opposite ideas of hindrance, prevention (patior, sinō, iubeō, cōgō, vetō, prohibeō). The poets go much further, making the infinitive depend on many verbs which do not properly require any complement, or which, if in a given instance they should require one, would naturally find it in some form of expression other than the infinitive. The poets were here in part extending constructions familiar in prose, in part imitating Greek syntax, in which the infinitive

was used far more freely than it was in Latin. Even in prose, expressions that convey the same meaning, or similar meanings, are used with the same construction. When  $d\bar{\imath}c\bar{o}=$  'to command' (imper $\bar{o}$  or hortor), it is construed with the subjunctive; compare v. 550-551  $d\bar{\imath}cat$ ...  $d\bar{\imath}c$ , 'bid him lead.' So, in poetry, when  $\bar{\imath}rde\bar{o}=vehementer\ vol\bar{o}$ , it is construed with the infinitive.

The verbs used in Vergil with the complementary infinitive in a way to require attention may be classified as follows.

# I. VERBS EXPRESSING WILLINGNESS, DESIRE, EFFORT, OR THE OPPOSITE

- (1) Verbs expressing willingness or unwillingness: i. 66 176 mulcēre dedit ('gave'='suffered,' 'permitted') flūctūs; ii. 637-638 abnegat ('refuses') . . . vītam prōdūcere . . . exsiliumque patī; iv. 192 cui sē . . . dignētur ('condescends') iungere Dīdō; vii. 433 nī dare coniugium et dictō pārēre fatētur ('agrees,' 'consents').
- (2) Verbs expressing preference, concern, desire, passion 177 (§ 175), and the opposite: i. 514-515 avidī coniungere dextrās ārdēbant; ii. 105 ārdēmus scītārī et quaerere causās; iii. 451 nec revocāre sitūs aut iungere carmina cūrat ('takes the pains,' 'essays,' 'tries'); ii. 451 Īnstaurātī (sunt) animī ('Our hearts were fired anew with eagerness to') . . . succurrere tēctīs.
- (3) Verbs expressing delight, pain, regret, fear: ii. 239 178 fūnemque manū contingere gaudent; ii. 12 animus meminisse horret ('is loath'); vi. 613 nec veritī (sunt) dominōrum fallere dextrās.
- (4) Verbs expressing effort, struggle: i. 17-18 hoc rēgnum... 179 esse... iam tum tendit ('strains,' 'strains every nerve'); ii. 220 tendit dīvellere nōdōs; iii. 31-32 convellere... īnsequor et... temptāre; v. 194 neque vincere certō. In prose some form of purpose clause, e.g. ut with the subjunctive, would replace these infinitives.

# II. VERBS EXPRESSING POWER, MASTERY, CAPACITY

- 180 (1) Verbs expressing power: ii. 491-492 nec ipsī custōdēs sufferre valent (=a strong possunt); iii. 415 tantum . . . valet mūtāre vetustās; v. 21-22 nec nōs obnītī contrā . . . sufficimus (=possumus).
- 181 (2) Verbs expressing skill, knowledge, or the opposite: i. 62-63 quī . . . et premere et laxās scīret ('should know how') dare iussus habēnās; i. 630 nōn ignāra malī miserīs succurrere discō ('I am learning how to succor'); viii. 316-317 nec iungere taurōs aut compōnere opēs nōrant aut parcere partō.

# III. VERBS EXPRESSING ADVICE, ENCOURAGEMENT, COMMAND, $\qquad \qquad \text{CONSTRAINT}$

- 182 (1) Verbs signifying to encourage, advise, bid, command, demand: i. 357 celerāre fugam patriāque excēdere suādet ('urges,' 'bids'); ii. 33 dūcī intrā mūrōs hortātur et arce locārī; v. 342 reddī sibi poscit ('demands that') honārem.
- 183 (2) Verbs signifying to require, compel: i. 9-11 tot volvere cāsūs... tot adīre labōrēs... impulerit; iv. 575-576 festīnāre fugam tortōsque incīdere fūnīs... stimulat; iii. 682-683 metus ācer agit quōcumque rudentīs excutere. So with faciō, ii. 538-539; with adigō, vi. 696.
- Infinitive with Adjectives.—In prose but one adjective, parātus, is freely used with the infinitive. In verse, largely again as the result of Greek influence, the infinitive is freely used with the participles of the verbs considered in §§ 176-183, with adjectives derived from those verbs, and, lastly, with any adjective expressing willingness, desire, capacity, skill, fitness, or the opposite. In this usage, the infinitive is often virtually an ablative of specification with the participle or the adjective. Compare iv. 564 certa morī ('firmly fixed in the matter of dying'=) 'resolved on death'; vii. 806-807 (said of the warrior maiden Camilla) adsuēta ('made used to,' 'trained to') . . . proelia virgō dūra patī cursūque pedum prae-

vertere ventos; vi. 49 maior . . . vidērī, 'more majestic to the sight' (properly, 'grander to be viewed'); vi. 164-165 quō nōn praestantior alter aere ciere viros (erat); ix. 772-773 quo non felicior ('more skillful') alter unguere tela manu ferrumque armare venēnō: xii. 527-528 nescia vincī pectora; xii. 290 avidus confundere foedus.

Infinitive with Nouns.—Vergil freely uses the infinitive 185 with a noun, or with a noun that is subject of a part of sum. The usage occurs especially with verbal nouns of meanings akin to those of the verbs with which the complementary infinitive is joined (§§ 176-183): ii. 10 sī tantus amor (est) cāsūs cognöscere nostros; ii. 575-576 subit īra cadentem ulcīscī patriam, 'the angry desire sweeps o'er me,' etc. So with amor iii. 298-299; potestās iii. 670; cūra (fuit) vi. 654-655; spēs v. 183-184; cupīdō (est) vi. 133-134. A prose writer would have used, instead of the infinitive, a gerund or a gerundival expression in the genitive.

## (E) THE PARTICIPLE

Past Participles with Present Force.—Vergil at times uses 186 the past passive participle, or the past participle of deponent verbs, with the force of a present participle, i.e. as expressive of contemporaneous, not antecedent, time and action. This use seems in part an imitation of the Greek present participle middle (§ 166), in part the result of an attempt to replace the missing Latin present participle passive. Compare i. 155 invectus, 'riding'; i. 481 tūnsae, 'beating'; iv. 589-590 pectus percussa ('smiting') . . . flāventīsque abscissa ('tearing') comās; v. 766 complexī inter sē, 'embracing one another'; vi. 335 vectōs, 'as they were sailing'; v. 708 solātus, 'comforting'; ii. 443-444 clipeosque ad tēla sinistrīs protēctī ('covering themselves' = 'defending themselves') obiciunt: ii, 63-64 Trōiāna iuventūs circumfūsa ('pouring round' = 'streaming round') ruit.

Some prose formulas approach this use, e.g. Servos adlocūtus dīxit (here English usage calls for 'Addressing his slaves, he said').

## III. STYLE

## 1. THE USE OF WORDS

#### (A) NOUNS

- 187 Collective Singular.—Words which in the singular properly denote but one thing are at times used as collective nouns, with plural force: i. 449 foribus cardō strīdēbat aënīs; i. 400 plēnō subit ōstia vēlō. This use of the singular occurs especially in proper names: vi. 851 Rōmāne; viii. 706 omnis Arabs, side by side with omnēs . . . Sabaeī.
- 188 Plural for Singular.—Much more common is the use of the plural where in prose we should have the singular. This is frequently a matter of metrical convenience; often it is due to a striving for rhetorical effect. Often, too, the plural is used because the idea is essentially plural, that is, there is a suggestion of parts of a unit, or of separate units making up a whole (compare the familiar arma, castra), or of repetition. We may note
- 189 (1) Plural for metrical convenience: i. 61 montīs īnsuper altōs; i. 730 silentia; ii. 706 incendia; vi. 377 sōlōcia. In these instances the singular would not fit easily, if at all, into the verse. A striking instance is ii. 642-643 Satis ūna superque vīdimus excidia (Trōiae). This use of the plural repeatedly supplies the dactyl needed in the fifth foot (§ 264).
- 190 (2) Plural for rhetorical effect: i. 78 scēptra (§ 189 also applies here); i. 206 rēgna; i. 348-350 Sychaeum impius ante ārās . . . superat. So especially bella, certāmina, proelia. The plural magnifies and so emphasizes the importance of the single thing.
- 191 (3) Plural of abstract nouns: i. 11 īrae, 'angry passions';
  i. 41 furiās, 'mad deeds'; i. 566 virtūtēs, 'valiant deeds'; iv.
  . 623 odiīs, 'consuming hatred.' These uses are closely akin to that seen in § 190, since the plural emphasizes by giving the idea of repetition (i.e. it suggests the thought of repeated,

concrete instances of the quality or trait implied in the noun), of abundance, or of intensity. See also § 193.

In some instances the idea, though represented in Latin 192 prose, as in English, by a singular, is after all essentially plural. Thus Vergil uses the plural

- (4) Of local names and words designating places, to describe the places with all their accessories, or of words denoting things consisting of many parts: i. 14 ōstia; i. 466 Pergama; iii. 61 classibus; iii. 84 Templa. So, often, tēcta, e.g. i. 627, iii. 83.
- (5) To express repetition: ii. 163 auxiliīs, 'aid often given'; 193 iv. 407 morās; ii. 118 reditūs (returns of many individual chieftains); iv. 454-455 laticēs . . . vīna (of repeated sacrifices).
- (6) To express distribution into parts: i. 195 Vīna (we think 194 of the wine in various vessels); i. 432 mella (we think of separate cells of honey).
- (7) Generalizing plural, used in common nouns where Eng- 195 lish would use the singular and the indefinite article: ii. 626 summīs... in montibus; ii. 631 iugīs. In these instances English usage would call for 'on a (some) mountain-top,' 'from a mountain-ridge.'

Love of Variety.—All poets (and the more artistic prose 196 writers) are fond of using varying words and expressions to denote one and the same thing or to present the same idea. This usage is an outstanding feature of Vergil's style. It is well seen in Vergil's account of the Wooden Horse, by the aid of which Troy was captured: he pictures it as made of fir-wood (ii. 16 abiete), ash (ii. 112 trabibus . . . acernīs), oak (ii. 186 rōboribus textīs). So Vergil employs different names to denote the Greeks and the Trojans: i. 30 Trōas; i. 38 Teucrōrum; i. 157 Aeneadae; i. 30 Danaüm; i. 40 Argīvum. The poet uses these names in large part to secure variety; in some instances, however, the particular name has a peculiar appropriateness.

- 197 Epic Fullness of Expression.—The style of epic poetry (§ 74), both Greek and Latin, was always marked by a certain fullness and elaborateness of expression (§ 88). In Vergil this shows itself
- 198 (1) In the use of words closely akin in meaning, reënforced at times by alliteration (§ 252): vii. 238 et petière sibi et voluère adiungere gentès; ii. 169 fluere ac retrò sublàpsa referri; iii. 236-237 tèctòsque per herbam disponunt ensis et scuta latentia condunt.
- 199 (2) In the addition of  $\bar{o}re$ ,  $v\bar{o}ce$ ,  $man\bar{u}$ ,  $ocul\bar{i}s$ ,  $anim\bar{o}$ , or mente to verbs capable by themselves of expressing the required idea of action, speech, or thought: i. 559  $\bar{o}re$   $frem\bar{e}-bant$ ; iv. 680-681  $voc\bar{a}v\bar{i}$   $v\bar{o}ce$   $de\bar{o}s$ .
- 200 Metonymy.—By the figure of speech called metonymy, there is substituted for a given word another of closely kindred meaning. The figure is common in all speech, but it is used with special effectiveness in poetry. The examples in Vergil involve the substitution of
- 201 (1) Cause for effect: iv. 120 nimbum (properly 'storm-clouds') = imbrem, 'rain'; viii. 196 caede ('slaughter' for the blood shed thereby).
- 202 (2) Effect for cause: i. 25 dolōrēs, 'affronts' (properly 'pangs' caused by affronts); i. 49 honōrem (here 'that which confers honor,' a sacrifice); i. 92 frīgore, 'chilling fear'; i. 461 laudī, 'praiseworthy conduct'; ii. 48 error, 'mischief,' 'trick' (properly, 'wandering,' 'error' rather than the device that causes the wandering, the error); v. 591 error, said of the Labyrinth built by Daedalus (here the 'error-causing maze,' the maze that made men wander helplessly); v. 433 vulnera, 'wound-dealing blows.'
- 203 (3) Material for the thing made: so aes=a bronze prow, i. 35, a shield, ii. 545, weapons of bronze, ii. 734, bronze cymbals, iii. 111, a trumpet of bronze, iii. 240.
- 204 (4) Part for whole, or conversely: so puppis or carīnae = nāvis, līmina = domus.

(5) Abstract for concrete: ii. 579 coniugium, 'husband' 205 (properly, 'wedlock'); ii. 585 nefās, 'guilty creature' (properly, 'sin against heaven,' 'guilt'); iii. 61 hospitium, 'guest-land' (properly, 'friendship' between men of different cities or races, 'hospitality').

(6) Container for the thing contained: v. 214 nīdī, 'nest- 206 lings,' i.e. the baby birds in the nest (properly, 'nests'); i. 264 moenia, 'a walled town,' 'a city' (properly, 'walls').

(7) The name of a deity is often substituted for a common 207 noun denoting the particular element or sphere in which the activity of the god is chiefly manifested, or indicating the thing which is most closely associated with the god: i. 177 Cererem = frūmentum; i. 215 Bacchī = vīnī; ii. 311 Vulcānō = ignī; ii. 440 Mārtem = pugnam; viii. 123 Penātibus = tēctīs; vi. 26 Veneris = amōris; x. 764 Nēreī = maris.—Poetry gains greatly by substituting for the colorless common noun the name of the deity with its wealth of suggestions and memories. Compare § 208.

Localization.—Poets appeal primarily to the imagination, 208 and so seek to present pictures as vivid and as clear cut as possible. Hence, instead of using general terms like mare, ventus, or tignum, they commonly name some particular sea or wind or specify some one kind of wood. In this way a concrete picture is substituted for an abstract conception, or a name rich in suggestions is presented to the reader's thought. This usage, common in all Latin poets, we may call localization. In i. 51 instead of the prosaic ventis we have Austris (strictly 'South Winds'). Compare Aquilonibus i. 391; Euro i. 383.

# (B) ADJECTIVES AND PARTICIPLES

Adjective instead of the Genitive of a Noun.—An adjective, 209 especially one derived from a proper name, is sometimes used instead of the genitive of a noun or instead of some phrase or clause: i. 665 tēla Typhōïa, 'the weapons wherewith Typhoeus was slain'; i. 200 Scyllaeam (=Scyllae) rabiem; iii. 212-213 Phīnēia . . . domus, 'Phineus's house.'

- 210 Formulaic Epithets.—In imitation of the Homeric usage certain formulaic or standing epithets are attached to the names of certain persons. Thus Aeneas is pius or magnanimus; Iülus is pulcher; Achates is fīdus; Messapus is ecum (= equōrum) domitor; Mezentius is contemptor dīvum; Turnus is audāx (§ 67).
- 211 Proleptic Epithets.—An epithet attached to a substantive sometimes anticipates the action of the verb with which the substantive is associated as subject or as object. The epithet, in these instances, really gives the result of the action of the verb; it is thus, in the field of the adjective, what the accusative of effect (§ 140) is in the field of the noun. Such epithets are called proleptic, 'anticipating.' Compare the English, 'She baked the bread brown,' 'They drained the pond dry.' For Vergil, compare i. 658-660 ut . . . furentem incendat rēgīnam, 'that he may fire the queen to mad passion'; ii. 135-136 obscūrus . . . dēlituī, 'I hid myself until I was screened from view'; iii. 141 sterilīs exūrere . . . agrōs, 'burned the fields (barren=) to barrenness.' In none of these passages is the adjective or the participle in place until the action of the verb is completed.
- 212 Transferred Epithets.—Instead of appending an epithet to a word denoting a person or a thing poets often attach it to a word denoting some part of that person or thing, or something intimately associated therewith, or some act of the person which exhibits the quality indicated by the adjective. Sometimes an epithet applied to an object denotes not any quality of the thing itself, but rather the effect the thing produces in other things or in persons. In i. 224 mare vēlivolum, the adjective is one properly applied to ships, not to the sea; in iii. 44 crūdēlīs terrās . . . lītus avārum, the cruelty and the greed are really those of Polymestor. In i. 202 maestum . . . timõrem, the timor is not itself sad; it is so called because it saddens the Trojans.
- 213 Adjective in Adverbial Sense.—Adjectives are freely used

in the predicate of a sentence where English employs an adverb or an adverbial expression. Compare i. 296 fremet horridus ōre cruentō; iii. 529 spīrāte secundī.—Vergil is especially fond of using an adjective in this way in connection with an attributive participle: iii. 70 lēnis crepitāns . . . Auster; v. 277-278 sībila colla arduus attollēns; v. 764 crēber . . . adspīrāns . . . Auster; viii. 559 inexplētus lacrimāns.

Adjective or Participle Carries the Main Weight of the 214 Thought.—Classical Latin was strong in verbs, but weak in abstract nouns such as the English 'foundation,' 'movement.' Hence, both in Latin prose and in Latin verse, an adjective or a participle, though it is subordinate in syntax, often carries the main weight of the thought. Compare the familiar A. U. C. = Annō Urbis Conditae, 'In the year of the city founded'; English usage would call for 'In the year of the foundation of the city.' In Vergil compare i. 135 mōtōs . . . flūctūs, 'the upheaved billows,' i.e. 'the upheaval (turmoil, movement) of the billows'; i. 390 reducīs sociōs, 'the return of your comrades'; i. 391 versīs Aquilōnibus, 'by a shift of (in) the winds'; i. 589-590 decōram caesariem, 'beauty of locks'; ii. 549 dēgenerem . . . Neoptolemum, 'the degeneracy of Neoptolemus.'

Adjective or Participle Expresses the Result Rather Than 215 the Process.—By a usage akin to that discussed in §§ 160, 222, an adjective or a participle often expresses the result, where in English the process would be set forth: ii. 475 arduus, 'towering high' (in prose, ērēctus, 'uplifted'); iii. 151 manifestī, 'clear' (in prose, plānē mōnstrātī, or the like, 'clearly revealed').

Participles and Adjectives as Nouns.—(1) Vergil often uses 216 the neuter of the perfect passive participle as a noun, especially in the plural: i. 37 inceptō; i. 136 commissa; i. 142 dictō; i. 302 iussa. This use belongs chiefly to poetry and post-classical prose. (2) The substantival use of neuter adjectives is far commoner in prose than that of participles, but even here the poets go beyond the limits kept by prose: i. 308 inculta,

'wastes'; i. 110-111 ab altō in brevia ('shallows,' 'shoals'); i. 219 extrēma; iii. 422 in abruptum, 'into the abyss'; vi. 241 supera . . . convexa, 'the vaulted heavens o'erhead.'

217 The poets often couple a genitive of the whole (partitive genitive) with neuter participles or neuter adjectives thus used as nouns: i. 422 strāta viārum; ii. 332 angusta viārum; ii. 725 opāca locōrum; v. 695 ardua terrārum; vi. 633 opāca viārum; i. 384 Libyae dēserta. Often by this device the characteristic quality of an object is brought into greater prominence; strāta viārum, opāca locōrum, angusta viārum are more effective expressions than the prosaic strātās viās, opāca loca, angustās viās.

#### (C) CONJUNCTIONS

- 218 Et, -que, ac, atque.—Three uses of the conjunctions et, -que, ac, atque, deserve attention. These are
  - (1) The explanatory use. In this use the conjunctions introduce some detail illustrative of a general word or statement, and so may be rendered by 'and in particular.' Compare i. 2-3 Ītaliam . . . Lāvīniaque . . . lītora; i. 30 Danaum atque immītis Achillī; iii. 148 effigiēs sacrae dīvum Phrygiīque Penātēs.
- 219 (2) The 'consecutive' use, 'and as a result.' Here the conjunctions add the result of a preceding act or statement: i. 31-32 multōsque per annōs errābant; i. 143 sōlemque redūcit; i. 211 et vīscera nūdant.
- 220 (3) The temporal use, 'and lo,' 'and forthwith,' 'and instantly.' Here the conjunctions show that a given act or state is intimately associated in time with that described in the preceding clause or expression: i. 82-83 impulit . . . ac ventī . . . ruunt (the two acts are virtually simultaneous: one might say, in prose, simul atque impulit, ventī . . . ruunt); i. 227-229 Atque illum . . . adloquitur; i. 302 iussa facit, pōnuntque (= simul atque iussa facit, pōnunt, etc.); iv. 663-664 Dīxerat, atque illam . . . conlāpsam aspiciunt.

#### (D) VERBS

Simple Verb for Compound Verb.—The Latin poets very 221 often use a simple verb instead of the compound verb current in prose. This is in part an archaism (§ 98), in part the result of the avoidance of exact, prosaic expressions, an avoidance which the poets show in many ways. The reader has room for the play of his own imagination; he is at liberty, in fact he is required, to supply for himself what in prose is presented to him ready-made, so to speak. Compare i. 9 volvere = ēvolvere; i. 35 ruēbant = ēruēbant; i. 83 ruunt = prōruunt; i. 85 ruunt = ēruunt; i. 173 ponunt = dēponunt; i. 203 mittite = dīmittite; i. 246 it=exit. In iii. 398 we find effuge, in iii. 413 fuge (here effuge is possible, metrically).

The Verb Expresses the Result Rather Than the Process. - 222 Very often the Latin poets use a verb which pictures the result of an action rather than the action or the process itself. Their imaginations leap beyond the process or the action, and anticipate its outcome (compare §§ 160, 215). A good example in Vergil is i. 99 Aeacidae tēlō iacet Hector, 'Hector lies low by (means of) the missile of Achilles.' In prose we should find not iacet, but prostrātus est; in English prose we should have 'was laid low.' Compare i. 307 ventō accesserit (in prose, appulsus sit); i. 334 multa . . . cadet hostia dextrā, 'many a victim will fall by my right hand' (in prose, sternetur, or occidētur); i. 405 incessū patuit dea (in prose, ostenta est); ii. 162-163 spēs Danaum . . . Palladis auxiliīs . . . stetit, 'the hope of the Danaans stood firm by the aid of Pallas, given o'er and o'er' (in prose, firmāta est; for auxiliīs see § 193).

Dare, in Periphrases.—Vergil often uses a periphrastic ex- 223 pression consisting of some part of dare and a noun, usually as a substitute for a verb whose meaning is kindred to that of the noun: i. 485 gemitum dat=gemit; i. 398 cantūs . . . dedēre = cantāvēre; ii. 243 sonitum . . . dedēre = resonuēre; iv. 370 lacrimās . . . dedit=lacrimāvit. A favorite expression is dare ruīnam=ruere, intransitive, 'to fall in ruins.'

#### (E) MISCELLANEOUS

- Vergil's Love of Elaborate Language.—A very important trait of Vergil's style is his love of elaborate language (compare §§ 88, 197-199). He avoids commonplace and familiar words of everyday life. For frūmentum he writes Cererem i. 177; for pānem he uses Cererem again, i. 701 (compare § 207). For aqua he writes lympha i. 701, latex iv. 512, unda vi. 229. A mill for grinding grain he calls Cereālia . . . arma i. 177; 'to strike a fire' is sēmina flammae abstrūsa in vēnīs silicis (quaerere), 'to seek the seeds of fire hidden away in the veins of the flint-stone' (vi. 6-7).
- Vergil's Love of Unusual Expressions.—Vergil loves, also, to substitute for familiar phrases, familiar modes of expression, and familiar constructions more or less obvious modifications or inversions thereof. So in i. 195 we have Vīna... quae... cadīs onerārat instead of the prose vīna quibus cadōs onerārat. Compare also i. 314 sēsē tulit obvia; i. 562 Solvite corde metum; vi. 229 sociōs... circumtulit undā. The prose expressions here would be sēsē tulit obviam, Solvite corda metū, sociōs circumtulit aquam. Examples are very numerous; many will be discussed in the Notes.
- Scarcity of Poetical Words in Latin.—The usages seen in §§ 224-225 are due, in some measure, at least, to the scarcity of strictly poetical words in Latin. In this respect Latin is far less rich than Greek. Truly poetical words in Vergil are e.g. amnis, properly 'a broad, deep water-course' (in prose flūmen); ēnsis, 'falchion,' 'blade' (in prose, gladius).

# 2. The Order of Words

227 Free Order of Words in Latin Poetry.—Everywhere in Latin, both in prose and in verse, but especially in verse, the order of words is less stereotyped or standardized than that which is usual in English prose, partly because a Latin sentence is a word-picture, in which the meaning is developed stroke by stroke, the various parts being introduced in the order of their

importance, partly because Latin loves to keep the meaning in suspense until the very end, so that the last word completes both the form and the meaning of the sentence. The inflectional system, which alone makes this freedom possible, helps to relieve the very difficulty it creates, since a competent knowledge of inflectional forms usually suffices to tell us what words belong together in syntax, and so in meaning. The most emphatic places in a Latin sentence are the beginning (except for the subject, unless this precedes an introductory particle) and the end (except for the verb). In general, any wide departure from the normal order arrests attention and gives emphasis to the word not in its normal place.

In Latin verse, the order of words is often even more intricate than that of prose; the poets by artistic placing and grouping of words secure the happiest effects.

Free Order of Words in English Poetry.—In English poetry 228 the word-order is, repeatedly, far freer than it is in English prose. Note the following examples from Milton, Paradise Lost, Book I.

> his face Deep scars of thunder had entrenched, and care Sat on his faded cheek . . . .

> There the companions of his fall, o'erwhelmed With floods and whirlwinds of tempestuous fire, He soon discerns.

or faery elves. Whose midnight revels, by a forest-side Or fountain, some belated peasant sees.

Note, too, the following examples from Scott, The Lady of the Lake.

Whose turf, whose shade, whose flowers among Wanders the hoary Thames along His silver-winding way.

A blither heart, till Ellen came, Did never love nor sorrow tame.

In English poetry, too, inflectional forms (those of the personal pronouns) help to make clear syntax and meaning. Compare the following, also from Milton, *Paradise Lost*, Book I.

 $\label{eq:him} \textit{Him} \text{ the Almighty Power}$  Hurled headlong flaming from the ethereal sky.

- 229 Free Order of Words in Vergil.—In Vergil, we may note the following matters of word-order.
- 230 (1) The first word and the last word (or the next to the last word) of a group often belong closely together in syntax, and so in sense: i. 11 Tantaene animīs caelestibus īrae?; i. 23 veterisque memor Sāturnia bellī; i. 42 rapidum iaculāta ē nūbibus ignem.
- 231 (2) A noun and its modifier or a verb and its object are set at opposite ends of the verse, the emphatic places: i. 50 Tālia . . . volūtāns; i. 74 omnīs . . . annōs; i. 353 Ipsa . . . imāgō.
- 232 (3) The word bearing the chief emphasis is often set at the end of its clause (or sentence) and at the beginning of a verse; this is especially true of verb-forms. Compare i. 11 impulerit; i. 20 audierat; i. 49 praetereā; i. 62 imposuit; i. 493 bellātrīx. Examples occur on almost every page. It is to be noted, also, that a word so placed is often followed by a marked pause.
- (4) Special Examples.—A good example of the effect to be gained by placing words out of their normal positions is i. 195-196 Vīna bonus quae... onerārat Acestēs... dederatque... hērōs; the separation of bonus, Acestēs, and hērōs gives each word unusual weight by forcing the mind to dwell on each to determine its function. Compare the place of dea in i. 412, and that of improba in ii. 80.
- 234 (5) In prose a modifier of two or more substantives usually stands before them all or after them all; in verse it is often set between the nouns: iv. 588 lītoraque et vacuōs sēnsit... portūs; vii. 332-333 nē noster honōs īnfrāctave cēdat fāma locō (here noster and īnfrācta belong, in sense, with both nouns).
- 235 Position of the Common Subject of Two Clauses.—The common subject of two clauses is often set in the second clause.

The Romans, of course, read straight ahead, as we read English, prose or verse; hence, the postponement of the common subject of two clauses presented no great difficulty to the Roman reader, as it would present little or none to the hearer (§ 253). Examples in Vergil are iv. 154-155 trānsmittunt . . . campos atque agmina cervi . . . glomerant, 'stags fling (themselves; see § 151) across the plains and mass their companies'; iv. 170-171 neque . . . fāmā . . . movētur nec iam fūrtīvum Dīdō meditatur amorem, 'Dido is not moved by what men say, and there is no stealth now in the passion she practices.'

Postposition of Conjunctions.—In prose a conjunction or a 236 relative pronoun usually stands first in sentence or clause. In poetry the striving for emphasis is more constant and so we frequently find such words postponed; et especially is often so treated. Compare i. 262 longius et volvēns; i. 413 cernere nē quis . . . posset; i. 195 Vīna bonus quae deinde, etc.; ii. 159 (nec in the third place); v. 5 (sed in the third place). Metrical convenience, too, is a factor here.

Position of Prepositions.—The preposition, especially if it 237 is dissyllabic, frequently follows its noun in poetry; in prose this use is confined to certain prepositions and certain combinations. Compare i. 32 maria omnia circum; i. 466 Pergama circum. Note the position of among in the first quotation given, in § 228, from Scott, The Lady of the Lake.—Unrelated words sometimes stand between a preposition and its noun: ii. 278 circum plūrima mūrōs; iv. 233 super ipse suā molītur laude laborem. -A preposition having two or more objects is sometimes set between them: i. 13-14 *Italiam* contrā Tiberīnague longē ōstia.

Tmesis.—Compound words are sometimes resolved into 238 their elements, which are then separated by an intervening word or words: i. 610 quae mē cumque vocant terrae; v. 603 Hāc celebrāta tenus... certāmina; x. 794-795 pedem referēns ('dragging') et inūtilis inque ligātus cēdēbat. Compare "the love of God to us ward." This separation is described by a word of Greek origin, tmesis ('cutting'='cutting apart').

**239 Juxtaposition.**—Words which express contrasted ideas (less often words which express like ideas), or words which express ideas related to each other as cause and effect are frequently set side by side. So we find

(1) Juxtaposition of words expressing like ideas: v. 361 hōc iuvenem ēgregium praestantī mūnere dōnat, 'with this gift he honors the lad, a gift splendid as the peerless lad himself.'

240 (2) Juxtaposition of words expressing contrasts: i. 184 nūllam, trīs; i. 243-244 penetrāre . . . intima tūtus rēgna; i. 349 impius ante ārās; i. 592-593 ubi flāvō argentum . . . circumdatur aurō, 'when (white) silver is surrounded by yellow gold,' or 'when silver white yellow gold encircles.'

241 (3) Juxtaposition of words expressing the ideas of cause and effect: i. 352 malus simulāns, 'because he was evil, inventing'; ii. 307 stupet īnscius, 'is overwhelmed, understanding not'; ii. 473 positīs novus exuviīs, '(a snake) new (=rejuvenated), its old skin laid aside.'

242 (4) In groups of words which involve two adjectives and two nouns, i.e. two nouns each of which is modified by an adjective, we find, often, juxtaposition of the adjectives and juxtaposition of the nouns: i. 217 āmissōs longō sociōs sermōne requīrunt; i. 269 magnōs volvendīs mēnsibus orbīs; i. 286 Nāscētur pulchrā Trōiānus orīgine Caesar.

# 3. Miscellaneous

243 Chiasmus.—Often the balancing parts of an expression are set in reverse order. Thus we find (a) adjective, noun, noun, adjective, (b) noun, adjective, adjective, noun, (c) object, verb, verb, object, (d) verb, object, object, verb. This arrangement is called chiasmus. Compare i. 53 luctantīs ventōs tempestātēsque sonōrās; i. 750 multa super Priamō rogitāns, super Hectore multa; i. 611 Īlionēa petit dextrā laevāque Serestum; ii. 8-9 nox ūmida caelō praecipitat (§ 151) suādentque cadentia sīdera somnōs; ii. 13 Frāctī bellō, Fātīsque repulsī.

Ellipsis.—Ellipsis, i.e. the omission of words necessary to 244 the grammatical structure of the sentence, is common in Vergil, partly out of considerations of metrical convenience, partly because the good taste and the fine aesthetic sense of the poet led him to omit words in themselves slight and unemphatic and easily supplied from the context. Note

(1) The omission of pronoun forms, especially forms of is, ea, id. The omission occurs (a) in the predicate: i. 12 Tyriī tenuēre colōnī (sc. eam); i. 63 premere (sc. eōs); i. 62 imposuit (sc. eīs); i. 79 tū dās (sc. mihi); i. 80 facis (sc. mē) . . . potentem; (b) in the subject, before an infinitive: i. 218 seu (sc. eōs) vīvere crēdant.

For the ellipsis of the reflexive pronoun and its results see § 151.

(2) The omission of parts of esse, whether this verb is used 245 independently or as an auxiliary. Even in prose est, sunt, and esse (especially with the future infinitive) are freely omitted. Hence, examples of such omission in Vergil need not be given. The poets, however, even omit sum, sumus, es, estis, eram, erās, erātis: i. 558 advectī (sumus); ii. 651 effūsī (sumus); i. 237 pollicitus (es); v. 192 ūsī (estis). A striking instance is the ellipsis of es in a question: i. 329 An Phoebī soror (es), an nymphārum sanguinis ūna (es)?

(3) The omission of verbs meaning 'to speak' or 'to answer' 246 (ait, dīcit, respondet), common in all poetry: i. 37 haec sēcum (ait, dīcit); i. 76 Aeolus haec contrā (ait or respondet).

Parataxis.—In the earlier and less artificial stages of a 247 language clauses are arranged side by side either without conjunctions or with coördinating conjunctions; no attempt is made to indicate the logical relations of the clauses. This arrangement is called parataxis (coördination). Latin prose in the main prefers hypotaxis, or subordination; clause is subordinated to clause in such a way as to bring out with the nicest care the logical relation of the clauses. The poets, partly as a matter of convenience, partly from love of the archaic (§ 98),

often use paratactic forms. In Vergil we recognize several forms, effected

- 248 (1) By the use of parenthetical sentences: i. 12 Urbs antīqua fuit—Tyriī tenuēre colōnī (instead of quam Tyriī, etc.); i. 150 iamque facēs et saxa volant—furor arma ministrat (instead of furōre arma ministrante, or cum arma furor ministret); i. 530.
- 249 (2) By the use of clauses arranged asyndetically, i.e. without conjunctions: i. 159-160 Est... locus: īnsula portum efficit (instead of locus ubi īnsula, etc.); ii. 172-173 Vix positum castrīs simulācrum: ārsēre... flammae (instead of cum... flammae).
- 250 (3) By the use of clauses closely connected by et, -que, ac, atque (compare §§ 219-220): ii. 692-693 Vix ea fātus erat . . . subitōque . . . intonuit (for cum subitō, etc.); iii. 8-9 Vix prīma incēperat aestās et pater . . . iubēbat (for cum pater . . . iubēbat).
- 251 Parallelism.—Vergil frequently expresses an idea twice within the limits of a single verse or of adjacent verses, using slightly varying forms of expression. Such parallelism is characteristic of Hebrew poetry, e.g. of the Book of Proverbs and of the Psalms. Compare "Rebuke me not in thy wrath, neither chasten me in thy hot displeasure." In the Aeneid, the use is probably an outgrowth of Vergil's love of epic fullness of expression (see §§ 197, 198). For examples see i. 19-22, 27, 41, 201, 216, 219, 282, iii. 718.
- Alliteration.—Alliteration, i.e. the repetition of the same sound, usually a consonant-sound, at the beginning of successive or adjacent words or syllables, is highly characteristic of the native Italian poetry. That poetry was fond of jingles and assonances of all sorts; to some extent it employed rhyme. In some Latin prose writers alliteration is not uncommon. The Augustan poets, however, following Greek practice, use alliteration sparingly. Many good examples, nevertheless, are to be found in Vergil: i. 55 magnō cum murmure montis; i. 81-82 cavum conversā cuspide montem impulit; i. 124 magnō miscērī murmure; i. 214 Tum vīctū revocant vīrīs; ii. 9 suādentque cadentia sīdera somnōs.

The significance of alliteration lies in the fact that, by giving an added coloring to the verse, it causes the reader to dwell on the verse, and so to mark, more carefully, its contents. Compare, from Swinburne's *Atalanta*,

The mother of months, in meadow or plain, Fills the shadows and windy places With lisp of leaves and ripple of rain . . .

Onomatopoeia.—Vergil repeatedly acts in the spirit of the 253 rule that in poetry the sound from time to time should seem an echo of the sense; often he is plainly seeking by the sound of the words he employs to impress an idea more forcefully upon the reader's mind. It must be remembered that the Greeks and the Romans read largely with their ears, i.e. they read aloud, themselves, or, more often, had works read to them by their amanuenses, their secretaries. The practice of public recitations (§ 33) contributed to the same result. Onomatopoetic verses, i.e. verses in which the sound echoes the sense, are to be found everywhere in Vergil: compare i. 55, 87, 105, 147; ii. 313; viii. 596 quadrupedante putrem sonitū quatit ungula campum.

Vergil's Indirection.—In many passages Vergil does not directly convey information or supply all the details which go to make up a picture or belong to a given event, but allows the reader to draw inferences or to supply details for himself. This is a fine feature of the poet's art; in a long poem a full narration of all details would often be most wearisome. Besides, there are many matters of detail which Vergil might well have despaired of treating with the dignity proper to an epic poem (§§ 88, 224-225). In i. 130 Vergil does not say explicitly that Neptune attributed to Juno the storm which had just harassed the Trojans, but one feels instinctively that such is his meaning. For other instances of this trait—which for want of a better name we call 'indirection'—see e.g. the notes on i. 187, 194, 438.

## D. PROSODY OF VERGIL

# I. THE DACTYLIC HEXAMETER

- Meter or Rhythm.—Meter or rhythm is a distinguishing mark of poetry. Once, three arts—poetry, music, and dancing—were very closely united. All three had to do with relations of time; all three were governed by the same principle, harmony. "Harmony consists in repetition, just as two or more parallel lines agree or harmonize because one repeats the conditions of the other. So in poetry, or music, or dancing, a certain succession of accents, or notes, or steps is repeated, thus establishing the relation of harmony." This use of harmony, when reduced to a system, is called rhythm, or meter.
- alike are divided into equal measures (parts), and that each measure begins with a movement of the body slightly more vigorous than the movements which accompany the remaining parts of the measure. Hence, when song and dance and march were intimately associated (§ 255), the song, too, was divided into equal measures, and the beginning of each measure was more forcibly intoned, or stressed, to correspond to the more vigorous movement of the body in the dance or in the march. In this way was developed the fundamental requirement of rhythmical or metrical composition, namely, that what is said shall be divided into equal measures, the first part of each measure having a special stress or ictus (§ 262).
- 257 Latin Rhythm Is Mainly Quantitative.—In seeking to secure poetical rhythm all peoples deal, of course, with precisely the same material, sound; they differ in the way in which they arrange sounds to secure metrical effects. In English poetry, for instance, rhythm depends mainly on the proper succession of accented and unaccented sounds; among the Greeks and the Romans poetical rhythm depended very largely on the proper succession of heavy and light syllables (§ 258). In

other words, English rhythm is mainly accentual, Greek rhythm and Latin rhythm are mainly quantitative.

Syllables Light and Heavy.—Vowels are best distinguished 258 as long or short, syllables as heavy or light. A heavy syllable is a syllable which contains a diphthong or a long vowel, or one whose vowel, though itself short, is followed by two consonants, not a mute and a liquid. For syllables containing a vowel that is followed by a mute and a liquid see § 283. A light syllable is a syllable which contains a short vowel that is followed by a single consonant. A syllable, then, may be heavy though its vowel is short.

Marking of Long Vowels; Marking of Heavy Syllables.— 259 In § 258 it was stated that a syllable may be heavy though its vowel is short. To avoid confusion, therefore, long vowels in verse should be marked by a stroke, -, called a macron, set over the vowel: i. 1 canō, quī, prīmus; a heavy syllable should be marked by a stroke, of proper length, set under the syllable as a whole: i. 1 Arma virumque.

i. 1-2 should, then, be marked as follows:

Arma virumque canō, Trōiae qui prīmus ab ōrīs Ītaliam, fātō profugus, Lāvīniaque vēnit . . .

Metrical Value of Syllables.—In Latin rhythm, the unit of 260 measurement is the light syllable (§ 258). Bearing in mind the relations once existing between poetry, the march, and the dance (§§ 255-256), we may fairly represent a light syllable by the musical character \( \). In the dactylic hexameter (§§ 261-266), the heavy syllable has twice the time of a light syllable, and so may be represented by \( \). In Vergil, these are the only syllable values to be considered.

Feet.—As syllables are combined in ordinary speech to 261 form words, so syllables are combined in verse to form versewords, called measures, or, more often, feet. In Vergil, we have two kinds of feet, the dactyl and the spondee. The dactyl consists of a heavy syllable (§ 258) followed by two light

syllables; the spondee consists of two heavy syllables. In musical notation the dactyl = \( \), the spondee = \( \). The two feet are thus completely equivalent in metrical value, i.e. in time-value, each to the other.

- of the spondee is always more strongly intoned (stressed) than the rest of the foot (compare § 256). To this stress the name ictus (literally, 'stroke') is given. The part of the foot which bears this ictus is called the thesis; the unaccented part of the foot is called the arsis. The names thesis and arsis are Greek in origin, and mean 'a setting down' and 'a lifting up.' Thesis refers to the setting down of the foot in beating time or in marching, or to the downward stroke of the hand in beating time. Arsis refers to the raising of the foot or of the hand in such connections.
- 263 The Dactylic Hexameter.—As in ordinary speech words are combined into sentences, so in poetry verse-words or feet (§ 261) are grouped into lines or verses. In the type of verse used by Vergil six feet are grouped in each line; the verse is therefore known as hexameter, 'six-measured.' In consequence of the prominence of the dactyl in this verse, at least in the Homeric Poems (§ 75),¹ the verse is known also as dactylic. Thus the full title of the verse is 'dactylic hexameter.'
- Very great variety is possible in the grouping of the dactyls and the spondees which go to make up a hexameter verse. Some restrictions, however, are to be noted. The last foot is regularly a spondee; the fifth foot is usually a dactyl. In the first four feet the dactyl and the spondee may be used at will. The scheme of the dactylic hexameter is thus as follows:

<sup>&</sup>lt;sup>1</sup>In the Homeric Poems dactyls form 68% of all the feet, in Vergil they form but 44%. The difference arises from the preponderance of long vowels in Latin.

<sup>2</sup>A dot beneath the line indicates the place of a metrical accent, i.e. of the ictus (§ 262).

<sup>3</sup>See § 266.

A verse with a spondee in the fifth foot is called spondaic; 265 such verses are rare, and end usually in a word of four syllables. A preponderance of dactyls gives to a verse a light, graceful, rapid movement; a preponderance of spondees gives a slow, solemn, stately movement.

Syllaba Anceps.—In theory (§ 264), the last syllable of a 266 dactylic hexameter verse should be heavy (§ 258), but in practice many hexameters end in syllables which are in themselves light, but (with the help of a pause) are treated as heavy. to suit the requirements of the verse. Since the last syllable may thus, apparently, be heavy or light at the poet's will, without regard to the theoretical requirements of the metrical scheme, it is commonly known as the syllaba anceps, 'the doubtful (unfixed) syllable.' The symbol for the syllaba anceps in the dactylic hexameter is \(\sigma\); the lower mark indicates the syllable theoretically required, the upper the permissible substitute.

#### READING LATIN VERSE ALOUD

General Remarks.—Form is a very important element in 267 all poetry, ancient or modern. Therefore, every effort should be made to get as much as possible of its effect. The best way to appreciate the value of the form of poetry is to read poetry aloud. This is especially true of Latin poetry, which, as was noted above (§ 253), was addressed primarily to the ear.

To read Latin poetry aloud effectively one must observe carefully and practice diligently the matters noted in §§ 268-271. Vowel-quantities, word-groups, the ictus, word-accent, and elided syllables must all be handled in some uniform way, with accuracy and skill.

Vowel-Quantities.—Vowel-quantities must be observed care- 268 fully, exactly as in the reading of Latin prose aloud the vowelquantities should be carefully observed. For the rules of vowel-quantity see A. 9-11, 603-606; B. 5, 362-365; Bu. 12-

19, 23-26; D. 25-34, 953-969; G. 702-715; H. 14-15, 687-719; H. B. 16-30.

269 Grouping of Words; Pauses.—In all languages, in prose and verse alike, words fall into small groups. If this were not true, spoken words and written words alike would be unintelligible. Hence, in reading Latin verse aloud, one should bring out clearly the meaning, the thought, by observing the word-groupings, and the pauses. The text of the Aeneid, as printed in this book, has been carefully punctuated to indicate the word-groupings and the pauses.

270 Ictus and Word-Accent; Elision.—Proper attention must be paid to ictus and word-accent; see § 271. Elided syllables must be handled in some uniform way; see § 290.

Word-Accent in Latin Hexameter Verse.—In the last two feet of the hexameter, word-accent (i.e. the accent which a word has in common speech) and the verse-accent or ictus (§ 262) usually coincide. In the first four feet they are usually different, i.e. they are in conflict with each other. The Romans in such cases carefully brought out both accents. We do this often in English verse. In the following couplet the dots beneath the line mark the ictus, the marks over the words the word-accent.

Hé does well too who keeps that clue the mild Birth-goddess and the austére Fates first gave.

Here the two accents repeatedly stand side by side; in the second verse the juxtaposition in one instance is the more noteworthy because ictus and word-accent are in conflict within the one word *austere*.

In reading Vergil's hexameters aloud, we ought, then, to respect both the word-accent and the verse-accent or ictus. As helps toward the attainment of skill in such reading we may minimize the stress (ictus: § 262) given to the verse-accent, and pay the most careful attention to the quantity of the various vowels and syllables. The attempt to preserve the two sets

of accents is not easily successful, but to secure the best results all possible effort should be made in this direction.

If, however, a reader finds it impossible to reproduce exactly both sets of accents, he should give the preference to the verse-accent or ictus, as an English reader would give preference to the verse-accent in the expression "austére Fates" as he read the verses quoted above in this section.

### III. THE METRICAL LICENSES OF VERGIL

Licenses Defined.—The exigencies of metrical composition 272 are such that poets, Latin and English, frequently decline to be bound down by a rigid adherence to the general laws of versification or pronunciation. These departures from normal usage are commonly spoken of as *licenses*; in Latin, some are in fact archaisms (§ 98). Vergil allows himself no licenses bevond those to be found in other Latin poets.

I Vowel and U Vowel as Consonants.—Vowel i and vowel u 273 are sometimes treated as consonants (i.e. as equivalent to English y consonant or to w), and then help to make the preceding syllable heavy (§ 258). Compare

ii. 16 aedificant, sectāque intexunt abiete costās

v. 432 genua labant, vāstōs quatit aeger anhēlitus artūs.

So too aries ii. 492, paries ii. 442, and omnia vi. 33 count as dissyllabic words, with a heavy penult.

Diástole.—Certain syllables that are light (§ 258) in prose 274 are sometimes treated by Vergil as heavy. Sometimes he is permitting himself an archaism (§ 98) in retaining the original vowel-quantity. We may note

(1) Lengthening of the enclitic -que, in the thesis (§ 262): see iii. 91, iv. 146, vii. 186, etc. In such an instance as iv. 146 Crētesque Dryopesque fremunt pictīque Agathyrsī, we have to recognize a license, since a final syllable which ends in a short vowel that stands before a mute and a liquid in the next word does not usually count as heavy (see § 283, Note).

- 275 (2) Retention of the original quantity. This occurs in nouns, adjectives, and verbs: amōr xi. 323; Numitōr vi. 768; patēr v. 521; pulvīs i. 478; sanguīs x. 487; vidēt i. 308; peterēt i. 651; āmittēbāt v. 853. Vergil lengthens final syllables in -t in verb-forms only in the second, third, and fourth theses (§ 262).
- 276 (3) Lengthening before a marked pause. This occurs in nouns and verbs: domus ii. 563; nemus iii. 112; iactētur i. 668; obruimur ii. 411; datur v. 284.
- **277** (4) Syllables properly light treated as heavy before a Greek word: canit hymenaeōs vii. 398; languentis hyacinthī xi. 69.
- 278 (5) Miscellaneous examples:  $pe\underline{tit}$  Euandrī ix. 9;  $gravi\underline{a}$  iii. 464. Vergil regularly makes the first syllable of  $r\bar{e}liquiae$  heavy (§ 258), by counting the e long. This was a metrical necessity; words of three and four successive light syllables are impossible in hexameter verse. So we find  $r\bar{e}ligi\bar{o}$  in ii. 151, 188.
- 279 Sýstole.—Occasionally a vowel ordinarily long appears as short. Such shortening is described by a term of Greek origin, sýstole, 'contraction.' This is often a matter of metrical convenience. It may also, at times, represent a pronunciation current in popular speech. The few examples in Vergil belong to one class, showing -erunt in the perfect indicative active, third plural: steterunt ii. 774, constiterunt iii. 681, for steterunt and constiterunt.
- 280 Synizésis.—Often two vowels which properly belong to different syllables are fused, i.e. pronounced together in one syllable. Such fusing is described by a term of Greek origin, synizésis, 'collapsing,' 'melting together.' It happens
  - (1) In the forms of proper names with nominatives in -eus (§ 110). In the oblique cases (i.e. in the cases other than the nominative) these names are naturally cretics or end in cretics (a cretic=-\(\psi\)-). This combination is, of course, utterly impossible in hexameter verse. The synizésis, or fusion, removes all difficulty: compare  $O\ddot{\imath}le\hat{\imath}$  i. 41;  $Ilione\hat{\imath}$  i. 120; Eurystheo viii. 292.
- 281 (2) In forms of common nouns or of adjectives which are

in themselves cretics (§ 280), or which, taken in conjunction with the preceding word, by elision (§ 285), make a cretic. Such are aerei (twice), alveo (four times), aureo (twice), aureo (thrice), ferrei (vi. 280);  $\bar{u}n\bar{a}$   $\bar{e}\bar{a}dem$  (x. 487),  $\bar{u}n\bar{o}$   $\bar{e}\bar{o}dem$  (xi. 847).

(3) In miscellaneous examples: compare dehinc i. 131, 256, 282 etc.; sciō iii. 602; sēmianimis (five times); sēmiustus (thrice). The last two words really fall under § 273, since the i before -animis and -ustus is consonantal. Deinde is regularly of two syllables.

Short Vowel before a Mute-Consonant and a Liquid.—A syllable containing a short vowel standing before a mute-consonant (i.e. any consonant except l or r) and a liquid (l or r) in the same word Vergil made heavy or light ( $\S$  258) according to the needs of his verse. So in iii. 647 we have  $CYcl\bar{o}pas$ , but in vi. 630  $CYcl\bar{o}pum$ .\(^1\) Compare also  $Atr\bar{\iota}dae$  ii. 104,  $ATr\bar{\iota}dae$  ii. 415; SAcram ii. 167, SACrum ii. 230;  $Tr\bar{\iota}NAcria$  iii. 440,  $Tr\bar{\iota}NACria$  iii. 554. In ii. 663 we have PAtris, PATrem side by side.

Note.—These variations result naturally from the two possible ways of pronouncing the mute and the liquid. (1) They may be pronounced together, with the following syllable. Since a mute and a liquid blend so easily as to take, practically, but the time of a single consonant, there is then nothing to make the preceding syllable heavy. (2) They may be pronounced separately, one going with each of the syllables involved. This separation makes the preceding syllable heavy. In ii. 663 the pronunciation was pa-tris, pat-rem. Note carefully that, whether the syllable containing a short vowel before a mute and a liquid is treated as heavy or as light, the quantity of the vowel of that syllable is unchanged.

When the mute and the liquid occur in separate words or in different elements of a compound word, they are to be pronounced separately; the

first of the two syllables involved is then heavy.

A final syllable ending in a *short* vowel which stands before a mute and a liquid *in the next word* is usually treated as light, because, in such instances, the mute and the liquid belong entirely to the second word.

Varying Quantity of Proper Names.—Latin poets allow 284 themselves great freedom in the metrical treatment of proper names, especially those derived from the Greek. In some

¹The syllables in italic capitals are light; the syllables in black-face capitals are heavy.

names the quantity was evidently not fixed by common usage; in other names the quantity was such that the name could not be used in verse unless the quantity was arbitrarily altered by the poet. In short, the poet used the form of the name best suited to his verse. Compare Asiae iii. 1, Āsia vii. 701; Dīāna i. 499, Diānā xi. 582; Lāvīnia i. 2, Lavīnī i. 258; Sychaeus i. 343, Sychaeum i. 348 (this change, within six verses, is especially significant).

- 285 Hiatus; Elision; Echthlipsis.—The coming together of two vowels not forming a diphthong, called hiatus ('gaping,' 'yawning') was objectionable to Roman ears, whether the vowels were in the same word or in different words. many English-speaking persons find it difficult or impossible to pronounce correctly á-e-rated (said of water, or of bread). A-ér-o-plane became, in the mouths of many, á-re-o-plane. Finally, airplane was substituted for it. Within a Latin word hiatus was often removed by contraction. Thus có-a-qō became có-i-gō, cōgō. Hiatus between words was removed in poetry by elision ('crushing out') of the final vowel or diphthong of the first word. Similarly, a vowel before h was elided; h necessarily stands between vowels, and so, since h was virtually not sounded, the one vowel really came directly before the other. If a word ended in m preceded by a vowel, both m and the vowel were elided. This form of elision is sometimes called echthlipsis. Its explanation is simple; final m was but lightly pronounced, so that a word ending in m practically ended in a vowel sound. Examples of elision are as follows:
- 286 (1) Of a vowel, short or long: i. 3 multum ille et terrīs; i. 5 multa quoque et bellō passus; i. 7 atque altae moenia Rōmae; i. 36 Iūnō aeternum.
- 287 (2) Of a diphthong: i. 25 causae irārum.
- 288 (3) Of m and the preceding vowel: i. 3 multim ille; i. 22 ventūrum excidio Libyae.
- 289 (4) Of a vowel, or m and preceding vowel, before h: i. 332 ignārī hominum; iii. 658 mōnstrum horrendum.

Treatment of Elided Syllables in the Oral Reading of Latin 290 Verse.—Authorities are not agreed as to how the elided part of the foot is to be treated as one reads the verse aloud. Some think that the two words were slurred together in some way. others that the elided part was entirely omitted.

In practice, it is best for the modern reader not to omit the elided part of the foot. No difficulty whatever results from full pronunciation of the elided syllable when that syllable comes before a pause (see § 269). In other instances, we should imitate what we do in English when we have, in verse, such a combination as the eternal; we should pronounce both vowels, shortening each.

Hypermetric Verses; Synapheia.—Vergil occasionally closes 291 a verse with a syllable ending in a vowel that must be elided (§ 285) before an initial vowel in the following verse. This linking together of two verses is described by a term of Greek origin. synapheia, 'junction,' 'union.' Such verses, since they seem to have one syllable too many, are called hypermetric verses. In most instances the hypermetric syllable is the enclitic -que; see i. 332, 448; ii. 745; iv. 558, 629; v. 422, 753; vi. 602. In one instance (vii. 160), the verse ends in m preceded by a vowel, both of which are elided before the following verse:

> Iamque iter ēmēnsī turrīs ac tēcta Latīnōrum ardua cernēbant iuvenēs

Hiatus.—In some forty instances in his various poems Vergil 292 does not elide (§ 285) a final vowel. Most of these fall into certain well-defined classes1:

- (1) At a marked pause in the verse:
- i. 16 posthabitā coluisse Samot: hīc illius arma
- i. 405 et vēra incessū patuit dea†. Ille ubi mātrem
- iii. 74 Nēreidum mātrī† et Neptūnō† Aegaeō
- iv. 235 Quid struit, aut quā spē† inimīcā in gente morātur

In the examples hiatus is marked by an obelisk, †, semihiatus (§ 295) by an asterisk,\*.

In the last two instances the hiatus, in *mātrī et* and *spē inimīcā*, is at a pause required by the sense.

- 293 (2) Between proper names, or when the vowel not elided belongs to a proper name, especially a Greek name. The final syllable of a Greek word is seldom elided. Compare
  - i. 617 Tūne ille Aenēās, quem Dardaniō † Anchīsae
  - iii. 74 Nēreidum mātrī † et Neptūnō † Aegaeō
- 294 (3) Miscellaneous instances:
  - iv. 667 Lāmentīs gemitūque et fēmineō † ululātū.
- 295 Semihiatus.—In a very few instances, a long final vowel or a diphthong loses half of its quantity before an initial vowel, and is thus treated as if it were short. This is called semihiatus. Compare
  - iii. 211 īnsulae\* Īonio in magno, quās dīra Celaeno v. 261 victor apud rapidum Simoenta sub Īlio\* alto

In both these instances a cretic (§ 280) is converted into a dactyl.

### IV. MISCELLANEOUS

- 296 Monosyllabic Ending of a Verse.—A verse seldom ends in a monosyllable. When a verse does end in a monosyllable, the thesis (§ 262) of the last foot also is usually a monosyllable, or there is elision before the monosyllabic verse-ending. Of the remaining examples some occur in verses borrowed in whole or in part from older poets, others in onomatopoetic verses (§ 253), in which the poet is aiming at some particular effect. Examples are
  - (1) Imitations of older poets:
  - i. 65 Aeole, namque tibi divum pater atque hominum rēx
    iii. 12 cum sociis nātōque, Penātibus et magnis dis

The latter part of each of these verses goes back to the Annālēs of Ennius (§ 77).

- (2) Onomatopoetic:
- i. 105 dat latus; însequitur cumulo praeruptus aquae mons
- v. 481 sternitur, exanimisque tremēns procumbit humī bos

In the first passage the abrupt ending helps to bring out the thought of the sudden fall of the heavy mass of water; the other verse seems to collapse at the end, and so to picture more effectively the fall of the ox in death.

Incomplete Verses.—There are in the Aeneid fifty-four 297 incomplete verses. Two explanations of their presence have been offered: (1) that they are due to the fact that the Aeneid was left in an unfinished condition (§§ 52-53); (2) that they are intentional variations from metrical uniformity. In favor of the latter explanation it is urged that always, except in iii. 340, these lines are complete in sense. Examples of incomplete verses are i. 534, 560, 636; ii. 66, 233, 468, 614, 623, 640.

Metrical Treatment of Repeated Words.—Where a word is 298 used two or more times, or varying inflectional forms of a word are used two or more times in the same verse or in adjacent verses, the tendency among Latin poets seems to be to give such words and forms different metrical treatment, unless some special effect of emphasis, exultation, pathos, or the like is to be gained through repetition of the word or the form with the same metrical value. Sometimes both methods are combined.

(1) Different metrical treatment:

ii. 709-710 Quō rēs cumque cadent, ūnum et commūne perīclum,

ūna salūs ambōbus erit.

prospiciens, 'Nāte,' exclamat, 'fuge, nāte; propinii. 733 quant'

In the first passage we might have expected similar metrical treatment, to give greater emphasis to unum, una.

299

- 300 (2) Similar treatment:
  - i. 421-422 Mīrātur molem Aenēās, māgālia quondam, mīrātur portās, strepitumque, et strāta viārum.

The repetition of  $m\bar{v}r\bar{a}tur$  with the same metrical treatment portrays the growing astonishment of Aeneas as he notes marvel after marvel. In i. 222 fortemque  $Gy\bar{q}n$ , fortemque Cloanthum, the repetition of fortem adds to the pathos ('both were gallant men, yet both have perished'); in iii. 435  $\bar{\mathbf{q}}$ num illud tibi, nāte deā, prōque omnibus  $\bar{\mathbf{q}}$ num, the repetition of  $\bar{\mathbf{q}}$ num with the same metrical treatment makes more emphatic the admonition of the seer. In iii. 623-627  $V\bar{\mathbf{q}}$ d $\bar{\mathbf{q}}$  egomet . .  $v\bar{\mathbf{q}}$ d $\bar{\mathbf{q}}$  with precisely the same metrical treatment emphasizes the truth of the narrator's story.

- **301** (3) Similar and different treatment combined:
  - iv. 138-139 cui pharetra ex *aurō*, crīnēs nōdantur in *aurum*, *aurea* purpuream subnectit fībula vestem.

By this arrangement harmony and variety are secured side by side.

# E. THE MYTHOLOGY OF VERGIL

### I. INTRODUCTORY

Wergil's poetry (or indeed any Latin poetry) without a thorough knowledge of the mythology of the Greeks and the Romans. The rôle which this mythology plays in the Aeneid is due in part to Vergil's careful study and imitation of the Homeric Poems (§§ 75, 78), in part to his profound knowledge of the myths and the legends of Italy. Vergil's object seems to have been twofold: (1) to reproduce in mythology, as in other matters, elements of the Homeric Poems, and (2) to give the Aeneid a truly national character by making it the

repository of all that was worth preserving of the myths of Rome and Italy (compare §§ 62-67).

Myths.—A myth is a story, in reality fictitious, but ac- 303 cepted, at least at first, as true, that deals with supernatural beings and events, or with natural beings and events influenced by supernatural agencies. The myth, in its original form, belongs to a very primitive stage of man's mental and spiritual development. The myths of the Greeks and the Romans, as set forth in their writings, are survivals, in widely altered forms, from a much cruder period than that represented by any of their historical or literary records.

Greek Mythology versus Roman Mythology.—Since Vergil's 304 mythology is partly Greek, partly Roman, we must consider the differences and the resemblances between the native mythologies of the two peoples. The Greek temperament was in the highest degree poetic, imaginative, and given to speculation. A feeling for beauty and symmetry was innate in the Greeks. The Roman mind was, relatively, unimaginative, practical, and matter of fact; its sense of beauty, at least in the early times, was undeveloped. The Greeks gave bodily form and substance to every creation of their fancy, and from the earliest times made images of their gods. The Romans were slow to give their deities a definite personality. Later. they worshiped abstract conceptions, such as Salūs, Fidēs, Spēs, Concordia. The legends woven by the Greeks about the names of their deities were picturesque in the extreme; the few legends current among the Romans were bald and prosaic. The Romans were more interested in the ritual by which a deity could be propitiated than in the personality of the deity himself. Yet, in spite of this difference in the tem- 305 peraments of the two peoples, there were many resemblances in their schemes of mythology. The Greeks and the Romans were descended from the same parent stem, and so possessed by inheritance not only the same language, or, to speak more accurately, related forms of the same language, but the same

customs and the same fundamental modes of thought. The Romans were thoroughly alive to these resemblances, and came in course of time to identify all their more important deities, at least, with those worshiped in Greece.

The Gods in the Aeneid.—One reason for the importance of the gods in the Aeneid has been given (§ 302); the prominence assigned to them is part of its epic character, a reflex of the Homeric Poems, which were developed and molded in an age of unquestioning belief in the existence of the gods and their interest and intervention in human affairs. Again, Vergil was seeking to bring about a religious revival, and to create among his countrymen the conviction that their fatherland had ever been under the special care of the gods (§§ 71-73).

307 In paragraphs 308-342 an attempt will be made to give some sort of systematic account of the more important deities in the Aeneid. Considerations of space enjoin brevity; hence much of interest and importance will necessarily be omitted. The student should own (or at least have access to) a good work on classical mythology (see § 362), and should consult it constantly to supplement the brief outline here given.

308 The Pre-Olympian Gods.—In the developed Greco-Roman

mythology the important deities are represented as dwelling peacefully together either in heaven or on Olympus, a high mountain in Northeastern Thessaly, Greece. Prior to this quiet stage there was a long history, involving many changes, the story of which is variously told. One tradition was as 309 follows. In the beginning earth, sea, and air were all mixed together. Over this confusion reigned a deity called Chaos, with his wife Nyx (Night). Their son Erebus (Darkness) dethroned his father and married his mother. Erebus and Nyx were succeeded by their children Aether (Light) and Hemera (Day), who, aided by their son Eros (Love), created the sea, Pontus, and earth, called Ge or Tellus. Ge was married to Uranus (Heaven), whom she had herself created. They had twelve gigantic children, called the Titans (Tītānes), whom

Uranus feared so greatly that he imprisoned them in a dark abyss beneath the earth, called Tartarus. Presently, however, one of the Titans, Cronos, aided by his mother, overpowered Uranus and dethroned him. He then released the Titans and gave them portions of the universe to govern. Cronos married his sister Rhea (called also Cybele), but was soon dethroned by his son Jupiter. Some of the Titans, led by Cronos, fought against Jupiter, but were defeated. Cronos 310' withdrew to Italy, and founded there a prosperous kingdom, over which he reigned in peace for many years, under the name Saturnus, Saturn. Various giants presently assailed Jupiter, among them Typhoeus, from whose eyes, mouths, and nostrils (he had a hundred dragon heads) flames flashed. Another was Enceladus, who, on his defeat, was imprisoned in a burning cavern beneath Mount Aetna. Thereafter Jupiter's supremacy was unquestioned. He and his brothers then divided by lot the dominions of Cronos; Neptune secured the sovereignty of the sea and all waters, Pluto the control of the underworld, Jupiter the mastery of heaven, together with a general supervision over the provinces of his brothers.

Of these traditions we get some echoes in the Aeneid. In 311 iv. 166 Tellus is described as prīma, which is usually taken to mean 'oldest of the gods.' In iv. 178 Terra is parēns. In vi. 580 the Titans are called genus antīcum Terrae, 'sons of earth, born in days of old.' Elsewhere Vergil makes Rhea Mother of the Gods, calling her magna deum genetrīx, in ii. 788, Cybēbē (= Cybele), in x. 220, and Berecyntia mater (i.e. the Mother from Berecyntus, a mountain in Phrygia, sacred to Cybele or Rhea), in vi. 784. According to iii. 104-105. 111-113, her worship was brought to Troy from Crete. There are references to Typhoeus (i. 665, ix. 716), and to Enceladus (iii. 578-582). The Italian god Saturnus is identified by Vergil with Cronos (§ 310); his rule in Italy and the Golden Age inaugurated by him there are more than once referred to (i. 569, vi. 793-794, vii. 178-181, 203, viii. 319-325).

### II. THE OLYMPIAN GODS

- Iuppiter.1—Chief of the Olympian gods (§ 308) is Iuppiter, 312 who was son of Cronus or Saturnus (§§ 309-311), and hence was called Saturnius (iv. 372). He is described as pater omnipotens (i. 60), dīvum pater atque hominum rēx (i. 65). He sways the affairs of gods and men alike with never-ending power, and frightens by his lightnings (i. 229-230). The chief seat of his worship was Crete, where as a child he had been hidden from his father's fury, protected by the Curetes, the aborigines of the island; see iii. 131. On Mount Ida, near Troy, there was a grove sacred to him; hence he is called  $\bar{I}$  daeus (vii. 139). In accordance with the practice whereby the gods were honored with epithets formed from the names of places where they were especially worshiped, Iuppiter is called Anxurus (vii. 799), from Anxur in Latium. In Africa he was worshiped under the name Iuppiter Hammon (iv. 198). Iuppiter Stygius (iv. 638), however, is not Iuppiter, but Pluto (§ 336).
- 313 Iuppiter's weapons are the lightning and the thunderbolt, which are fashioned for him in the workshops of Vulcanus (§ 320); see viii. 424-432. For his shield, the aegis, see § 315. His armor-bearer is the eagle, which is often seen on coins grasping a thunderbolt in its claws; see v. 254-255 praepes . . . Iovis armiger. For the eagle as Iuppiter's favorite bird, see, too, i. 394 Iovis āles. The eagle also carried from earth to heaven Ganymedes, the favorite of Iuppiter, that he might be the cupbearer of the gods in place of Hebe, daughter of Iuno (§ 314); see i. 28, v. 252-257.

For the relation of Iuppiter to the Fates see § 341.

314 Iuno.—Next in rank to Iuppiter is his sister and wife, Iuno (i. 46-47), called Sāturnia, as daughter of Saturnus (i. 23; see §§ 310-311). As Iuppiter is dīvum pater, so Iuno is called rēgīna deum (i. 9, 46). For her friends she is able to win the favor of Iuppiter (i. 78-80). She is described as cruel and vengeful,

In §§ 312-351 the names of the gods are consistently given in their Latin forms.



JUPITER



hating the Trojans on account of the judgment of Paris (§ 56), and is characterized as saeva (i. 4), aspera (i. 279), and atrox (i. 662). In iv. 59, 166 she appears as the goddess of marriage. Her special messenger is Iris (iv. 694-705), who makes her way back and forth from heaven on the rainbow (iv. 700-702, v. 609-610). The favorite places of Iuno were Argos (i. 24, iii. 547), Carthage (i. 12-18), and Samos (i. 16). In iii. 552 she is called dīva Lacīnia, from the famous temple in her honor that crowned the Lacinian promontory on the southern coast of Italy. In vi. 138 Iūnō īnferna is Proserpina, wife of Pluto, just as in iv. 638 Iuppiter Stygius is Pluto (§§ 312, 336).

Minerva (Greek Pallas Athene).—Minerva is the maiden 315 goddess (innūpta ii. 31) of war and of wisdom. In the former capacity she is armisona (iii. 544), armipotens (ii. 425), and praeses bellī (xi. 483), and wears as a breastplate the aegis (see note on ii. 616), or famous shield of Iuppiter, bearing in the center the baneful head of the Gorgon Medusa (ii. 616, viii. 353-354, 435-438). As goddess of wisdom she helps the Greeks to build the Wooden Horse by means of which they capture Troy (ii. 15). Her friendship for the Greeks during the siege of Troy is emphasized also in ii. 162-163. At the games celebrated in honor of Anchises (§§ 55, 59) one prize is a slave girl operum haud ignāra Minervae (v. 284), i.e. well skilled in spinning and in weaving; compare vii. 805. According to one story she was born near Lake Tritonis in Africa, and so is often called Trītōnia or Trītōnis (ii. 171, 226, 615, xi. 483). She alone of the gods is permitted by Iuppiter to wield his thunderbolts (i. 42-48).

Venus.—Venus, the goddess of love (iv. 33, xi. 736) and 316 beauty, was the daughter of Iuppiter (i. 250, 256) and of Dione (iii. 19). Her son Aeneas (i. 231, 585, 590) therefore himself claims descent from Iuppiter, saving (vi. 123), Et mī genus ab Iove summō (est). She was believed to have risen from the foam of the sea near Cythera, an island off the southern coast of the Peloponnesus, and so was called Cytherea

(i. 257, 657, etc.). Other places loved by her were Paphos and Idalium, in Cyprus (i. 415, 681, 693, x. 51-52). In i. 720 she is called *Acīdalia*, after a fountain named Acidalius, in Boeötia, a province of Central Greece. In part on account of the judgment of Paris (§ 56), but more especially because she was mother of Aeneas, she is always deeply interested not only in Aeneas's welfare, but in that of the whole Trojan race (compare e.g. i. 229-253, 657-694, ii. 589-623, iv. 90-128).

317 Apollo (Greek Phoebos Apollo).—Apollo is the god of light, of oracles, of music, of the healing art, and at times, also, of war. He was born on the island of Delos, and hence is called Dēlius (iii. 162, vi. 12). Other places frequented by him were Thymbra, near Troy, and Patara, a seaport town of Lycia, in Asia Minor, where he had a famous oracle; hence he is called Thymbraeus (iii. 85). His Lyciae sortes, 'Lycian oracle,' is mentioned in iv. 346. From Grynium, another small town in Asia Minor, he is called Gryneus (iv. 345). It is as a god of oracles that Apollo figures most largely in the Aeneid (iv. 376-377); the seats of his chief oracles are Delphi, in Greece (ii. 114), and Cumae, in Campania, Italy (vi. 9-13). He not only has the gift of prophecy himself, but can bestow it upon others (xii. 391-397, vi. 11-12). As a god of war he is called Arcitenēns (iii. 75); arms rattle on his shoulders as he walks (tēla sonant umerīs iv. 149); he helps Octavianus at Actium (viii. 704-706; compare §§ 21, 72). He is god of music (xii. 394) and leader of the dance (iv. 145-146). He is described as beautiful (pulcher iii. 119), with long, flowing locks (crīnītus ix. 638; compare fluentem . . . crīnem iv. 147-148). He can teach others also how to play the lyre (xii. 394). He is god, too, of the healing art (x. 315-317), and father of the physician Paeon (vii. 769). As sun-god (iv. 119, xi. 913) he is called Sōl (i. 568, vii. 11), and Tītān (iv. 119), since, according to one account, the sun-god was son of Hyperion, a Titan (§ 309).

318 Diana.—Diana, the goddess of hunting and sister of Apollo (compare i. 329), is called *Lātōnia* (xi. 534), as being the

daughter of Latona, or Leto (compare i. 502). Her attendants are the Thracian forest nymphs, the *Orēades* (i. 500). As Apollo was the sun-god, so Diana was the moon-goddess; in ix. 405 she is called *astrōrum decus*, 'brightest glory of the starland.' She is identified also with Hecate (iv. 511), a goddess especially of the underworld and of witchcraft, but regarded also as a moon-goddess; see iv. 609, x. 537. Hecate was the goddess also of crossroads and so was called *Trivia* (vi. 13, etc.). She is called also *tergemina* (iv. 511), 'triple-formed,' and is represented in works of art frequently by three statues standing back to back.

Mars.—Mars is the god of war (armipotēns ix. 717), who 319 decides the issue of battles (xii. 179-180), and goes forth to war with giant strides (Grādīvus pater iii. 35). The Cyclops, or workmen of Vulcanus, built for Mars the war-chariot with which 'he rouses men, yea, whole cities to martial fury' (viii. 433-434). His favorite haunt is Thrace (iii. 13).

Vulcanus.—Vulcanus, the husband of Venus (viii. 372), 320 was the lord of fire, and so was called *ignipotēns* (viii. 414). He was brought up on the island of Lemnos, and so was called *Lemnius* (viii. 454). His skill in the working of metals is described in viii. 424-453. In particular he fashions, with the aid of the Cyclops (Brontes, Steropes, and Arges), the thunderbolts of Iuppiter, and the shield of Aeneas (§ 63). His workshop was situated on Lipara, an island off the north coast of Sicily (viii. 416-423).

Neptunus.—Neptunus, the brother of Iuppiter and Iuno (i. 321. 130), was lord of the deep (i. 138; compare § 310, end); he calms the sea (i. 142), and rides over its waves at will in his chariot (i. 147, 155-156). He has a palace in the waters of the Aegean Sea, and so is called Aegaeus (iii. 74). The symbol of his sovereignty was the trident (i. 138, 145).

Mercurius.—Mercurius, son of Iuppiter (iv. 223) and Maia, 322 daughter of Atlas (i. 297), was born on Cyllene, the highest mountain in the Peloponnesus, and hence is called *Cyllēnius* 

(iv. 252, viii. 138-139). He is the messenger of the gods, conveying and interpreting their will to men (i. 297-304, iv. 238-278, 556-570). To aid him in his duties as messenger he has wings (i. 300-301), and wears the *tālāria*, winged sandals (iv. 239-278). It is his function, also, to conduct the souls of the dead to their final resting-place; he carries a wand which enables him to do as he will with such spirits (iv. 242-244). He can also, by means of this wand, give sleep or take it away. His appearance is described in iv. 558-559. See Shelley's delightful *Hymn to Mercury*, a translation, from the Greek, of the so-called Homeric Hymn to (Hermes=) Mercury.

323 Bacchus.—Bacchus, the god of the vine and its product, was born on Nysa, a mountain of unknown location, identified by classical writers with various places in Europe, Asia, and Africa (vi. 805). He was especially fond of Naxos (iii. 125), and of Cithaeron, a mountain in Boeötia, near Thebes (iv. 300-303). His worship was conducted in wild and orgisatic fashion, in the woods or on mountain slopes, especially by women, called Bacchantes or Maenades (compare iii. 125, vii. 385-405). As the god that makes men unbend and frees them from care he is called pater Lyaeus (iv. 58).

324 Ceres.—Ceres was the goddess of agriculture; hence her name is used both for *frūmentum* and for *pānis* (§ 224). A temple in her honor at Troy, outside the walls of the city, is mentioned in ii. 713-715, 742. Ceres was worshiped, too, as a giver of laws to men, *lēgifera* (iv. 58).

### III. OTHER DEITIES

325 Minor Water Deities.—Ancient writers represent the waters (of the sea, of rivers, and of fountains), the fields, and the forests as all alike peopled with numerous gods and goddesses. Attendants of Neptunus are Glaucus, Palaemon, the god of harbors (v. 823), Nereus and his daughters (the Nereides), and Phorcus, brother of Nereus (v. 240, 822-826). Of the Nereides, Thetis, Doto, Galatea, and others are mentioned

(v. 825, ix. 102); their mother, Doris, is referred to in iii. 74. Cymothoë, too, and Triton appear in Neptunus's train (i. 144), and help him in his work; Triton is famed for the skill with which he blows his snail-shaped horn (x. 209-210). Portunus (v. 241) is identical with Palaemon, being in fact the Roman counterpart of the latter deity. The deities of certain streams are also mentioned, e.g. of the Tiber (viii. 31-34, 64), of the Crinisus in Sicily (v. 38), and of the Nile (viii. 711-713).

Nymphae.—The deities dwelling in springs and fountains 326 were called nymphae (i. 167-168). Of these Vergil mentions particularly Iuturna, sister of Turnus (xii. 138-160), and Albunea (vii. 83-91; see the notes on this passage). In the grove about the spring of Albunea was a famous dream-oracle (§ 351). The deities of the waters are conceived of as completely personal.

Deities of Forest and Field.—The forests also were peopled 327 with deities; in fact, every place had its own peculiar god or goddess. Nympha is the general name for such deities, as well as for the fountain goddesses (§ 326). In iii. 34 Aeneas worships the nymphae agrestes, in consequence of the strange happenings attendant upon his attempt to gather the shafts of cornel and of myrtle. On reaching the island of Ortygia, near Syracuse in Sicily, the Trojans worship the nūmina magna locī (iii. 697). A significant passage is vii. 136-140. The Trojans are come at last to Italy; an incident, trifling in itself, but important as fulfilling in innocent fashion a prediction which had sadly disturbed them, has made their hearts beat high with hope. Gratefully, therefore, they invoke the gods in prayer, among others the *nymphae* and the *genius loci*, i. e. the god under whose special care and patronage this place was. The genius 328 locī was regarded as concealed under divers forms. For example, in v. 77-99 we have a description of a sacrifice of milk and blood to the spirit of Anchises. A great snake glides out from the foot of the funeral mound on which the offering was laid and consumes the milk and the blood. The Trojans scarce

know whether to consider the serpent the *genius locī* or some spirit attendant upon Anchises. Forest nymphs mentioned by name are Ida, mother of the Trojan warrior Nisus (ix. 177), Egeria, a nymph in the grove of Diana, near Aricia (vii. 763), Feronia, at Anxur (vii. 800), Carmentis, a nymph of prophetic powers (vātēs fātidica viii. 335-341), mother of Evander, the Arcadian hero who founded the city of Pallanteum (§ 60), and Marica, a nymph at Laurentum, wife of the woodland god Faunus and mother of Latinus (vii. 47).

Saturnus; Faunus.—Deities of forest and field, of more importance than those named in the preceding paragraph, were Saturnus and Faunus. Saturnus, as has been said above (§§ 310-311), was identified by Vergil with Cronos. Faunus, grandson of Saturnus (vii. 47-49), is described as a god that loved the woods (silvicola x. 551). In xii. 766-769 he appears as a god of Italian sailors. He is called fātidicus genitor, and his oracle is described at length in vii. 81-95.

**\*330** Ianus.—Ianus was an Italian god, first of gateways and doorways, then of beginnings (of the day or of the year). He is bifrōns, 'two-headed' (vii. 180), since gates face two ways, and is especially the guardian of the Gates of Ianus (Janus), to which reference was made in § 19; see also vii. 607-615. He is mentioned, too, as founder of a city called Iāniculum, across the Tiber, on the hill of that name (viii. 357-358).

**331** Vesta; The Penates; The Lar.—Vesta was the goddess of the fireside and of the fire burning there. As one of the oldest of Roman deities she is called  $c\bar{a}na$ , 'time-honored,' literally 'hoar-headed,' 'hoar' (v. 744). Vergil represents Aeneas as bringing her statue and her worship from Troy (ii. 296-297);

332 her temple in Troy is mentioned in ii. 567-570. Important deities in the Aeneid are the Penātēs, the Penates, friendly house-spirits who secured to the family its daily bread. The name Penātēs seems to be connected with penus, 'food,' 'daily bread'; penus is itself connected with penius, penetrō, penetrālia. The Penates are thus the gods of the inner and more sacred

portions of the house (the parts in which the food vital to the existence of the household was stored). Closely associated 333 with the Penates was the deity called Lār or Lār Familiāris. The Lar, with the Penates, presided over all the fortunes of the house, standing in the most intimate relation to all its experiences, its joys and its sorrows, its good fortune and its misfortune, and all events of importance to the family circlebirths, deaths, marriages, departures on journeys, and returns therefrom. Since the hearth was the center of the family life, it was especially sacred to the Lar and the Penates (as well as to Vesta); here their images were set up and here sacrifice of food and drink was made to them at each meal, and offerings of incense were made to them. In such a connection Vesta and the Lar are mentioned together in v. 743-745.

The Romans always conceived of their State as a great 334 family, a large household; hence the State, too, had its Vesta, its Lar, and its Penates. In the Atrium Vestae at Rome, at the eastern end of the Forum, a fire was kept burning by the Vestal Virgins. Before Vergil's time, the belief had become current that the Penates of the Roman State had been brought by Aeneas from Troy to Lavinium. Representations of the Penates similar to these were sacredly kept in a special shrine in the Atrium Vestae. At the very outset of the Aeneid (i. 5-6) Aeneas's purpose is described as twofold, to build a city and to bring his gods into Italy. In ii. 296-297 the spirit of Hector brings to Aeneas 'Vesta and Vesta's never-dying fire.' Aeneas (iii. 11-12), speaking of his departure from the land of Troy, says, 'I move out upon the deep, an exile, with my comrades, my son, the Penates, and the mighty gods.'

In this connection it is worth while to dwell a moment on a 335 point of importance to a right understanding of the ancient conceptions concerning the gods. The ancients found it extremely difficult, in fact impossible, to separate the statue of a deity from the deity himself. Where the statue of the god was, there was the god. Language is used, therefore, natu-

rally enough, of the statue which, strictly speaking, is appropriate only to the god (ii. 172-175). The loss or the destruction of the statue meant the loss of the favor of the deity that it represented. From this brief statement we can understand at once why Aeneas sought to carry the statues of Vesta, of the Penates, and of other Trojan gods with him in his flight from Troy. The permanence of Trojan destinies was thought to depend on the preservation of these statues. The transference of the statues to the new home of the Trojan race was the one sure means of securing the favor of the gods they represented for the career which the race was to enjoy in the promised land.

The Gods of the Underworld.—The underworld is variously 336 called Orcus (ii. 398), Acheron (vii. 312), Erebus (vi. 247), and Avernus (vi. 126). Its ruler is called Plūton (vii. 327), or  $D\bar{\imath}s$  (iv. 702), the brother of Iuppiter. He is also called Iuppiter's Stygius frāter (ix. 104, x. 113). In iv. 638 he is Iuppiter Stygius. His palace was built by the forges of the Cyclops (vi. 630-631). His wife is Proserpina (vi. 142). Ordinarily Proserpina cuts from the heads of the dying a lock of hair as a kind of offering to the powers of the underworld. The fundamental thought here is that the dying are victims offered up to death and the other world; it was customary to begin a sacrifice of an ox, sheep, or similar victim, by cutting some hairs from its forehead (compare vi. 245-246). In iv. 698-704, however, Iris is sent by Iuno to cut a lock from the head of the dying Dido; see the notes there.

337 Certain other superhuman personages find residence in the underworld. To these Iuno alludes when she cries, in vii. 312, 'If I cannot prevail on the powers of heaven, I will move those of Acheron'; compare, too, iii. 211-215, especially 215. To be mentioned especially are the three Furies, Allecto (vii. 324-329), Tisiphone (vi. 555-556), and Megaera (xii. 846). They are called collectively *Furiae* (vi. 605) or *Eumenides* (iv. 469, vi. 250, 280). These Furies are subject to the will of the gods of Olympus; Allecto, for instance, aids Iuno in her plan of

involving the Trojans in war with the Latins (vii. 341-353, 406-457). Their presence within Olympus (§ 308), however, was not countenanced by Iuppiter (vii. 557-558).

The Fates.—Only three individual deities exercise an important influence upon the course of the events described in the Aeneid. These are Venus (§ 316), Iuno (§ 314), and Iuppiter (§§ 312-313). Venus is the mother of Aeneas, and her interest in the events of the Aeneid, which all concern Aeneas, is therefore natural. Iuno was of old the arch-enemy of Troy. She opposes Aeneas now in consequence of her love for Carthage (see i. 12-32). Above these two goddesses stands Iuppiter, father of gods and king of men, charged with the government of the world and all its affairs. Above these three gods there is a fourth power, called sometimes Fate, sometimes the Fates. This power is sometimes identified with the gods, sometimes distinguished from them.

This mysterious power is characterized by various Latin 339 names. A common term for it is  $F\bar{a}ta$  (i. 32, 205, iii. 375, etc.). Other names are  $Fort\bar{u}na$  (x. 49),  $Fort\bar{u}na$  omnipotēns et inēluctābile  $F\bar{a}tum$  (viii. 334), and Parcae (i. 22, iii. 379). In the sense of 'it is fated,' 'the gods willed,' we find such expressions as  $f\bar{a}s$  (est) (ii. 779),  $v\bar{s}sum$  (est) super $\bar{s}s$  (iii. 2), and  $d\bar{s}s$ ...  $v\bar{s}sum$  (est) (ii. 428).

In seeking to determine Vergil's conception of the Fates, 340 we note at once that no definite inferences can be drawn from the terms in which the human actors in the Aeneid speak of them. On the other hand, these mortals constantly pray to the gods as the givers of all good things, with the thought, apparently, that their own destinies rest entirely in the hands of the deities whom they address. From the terms, 341 however, in which the gods themselves speak of Fate, or of the Fates, it is clear that all the deities, even Iuppiter, are subject to this mysterious power. We get a hint of this at the very outset. Iuno designs to make Carthage a world power,  $s\bar{\imath}$  quā Fāta sinant (i. 18), 'if in any wise the Fates

permit.' In x. 467-472 Iuppiter himself is made to say that he is helpless to alter the will of the Fates: 'Beneath the walls of Troy many sons of the gods perished; aye, even mine own dear son, Sarpedon, fell there.' Iuppiter is, however, the personal representative of the Fates, charged with executing their will. It is this fact which makes it possible for the poet to call Iuppiter omnipotēns (i. 60) and to speak of him as 'swaying the affairs of gods and men with never-ending might' (i. 229-230). The inconsistency is more apparent than real; since Iuppiter was the viceroy of the Fates, the executive power by which their will was carried out, it was easy and natural for the poet to speak of him as all-powerful, and to represent him at times as a power coördinate with the Fates or even superior to them.

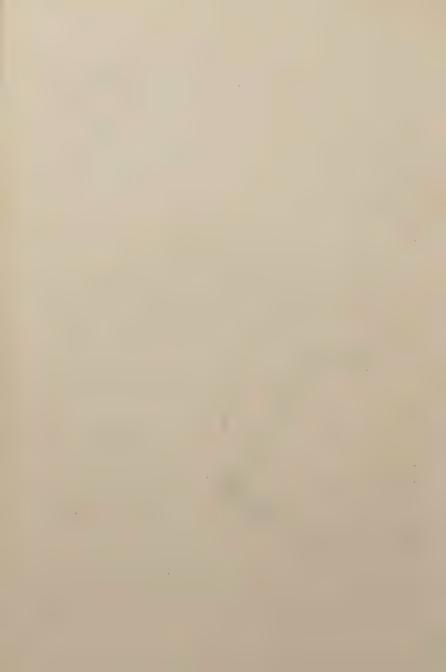
342 We may note, finally, that, though the gods could not set at nought the will of the Fates, they might delay, even for a long time, its accomplishment. This appears very clearly from the words of Iuno (vii. 313-316): 'Granted that I shall not be able to keep Aeneas from the throne of Latium . . . , I can at least retard events so momentous and add delays thereto.' Compare, too, viii. 395-399.

### IV. THE RELATIONS OF THE GODS WITH MEN

- 343 General Statement.—Vergil follows Homer in representing the gods as coming in various ways into close contact with mortals. He makes Evander (§ 60) say that his subjects believe that they have repeatedly seen Iuppiter himself, shaking his aegis (§ 315), and setting the storm in motion (viii. 352-354). The gods have favorite haunts on earth which they love to visit; thus Iuno loves Carthage (i. 15-18), Venus Paphos (i. 415-417). To certain favored mortals the gods reveal themselves and their will (1) by personal intercourse, (2) by signs, such as oracles, omens, and dreams.
- Personal Intercourse of the Gods with Men.—In ii. 589-593 we read that Venus appears to Aeneas 'more clearly than



JUNO



she had revealed herself before, in the guise and in the greatness which are hers among the dwellers in heaven.' She takes away the mist from before his eyes and enables him to see divers gods-Neptunus, Iuno, Pallas, and Iuppiter himselfactively engaged in the work of destroying Troy (ii. 604-618). Later, Venus appears to Aeneas as he goes forth to explore the land of Carthage (§ 57: i. 314-417); this time she is disguised as a huntress, yet her divine nature is not wholly concealed. Her son, however, does not recognize her until she turns to leave him (i. 402-406). Later still, Venus brings to Aeneas the arms which, at her request, Vulcan had fashioned for him (viii, 608-616). No other instance of her appearance to Aeneas is recorded, but her care for his interests is ceaseless. When he is wounded, she speedily cures the hurt (xii. 411-424); she puts into his mind the plan which brings his struggle with Turnus (§ 60) to a triumphant close (xii. 554-556). Apollo comes down from heaven to congratulate Ascanius on his first warlike achievement; he assumes the form of Butes, once armorbearer to Anchises, but the Trojan chiefs recognize the god (ix. 644-660). In other instances the gods deal with mortals through messengers. Mercurius (§ 322) is the messenger of Iuppiter, Iris (§ 314) of Iuno.

Omens and Portents.—The second way in which the gods 345 conduct their dealings with mortals is through omens and portents. The terms employed to denote these manifestations of the divine will are portentum, monstrum, omen, augurium, auspicium, signum. The practice of attaching importance to various phenomena, especially unusual phenomena, receives endorsement from the words put into the mouth of Venus (i. 390-401), when she makes predictions to Aeneas concerning the welfare of his fleet from the actions of a flock of swans, declaring that she can assure him of the safety of his ships, 'unless my parents have lyingly taught me augury to no purpose.' Aeneas himself will take no important step until he has been assured by signs and portents, doubly given (§ 347),

346 that the action has the approval of the gods. Of the many omens and signs mentioned in the Aeneid only a few need be noted here. Dido and her followers, on reaching the site of Carthage, dig up there the head of a spirited charger and know at once, from something Iuno had told them, that this is the place where they are to build their city (i. 441-445). The snakes which destroy Laocoön and his sons, after Laocoön has flung a spear into the side of the Wooden Horse, are regarded as a monstrum, i.e. as proof of the anger of the gods at the act of Laocoön (ii. 199-231). When Anchises is firmly set in his purpose not to flee from Troy, a monstrum makes him waver; bright flames play about the head of his grandson Ascanius, without, however, harming the boy (ii. 680-686). Thunder and lightning, especially in a clear sky, constitute a weighty omen (vii. 141-143).

347 We may note in connection with the *monstrum* of ii. 680-686 (§ 346) that it is not regarded as constituting in itself a sufficient indication of the divine will. Anchises, though favorably impressed by it, yet hesitates, and cries to Iuppiter (ii. 691),

dā deinde auxilium, pater, atque haec ōmina firmā.

The supporting omen comes, at once, in the form of thunder, and of a meteor, or shooting-star, that passes over the house of Anchises, and buries itself at last in the woods on Mount Ida (ii. 692-698; see the notes). So, at the grave of Polydorus, Aeneas, troubled by the sight of the blood that trickles forth from the myrtle shafts, begs Mars and the woodland nymphs to 'give a favorable turn to the sight and to lighten the omen' (iii. 34-36). Confirmation of the omen and explanation of it come through the words of the spirit of Polydorus (iii. 39-46). Often, however, an omen is at once intelligible, having been anticipated by some utterance or prophecy of the gods or their human spokesmen.

**Prophecies and Oracles.**—Originally the knowledge of future events was possessed only by Iuppiter. He bestowed it,

however, upon other gods, and they in turn upon their offspring or upon favored mortals. All this is set forth by the Harpy Celaeno, who declares (iii. 250-252) that she reveals the secrets which Iuppiter had unfolded to Apollo and Apollo in turn had communicated to her. The terms for prophet are augur (iv. 376, ix. 327) and, more frequently, vātēs (e.g. ii. 122). The seers mentioned are Calchas, prophet of the Greeks before Troy (ii. 100, 122-129), Cassandra, prophetess of the Trojans, inspired by Apollo, but by him condemned to have her utterances disregarded by her countrymen (ii. 246-247, iii. 182-188), Helenus (iii. 358-462), Nautes, inspired by Minerva (v. 704-707), and the nymph Carmentis (viii. 335-341; see § 328).

The seers possessed their gift of prophecy only in limited 349 measure; many things were concealed from them. So Helenus says to Aeneas (iii. 377-380), pauca tibi ē multīs, . . . expediam . . . , prohibent nam cētera Parcae scīre Helenum, fārīgue vetat Sāturnia Iūnō. The gift of prophecy was possessed also by all mortals to whom immortality was vouchsafed or who became divine beings after their removal from earth, and by the spirits of the dead, the Mānēs. So Aeneas's wife Creusa, who does not die, but becomes an immortal attendant of the magna deum genetrīx (Cybele: § 311), gives Aeneas, immediately after her translation from earth, a brief outline of his destiny (ii. 780-784). From the spirit of his father, Anchises, Aeneas receives warnings to depart from Carthage (iv. 351-353), and to visit the underworld (vi. 115-116); from that spirit, too, when he visits the underworld, he learns in detail the glorious history of his Roman descendants (vi. 756-886), whose victories are to offset the defeats of the Trojans and the fall of Troy.

Oracles.—As seats of oracles mention is made of Delphi, 350 described simply as ōrācula Phoebī (ii. 114), of Delos (iii. 79-89, especially 88-89), and Cumae (vi. 9-53). On arriving at Delos, Aeneas goes at once to the temple of Apollo, and questions the god about the further course of his voyage (iii. 79, 84).

Cumae is the seat of the Sibyl (§ 59), the famous priestess of

Apollo.

The utterances of the oracles were proverbially dark and mysterious, often misunderstood by those to whom they were delivered. An instance is found in Book III, where Anchises misinterprets the answer to Aeneas's prayer. The god's answer was (96), Antīquam exquīrite mātrem, 'Seek your ancient mother,' i.e. 'Seek the cradle of your race.' The god had Italy in mind, Anchises thought of Crete (compare iii. 103-117 with iii. 180-188). In 180-181 Aeneas explains why Anchises had erred.

351 Dreams.—Another means whereby mortals learned the will of the gods was formed by dreams and visions. Vergil mentions two gates, one of horn, the other of ivory, by which dreams make their way from the underworld to this world (vi. 893-896). By the former gate real spirits issue, to appear to mortals in sleep, and to bring to them true messages; by the other gate misleading apparitions come forth (see the note on vi. 898). When the Greeks have finally forced an entrance into Troy through the stratagem of the Wooden Horse, Hector appears in a vision to Aeneas and bids him flee, at the same time commending to him his country's gods (ii. 270-297). When the Trojans, misunderstanding the oracle delivered to them at Delos (§ 350), settle in Crete, they suffer grievously in consequence of their mistake. Presently, the Penates (§§ 331-334) appear to Aeneas as he lies in sleep, and tell him that Italy, not Crete, was the land meant by Apollo (iii. 147-171). After Aeneas has at last resolved to quit Carthage, but is delaying the fulfillment of his resolve, a figure, like in all respects to Mercurius, appears to him in his sleep, to urge him to instant departure (iv. 556-570). A dream-oracle is described at length in vii. 81-95. Here the priest makes a sacrifice of sheep and lays him down to sleep on the skins of the victims; as he slumbers 'he sees strange sights and hears various voices and enjoys converse with the gods.'

### F. THE MANUSCRIPTS OF VERGIL

For the text of Vergil, as for that of all other Greek and 352 Latin authors, we are compelled to rely ultimately on copies of the poet's works written by hand on papyrus or on parchment; such copies are called manuscripts. Vergil's poems, especially the Aeneid, became textbooks in the Roman schools almost immediately after his death (§ 91); hence the text of his works was repeatedly copied, and as a result it exists today in more copies (i.e. in more manuscripts), perhaps, than does that of any other Latin author. Further, the manuscripts of Vergil are not only very numerous, but some of them, at least, are excellent, and highly valuable, by reason of the fact that they go back to very early times. Few Latin manuscripts date back of the tenth century of our era; yet two at least of the Vergilian manuscripts antedate 500 A.D. These are (1) the Codex Mediceus, preserved at Florence, and belonging to the fifth century; and (2) the Codex Palātīnus. The Codex Romanus belongs, perhaps, to the sixth century. The Codex Palatinus and the Codex Romanus are in the library of the Vatican at Rome. None of these manuscripts is complete. There are several important short fragments of good and early manuscripts. Of these one, known as the Schedae (Leaves) Vāticānae, is specially interesting. Only seven leaves of it are preserved, four at the Vatican, three at Berlin. All these manuscripts were written in capital letters. There is also a host of manuscripts written in what are called minuscule characters, i.e. in small letters. These are all late, and are descendants of a common original.

Facsimiles, or photographic reproductions, of a page of the Codex Palatinus and of a page of the Schedae Vaticanae may be seen in a very useful book, unfortunately now out of print: Latin Manuscripts, by H. W. Johnston (Chicago, Scott, Foresman and Company, 1897). Both facsimiles give passages from the Georgics of Vergil.

## G. A BRIEF BIBLIOGRAPHY

In paragraphs 354-363 is given a very brief list of books of 353 importance and interest to the average student of Vergil. Books in foreign languages have for the most part, for obvious reasons, been excluded. No American editions of the Aeneid are here named, because during his work on this book the author has scrupulously refrained from examining such editions. He has therefore no familiarity with their contents, and so is not competent to speak of their respective merits.

#### 1. EDITIONS

#### (A) Editions Containing the Latin Text Alone<sup>1</sup>

Klouček, W., Vergils Äeneis<sup>9</sup> (Leipzig, Freytag, 1920). 354 HIRTZEL, F. A., P. Vergili Maronis Opera. In the Oxford Classical Texts Series (Oxford, at the Clarendon Press, 1900).

#### (B) Annotated Editions, with Notes in English

366 PAGE, T. E., The Aeneid of Virgil, Books I-VI, and The Aeneid of Virgil, Books VII-XII (London and New York, The Macmillan Company, 1894, 1900).

Sidgwick, A., P. Vergili Maronis Opera, in two volumes (Cambridge, England, at the University Press, 1890, 1894). Volume 1 contains the Introduction and the Latin text; Volume 2 contains the Notes.

Kennedy, B.H., P. Vergili Maronis Bucolica, Georgica, Aeneis<sup>3</sup> (London and New York, Longmans, Green and Co., 1881, reprinted 1895).—The notes proper are, in general, somewhat meager; so far as they go, however, they are often very good. The Appendix gives valuable collections of material, though the references are often untrustworthy.

BUTLER, H. E., The Sixth Book of the Aeneid (Oxford, Blackwell, 1920). FOWLER, W. WARDE, Virgil's "Gathering of the Clans," Being Observations on Aeneid VII. 601-8172 (Oxford, Blackwell, 1918).

FOWLER, W. WARDE, Aeneas at the Site of Rome: Observations on the Eighth Book of the Aeneid<sup>2</sup> (Oxford, Blackwell, 1918).

FOWLER, W. WARDE, The Death of Turnus: Observations on the Twelfth Book of the Aeneid (Oxford, Blackwell, 1919).

In the lists given in §§ 354-363 the most important works are named first.

A figure set over the title of a book indicates the edition of the book to which reference is made. The material presented in parentheses gives, besides other information, the place of publication, the name of the publishers, and the date of publication.

#### (C) Annotated Editions, with Notes in German

Brosin, O., P. Vergili Maronis Aeneis, Ausgabe für den Schulgebrauch (Gotha, Klotz [Part I], and Perthes [the remaining Parts]. Books I-I1<sup>14</sup>, 1926; Books III-IV<sup>7</sup>, 1914; Books V-VI<sup>6</sup>, 1920; Books VII-IX<sup>3</sup>, 1905; Books X-XII<sup>2</sup>, 1905; Appendix<sup>5</sup>, 1907. Parts I-III were revised by Mackensen, L., Parts IV-V and the Appendix by Heitkamp, L.).—The notes are brief, pointed, good. The Appendix contains useful matter on Vergil's language and style,

Kappes, K., Vergils Aeneide für den Schulgebrauch Erläutert (Leipzig, Teubner: Books I-III<sup>7</sup>, by Fickelscherer, M., 1914; Books IV-VI<sup>5</sup>, by Wörner, E., 1912; Books VII-IX<sup>3</sup>, by Kappes, K., 1892; Books X-XII<sup>3</sup>, by Fickelscherer, M., 1902).

LADEWIG, TH., Vergils Gedichte Erklärt. Volumes 2-3 (Berlin, Weidmann: Aeneid, Books I-VI<sup>13</sup>, revised by Jahn, P., 1912; Aeneid, Books VII-XII<sup>9</sup>, revised by Deuticke, P., 1904).

#### (D) Annotated Editions, for More Advanced Students

Especially elaborate and important annotated editions, of service to 357 advanced students, particularly teachers, are the following.

CONINGTON, JOHN, P. Vergili Maronis Opera, With a Commentary, in three volumes (revised by Nettleship, H., Volumes 1-2 in the fourth edition, Volume 3 in the third edition. London, George Bell and Sons, 1881, 1884, 1883). Volume 1 deals with the Ecloques and the Georgics. A fifth edition of this volume, by HAVERFIELD, F., appeared in 1898.

Henry, James, Aeneidea, or Critical, Exegetical, and Aesthetical Remarks on the Aeneis. This work contains notes only. Volume 1 (1873, 864 pages), published at London, by Williams and Norgate, is concerned with Book I alone. Volumes 2, 3, and 4 were published at Dublin, the Appendix, containing the Indexes, at Meissen, Germany. The title-pages state that these volumes were "Printed for the Trustees of the Author"; no publisher's name is given. Volume 2 (1878, 861 pages) contains the notes on Books II-IV; Volume 3, Part 1 (1881, pages 1-298) contains the notes on Book V and on Book VI. 1-304; Volume 3, Part 2 (1889, pages 299-954) contains the notes on Books VII-IX; Volume 4 (1889, 330 pages), contains the notes on Books X-XII. The Appendix (1892, 118 pages) gives an Index of Names and Matters, an Index of Authors Quoted, and a List of Some of the Longer and More Important Notes.

NORDEN, E., Aeneis Buch VI<sup>2</sup> (Leipzig, Teubner, 1916). Next to Henry's edition of Book I, this is the most elaborate edition of any book of the Aeneid.

0 5 77

#### 2. ANCIENT BIOGRAPHIES OF VERGIL

The ancient biographies of Vergil, especially that ascribed to Donatus (§§ 36-37), may be studied in the following works.

Nettleship, H., Ancient Lives of Vergil, With an Essay on the Poems of Vergil in Connection with His Life and Times (Oxford, at the Clarendon Press, 1879).

DIEHL, E., Die Vitae Vergilianae und Ihre Antiken Quellen (Bonn, Marcus and Weber, 1911). This booklet is cheap, convenient, and accurate. It contains also explanatory notes.

#### 3. GENERAL CRITICISM OF VERGIL

359 Myers, F. W. H., an essay entitled *Virgil*, published originally in a volume called *Essays Classical*, pages 106-176 (London and New York, The Macmillan Company, 1897); reprinted in the volume called *Essays Classical and Modern*, pages 106-176 (London and New York, The Macmillan Company, 1921).

Duff, J. W., A Literary History of Rome from the Origins to the Close of the Golden Age (London, T. F. Unwin, 1909, 1927; New York, Charles Scribner's Sons, 1909, 1927). See pages 432-495.

CONINGTON, J., and NETTLESHIP, H. For this work see § 357. See the Introduction to Volume 1, fourth edition, pages xvii-cxv, fifth edition, pages xvii-c, and Volume 2, fourth edition, pages xix-lxviii.

GLOVER, T. R., Studies in Virgil (London, Arnold, 1904). A revised edition, entitled Virgil, appeared in 1912 (London and New York, The Macmillan Company). There are also a third and a fourth edition, but these are virtually identical with the second.

Sellar, W. Y., The Roman Poets of the Augustan Age: Virgil<sup>2</sup> (Oxford, at the Clarendon Press, 1883).

Prescott, H. W., The Development of Virgil's Art (Chicago, The University of Chicago Press, 1927).

Heinze, R., Virgils Epische Technik<sup>3</sup> (Leipzig, Teubner, 1915). This is a very important work. It is reproduced, in large part, in the book by Prescott.

NETTLESHIP, H., Suggestions Introductory to a Study of the Aeneid. This paper is to be found in a volume entitled Lectures and Essays (Oxford, at the Clarendon Press, 1885).

NETTLESHIP, H., Essay on the Poems of Vergil in Connection with His Life and Times. See the work by Nettleship named in § 358.

NETTLESHIP, H., Vergil (published originally in England, then in New York, by D. Appleton and Company, 1880). This book is, unfortunately, out of print.

Sidgwick, A. See § 355. See Volume 1, pages 3-76.

CRUMP, M. MARJORIE., The Growth of the Aeneid (Oxford, Blackwell. 1920).

Two other volumes, highly interesting, but marred frequently by unfounded assumptions and inferences are

DeWitt, N. W., Virgil's Biographia Litteraria (Oxford University Press, 1923).

Frank, T., Vergil, A Biography (New York, Henry Holt and Company, 1922).

#### 4. SPECIAL POINTS IN VERGILIAN CRITICISM

ROYDS, T. F., The Beasts, Birds, and Bees of Virgil (Oxford, Blackwell, 1914).

SARGEAUNT, J., The Trees, Shrubs, and Plants of Virgil (Oxford, Blackwell, 1920).

#### 5. IMPORTANCE OF THE AENEID IN AFTER AGES

Works which help to an understanding of the influence of Vergil, 360 especially through his Aeneid, on later ages, are the following.

Comparetti, D., Vergil in the Middle Ages, translated from Italian into English by BENECKE, E. F. M. (London and New York, The Macmillan Company, 1895). This is a very elaborate study of the legends which grew up about the name of Vergil (see §§ 91, 94).

Tunison, J. S., Master Virgil<sup>2</sup> (Cincinnati, Robert Clarke and Co.,

1890). This work, unfortunately, is out of print.

LELAND, C. G., The Unpublished Legends of Virgil (New York, The Macmillan Company, 1900).

NITCHIE, ELIZABETH, Vergil and the English Poets (New York, Columbia

University Press, 1919).

MACKAIL, J. W., Virgil and His Meaning to the World of To-Day (Boston, Marshall Jones Company, 1922; London and New York, Longmans, Green and Company, 1927).—This book is a volume in the series entitled Our Debt to Greece and Rome.

#### 6. LEXICONS COVERING THE WHOLE OF VERGIL

WETMORE, M. N., Index Verborum Vergilianus (New Haven, Yale University Press, 1911).—This work is not a lexicon, in the strictest sense of that term, since it contains no definitions. It gives, however, with extraordinary accuracy, in alphabetical order, every form of every word used by Vergil in his three great poems, with a list of the passages in which the form occurs.

Merguet, H., Lexicon zu Vergilius mit Angabe Sämtlicher Stellen (Leipzig, Teubner, 1909-1912).—This is, unfortunately, an unsatisfactory work.1

361

<sup>&</sup>lt;sup>1</sup>On this book, and on Professor Wetmore's, see Knapp, Charles, *The Classical Weekly* 6. 101-103, 109-111 (January 25, February 1, 1913).

#### 7. MYTHOLOGY

362 GAYLEY, C. M., The Classic Myths in English Literature and in Art<sup>2</sup> (Boston, Ginn and Company, 1911).

Kelsey, F. W., An Outline of Greek and Roman Mythology (Boston,

Allyn and Bacon, 1893).

HARRINGTON, K. P., Greek and Roman Mythology (Boston, Benj. H. Sanborn and Company, 1897).

Sabin, Frances E., Classical Myths That Live Today (New York, Silver,

Burdett and Company, 1927).

Harper's Dictionary of Classical Literature and Antiquities, edited by Peck, H. T. (New York, American Book Company, 1897).

#### 8. TRANSLATIONS

The Aeneid has been repeatedly translated. The following versions may be especially mentioned.

#### (A) Translations in Verse

BILLSON, C. J., The Aeneid of Virgil Translated<sup>2</sup> (Oxford, Blackwell, 1923).

RHOADES, J., The Aeneid of Vergil Translated into English Verse<sup>2</sup> (London and New York, Longmans, Green, and Co., 1907).

WILLIAMS, T. C., The Aeneid of Virgil Translated into English Verse (Boston, Houghton Mifflin Company, 1908).

#### (B) Translations in Prose

Conington, J., The Poems of Virgil Translated into English Prose (London and New York, Longmans, Green, and Co., 1893).—This book, which gives a translation of the three great poems, is now out of print.

Conington, J., The Aeneid of Virgil in the English Translation by John Conington, Edited by Allinson, F. G., and Allinson, Anne C. E. (Chicago, Scott, Foresman and Company, 1916).—This volume contains an excellent introductory essay, by the editors, on Vergil and his poetry, and notes on the text.

FAIRCLOUGH, H. R., Virgil with an English Translation. Two volumes. This work, part of the Loeb Classical Library, was published in 1916 and 1918, in London by W. Heinemann, in New York by G. P. Putnam's Sons. Volume 1 contains the text and a translation of the Eclogues, the Georgics, and the Aeneid, Books I-VI; Volume 2 contains the text and a translation of the Aeneid, Books VII-XII, the Culex, the Cīris, the Cōpa, the Morētum, and the Catalepton (see § 42).

MACKAIL, J. W., The Aeneid of Virgil Translated into English (London and New York, The Macmillan Company, 1908).

Jackson, J., Virgil (Oxford, at the Clarendon Press, 1908).—This volume contains a version of the three great works.

# P. VERGILĪ MARŌNIS AENĒIDOS

#### LIST OF ABBREVIATIONS

In the references to the Latin Grammars, A.=Allen and Greenough; B.=Bennett; Bu.=Burton; D.=D'Ooge; G.=Gildersleeve-Lodge; H.=Harkness; H.B.=Hale-Buck. The latest revision of each book has been used.

freq. = frequentative

fut. =future

gen. = genitive

abl. =ablative abs. =absolute acc. = accusative act. =active adj. = adjective adv. = adverb. adverbial advers. =adversative appos. =apposition, appositive asynd. =asyndeton cf. = Latin confer. i.e.compare char. = characteristic coll. = collective comp. = comparative cond. = condition, conditional conj. = conjunction constr. = construction dat. =dative dem. =demonstrative dep. =deponent dim. =diminutive e.g. = for example esp. = especial, especially f. = fem. (in Vocabulary) fem. =feminine (in Notes)

fig. = figurative,

figuratively

hist, =historical i.e. = Latin id est, that is imp. = imperative impers. = impersonal, impersonally impf. = imperfect indecl. =indeclinable indef. = indefinite indic. =indicative inf. =infinitive instr. =instrumental interi. = interjection interrog. = interrogative intr. =intransitive lit. = literal, literally loc. = locative m,=masculine (in Vocabulary) masc. = masculine (in Notes) n. = neuter (in Vocabularv) neg. = negativeneut. = neuter (in Notes) nom. = nominative num. = numeral

O.R. = Oratio Recta, Direct Discourse part. =participle pass. =passive pers. = personal pf. =perfect pl. =plural plpf. =pluperfect poss. = possessive pred. =predicate prep. = preposition pres. = present pron. = pronoun ref. = reference reflex. = reflexive rel. =relative sc. = Latin scilicet, i.e. supply, understand sing.=singular spec. = specification subi. = subjunctive sup. = superlative temp. =temporal tr. = transitive. transitively voc. = vocative

obj. = objective O.O. = Oratio Obliqua,

Indirect Discourse

Words in italics give translations; words within single quotation marks give explanations, or paraphrases, not translations,

The passages in the *Iliad* and the *Odyssey* to which reference is made in the Notes may be found in the following books:

Lang, A., Leaf, W., and Myers, E., The Iliad of Homer Done into English Prose<sup>2</sup> (New York, The Macmillan Company, 1895).

Butcher, S. H., and Lang, A., The Odyssey of Homer Done into English Prose<sup>3</sup> (New York, The Macmillan Company, 1895).

Murray, A. T., Homer, The Iliad, With an English Translation. 2 volumes (London, W. Heinemann, New York, G. P. Putnam's Sons, 1924, 1925). Murray, A. T., Homer, The Odyssey, With an English Translation. 2 volumes

(London, W. Heinemann, New York, G. P. Putnam's Sons, 1919, 1919).

## P. VERGILĪ MARŌNIS

# AENĒIDOS

### · LIBER PRĪMUS

Arma virumque canō, Trōiae quī prīmus ab ōrīs Ītaliam, fātō profugus, Lāvīniaque vēnit lītora, multum ille et terrīs iactātus et altō vī superum, saevae memorem Iūnōnis ob īram,

1-7. The theme of the Aeneid is the making of Rome.

1-2. Arma . . . cano: Arma points to a story of wars, an epic poem (§ 74), virum to a story dealing chiefly with a single hero, to whom the poem owes its unity. 3-7 show that we shall learn also of this hero's wanderings and sorrows till he accomplished his divinely appointed mission—to reach Italy, to conquer Turnus and his allies (§ 60), and to perform other exploits, including the foundation of Lavinium, which should make possible, ultimately, the foundation of Rome itself and its glorious career (§§ 62-67). The wanderings of the hero occupy Books I-VI, his wars Books VII-XII. His name is not given till 92. Since the story of Aeneas had for centuries been familiar to the Romans, the Roman reader could, at once, himself, identify Vergil's vir. For case of Arma and virum see § 142. In prose we should have Dē armīs viroque. Troiae . . . oris, from Troy's far distant shores. In poetry ōra often suggests distance. For Troy see §§ 54-55. primus . . . vēnit: Vergil is writing loosely; no other leader came from Troy to Italy and Lavinium. See note on Antēnor potuit, 242. Italiam . . . lītora (3): for case see § 139. Lāvīnia . . . lītora (3) defines Ītaliam (§ 218). Vergil of necessity often refers to places by names not given to them till long after Aeneas's time. fātō: instr. abl. with profugus, which gives the result, not the process (fugātus): §§ 160, 215. fātō belongs with profugus . . . Rōmae, 2-7. All Aeneas's experiences were predestined. Even before Troy fell it was known that Aeneas was to escape and to found a mighty line of descendants; see Iliad XX. 302-308.

3. lītora: for position see § 232. multum: for case see § 146. ille emphatically repeats the subject qui, 1, a use not uncommon in poetry. Render multum...iactātus by much tossed HE. terrīs...et altō=the prose terrā marique. The poets avoid commonplace expressions of prose. See §§ 225-226. For case see § 155.

4. vI, violence. superum; the gods of heaven: §§ 308-311. For form see § 100. saevae, merciless. Vergil is speaking here in the spirit of the Trojans, whose unrelenting enemy Juno was (§§ 56-57, 314). memorem: transferred epithet (§ 212); it was Juno that never forgot. In saevae memorem there is juxtaposition of cause and effect (§ 241).

5 multa quoque et bellō passus, dum conderet urbem, înferretque deōs Latiō, genus unde Latīnum, Albānīque patrēs, atque altae moenia Rōmae.

Mūsa, mihī causās memorā, quō nūmine laesō quidve dolēns rēgīna deum tot volvere cāsūs
10 īnsignem pietāte virum, tot adīre labōrēs impulerit. Tantaene animīs caelestibus īrae?

5. Join quoque, too, with multa... passus, et, also, with bellō. Render by a man of many sufferings, too, in war as well. The climax of Aeneas's woes was the war he had to wage on reaching the promised land (§ 60). dum...inferret (6): A.553; B.293, III, 2; Bu.881; D.765; G.572; H. 603, II, 2; H.B.507, 5. The clause gives the purpose of the Fates; see note on fātō, 2. urbem: Lavinium. See Lavinium in Vocabulary.

6-7. deos, his gods, the gods of his country, the Penates (§§ 331-334). Latio: for case see § 134. genus . . . Romae: after the death of Turnus (§ 60) Aeneas married Lavinia, daughter of King Latinus (§ 60), founded a town (cf. urbem, 5), and called it Lavinium in her honor. Having succeeded Latinus as king of both Latins and Trojans, he bound the two peoples together by giving them a common name, Latīnī. Thus arose the genus Latīnum. Ascanius, son of Aeneas, led a colony from Lavinium to Alba Longa, whence, later, Romulus and Remus issued to found Rome. unde: sc. fuit, sprang. The antecedent is to be found in all that is implied by Troiae . . . Latio, 1-6. The establishment of the Latin race, etc., was the result not only of all that Aeneas himself was, but of all his experiences. Render genus unde, etc., by a separate sentence: Out of all these experiences sprang, etc. patres, senators. Cf. the familiar expression Patrēs Conscripti. altae: a standing epithet of cities. Most ancient cities were built on high ground. A Roman reader would think, as we think, of Rome's many hills.

8-11. Vergil begs the Muse to relate the causes of Aeneas's sufferings.

3 8. Mūsa: epic poets, ancient and modern, often profess to be merely the mouthpieces of the Muses. memorā, recount. quō...laesō: freely, for what outrage to her will divine; lit., 'what heavenly will (of hers) having been outraged.' Leading ideas are expressed, usually, in Latin by verbs, in English by nouns.

9-10. quid, on what account, in what respect: for case see § 146. Render quidve dolēns by for what grief; cf. the note on quo... laeso, 8. The interrogatives in 8-9 really belong only with the participles, but are made to introduce the whole clause ending with impulerit (11), which is a dependent question. quō . . . dolēns = a very vigorous cûr, quāre, why. rēgina deum=Juno; cf. 4. With deum cf. superum, 4, with note. volvere . . . adire: for mood see § 183. volvere=ēvolvere (§ 221), undergo; lit., 'unroll,' as one unrolls a scroll (book). pietate: see § 66. adīre, face, confront.

11. animis: sc. sunt. irae, angry passions (§ 191). Tantaene... irae? is really an exclamation: Strange that for souls... angry passions so dire exist!; lit., 'Do souls divine possess passions so dire?'

15

Urbs antīqua fuit (Tyriī tenuēre colōnī), Carthāgō, Ītaliam contrā Tiberīnaque longē ōstia, dīves opum, studiīsque asperrima bellī, quam Iūnō fertur terrīs magis omnibus ūnam posthabitā coluisse Samō: hīc illius arma, hīc currus fuit; hoc rēgnum dea gentibus esse, sī quā Fāta sinant, iam tum tenditque fovetque.

12-33. The causes of Aeneas's sufferings are Juno's love of Carthage and her hatred of the Trojans.

Answer is made to 8-10 in 12-33, to  $qu\bar{o}$  . . .  $laes\bar{o}$  in 12-22, to quidve  $dol\bar{e}ns$  in 23-33.

12. antiqua, in days gone by: § 213. Study anticus and vetus in Vocabulary. antiqua, strengthened by fuit, was in the sense of used to be (but is no more), is most effective. With the first mention of Carthage comes the assurance, most comforting to a Roman reader, that its power, so long a rival to the power of Rome, is at an end. Tyrii . . . coloni, settlers from Tyre. See the article on Carthage in any encyclopedia. tenuère: sc. eam (§ 244). For form see § 115.

13. Carthago: for position see § 232. contra, opposite, fronting. The word governs both Italiam and ōstia: § 237. longē, at a distance. contrā. . . longē together='at a distance, yes, but confronting.' Carthage lay about two days' sail south of the mouth of the Tiber. Tiberina . . ōstia (14) defines Italiam; cf. note on Italiam . . litora, 2-3.

14. ōstia: for plural see § 192. opum: gen. with dīves, which = plēnus: § 127. studīs . . . belli: freely, savagely devoted to the pursuits of war; lit., 'most ruthless in respect of its eager devotion to war.'

15-16. quam . . . unam: render by a new sentence, This one city, etc. fertur = dicitur. terris . . . omnibus: the case is due to the comp. magis, and

the omission of quam, 'than.' omnibus here = cēterīs, or omnibus aliīs. Note juxtaposition of contrasts (§ 240) in omnibus ūnam. posthabitā . . . Samō: freely, counting even Samos less dear; lit., 'holding Samos after (i.e. inferior to, Carthage).' The temple of Juno at Samos was one of the most famous buildings of the ancient world. Samo: hīc: for the hiatus see § 292. hic, there, at Carthage. illius = eius = In prose, the gen. sing. of ille, iste, ūnue shows ī in the penult, illīus, etc.; the poets make the vowel of the penult long or short as metrical convenience suggests. arma: ancient statues show Juno with a spear. the illustration facing page 126.

17. hoc refers to Urbs, 12, but is attracted into the gender of the predicate noun rēgnum, the normal usage: A.296, a; B.246, 5; G.211, R.5; H.396, 2; H.B.326, 1. rēgnum, sovereign; lit., '(a) the sovereignty.' gentibus, the nations, i.e. the wide, wide world. esse gives the purpose of tenditque fonetque, 18: §§ 174, 179.

18. quā: sc. viā, ratione, in any wise, at all. sinant: O. O., representing hoc rēgnum gentibus erit, sī quā Fāta sinunt (or sinant) of O.R. Even the gods are subject to the Fates: §§ 341-342, iam tum, 'already then,' = even then, i.e. in that far-off day, even before Carthage was fully founded. Render hoc . . . fovetque by that this (city) shall be a sovereignty to the nations is even then her vigorous purpose and her cherished hope.

Progeniem sed enim Troiano a sanguine duci
20 audierat, Tyrias olim quae verteret arcis;
hinc populum late regem belloque superbum
venturum excidio Libyae: sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
prima quod ad Troiam pro caris gesserat Argis
25 (necdum etiam causae irarum saevique dolores
exciderant animo: manet alta mente repostum
iudicium Paridis, spretaeque iniuria formae,
et genus invisum, et rapti Ganymedis honores).

19. Progeniem = genus... Latīnum, 6. sed enim, but of a truth, however. Enimis often thus affirmative, 'indeed,' verily,' rather than causal, 'for,' 'because.' This is its earlier use. dūcī, was at that very moment being derived (= was springing). The very exile and wanderings of Aeneas were contributing to the birth of this new race; see note on fātō, 2, and on unde, 6.

20. audierat: as a goddess, Juno has knowledge of the decrees of the Fates. Tyriās: verse 12 shows how this word came to mean 'Carthaginian.' quae verteret arcīs expresses the purpose of the Fates. See note on dum., inferret, 5-6. 19-20 foreshadow the great conflict between Rome and Carthage (§ 85).

21-22. hinc=hāc ex prōgeniē. lātē qualifies rēgem, which suggests the verbs regō and rēgnō, and virtually=rēgnantem. superbum, glorious, distinguished. excidiō Libyae: A.382, 1; B.191, 191, 2; Bu.483; D.395; G.356; H.433; H.B.360, 360, b. Render excidiō Libyae by to work the ruin of Libya. volvere: as in 9. Render sīc... Parcās by so the Fates unroll their scroll. Parcās: the third reference in 22 verses to the Fates. 21-22 repeat and expand the thought of 19-20; see § 251.

23. Id sums up 19-22. metuens = a causal clause with arcebat. veteris here=antiqui, prioris, of olden days.

of days long since gone. See note on antiqua, 12. Săturnia: Juno: § 314.

24. prima, first and foremost. ad, against. Argis: from Argi (see Vocabulary). Even in prose the name of a people is found for that of a city or a country. Juno's love for Argos played the same part in the war against Troy as her regard for Carthage is to play in the Aeneid.

25. etiam, besides. necdum . . . exciderant (26) is really affirmative in sense, 'the causes were still lingering.' irārum: cf. īrae, 11, with note. saevī, heart-rending. dolorēs, affronts: § 202.

26. animō: abl., from her heart (mind). In prose we should have dē animō, ex animō. altā mente, in the deeps of her soul. See § 214. For case see § 156. repostum = repositum: § 118. Render by stored away.

27. sprētae . . . fōrmae: for case and meaning see § 122. sprētae is used as altā is in 26: § 214. The expression repeats and defines iūdicium Paridis: § 251. For the matters referred to see § 56, and Tennyson's Oenone. fōrmae, beauty, as often.

28. genus invisum: the Trojans were sprung from Dardanus, son of Jupiter by Electra, daughter of Atlas. Juno had therefore from the outset hated the Trojans, because they reminded her of Jupiter's unfaithfulness. Ganymēdis: see Vocabulary, and also Gayley (§ 362), pages 36, 481. For





PARIS

30

hīs accēnsa super, iactātōs aequore tōtō Trōas, rēliquiās Danaüm atque immītis Achillī, arcēbat longē Latiō, multōsque per annōs errābant, āctī Fātīs, maria omnia circum. Tantae mōlis erat Rōmānam condere gentem! Vix ē cōnspectū Siculae tellūris in altum vēla dabant, laetī, et spūmās salis aere ruēbant, cum Iūnō, aeternum servāns sub pectore vulnus,

35

case see \$130. Juno hated the Trojans on three counts: (1) their origin, 28; (2) the act of Paris, 27; (3) because a mortal Trojan, Ganymedes, had been preferred in heaven to her own divine daughter, Hebe, 28.

29. his sums up the matters indicated by 23-28. accēnsa = a causal clause; see note on metuēns, 23. super, besides, i.e. in addition to the causes noted in 12-22. super, which needlessly repeats etiam, 25, disturbs the construction; had Vergil not written super, his could refer to all the matters in 12-28. aequore tötő: for case see § 157.

30. Troas: for form see § 107. reliquias... Achilli, the hapless (wretched) remnant left unstain by, etc. The genitives are subjective. For scansion of reliquias see § 278. Danaüm: for form cf. superum, 4, deum, 9, with notes. atque, and especially, emphasizes strongly, as usual, the word it adds. Achilli: for form see § 108.

31. arcebat: the imperfect is correct, was keeping them away, year after year. Aeneas is now in the seventh year of his wanderings since the fall of Troy. Latio: for case see § 152. multosque: for -que see § 219.

32. acti Fatis: the Fates forbade them to rest till they reached Italy. Fatis: dative: § 133. circum: for position see § 237.

33. Tantae mölis: pred. genitive. See A.343, b, c; B.198, 2; Bu.408; D.338, a; G.366, and R.1; H.439; H.B.340. Render by So giant a task

it was, etc. The verse sums up all that has preceded. Rōmānam... gentem includes all that was indicated by genus... Latīnum... atque altae moenia Rōmae, 6-7.—Two elements of the Aeneid have been prominent thus far: (1) the national, 5-7, 12-22, 33; (2) the religious, especially in the references to the Fates, 2, 18, 22, 32. See §§ 22, 62-67, 68-70, 23-24, 71-73.

34-49. Juno reproaches herself for having failed to destroy the Trojans.

34-35. Vix . . . tellūris: for the situation see §§ 56-57. In English, we should express the thought of 34-35 quite differently: 'They were hardly as yet out of sight . . . , joyously speeding . . . and plowing . . . , when,' etc. The point of 34-37 is that, as soon as the Trojans began to move toward Italy, Juno again sought to delay them (29-32). altum: often used, as English 'deep' is, of the sea, laeti: they fancied that their wanderings were virtually at an end. spūmās salis: freely, the briny spray (spume). aere, their brazen prows: § 203. ruebant = ēruēbant; see note on volvere, 9.

36. cum...sēcum (ait, 37): a cum-inversum clause, so called because the clause, though it is subordinate in form and in syntax, sets forth what is really the main action, See A.546, a; B.288, 2; Bu.858; D.751; G.581; H.600, I, 1. aeternum...vulnus is illustrated by 25-28. sub pectore = altā mente, 26. Sub, under cover of, is often used where we say in, 'within.'

haec sēcum: "Mēne inceptō dēsistere victam nec posse Ītaliā Teucrōrum āvertere rēgem! Quippe vetor Fātīs. Pallasne exūrere classem

40 Argīvum atque ipsos potuit summergere ponto, ūnius ob noxam et furiās Āiācis Oilei?

Ipsa, Iovis rapidum iaculāta ē nūbibus ignem, disiēcitque ratīs ēvertitque aequora ventīs, illum exspīrantem trānsfīxo pectore flammās

45 turbine corripuit, scopuloque infixit acūto;

37-38. haec: sc. ait or dīcit: § 246. sēcum: Latin regularly says sēcum or cum aliīs dīcere (loquī). We say 'talk to,' 'speak to.' Mēne... dēsistere... posse...!: for the mood see § 173, and Note. Render by Am I to forego my purpose and to be unable...? inceptō is explained by 31, 38. victam: sc. ā Trōiānīs, out of 38. nec = et nōn, as often. Often, too, the nōn then belongs to one word only of the clause, as here to posse. Ītaliā: for case and meaning cf. Latiō, 31.

39-40. Quippe . . . Fatīs, In sooth I am forbidden by the Fates, or, more freely, It must be that I am, etc. Juno is giving a sarcastic explanation of her failure. In rage and disgust Juno talks as if the decrees of the Fates were of little moment. Elsewhere she declares that, if she cannot prevent the fulfillment of destiny, she can at least delay that fulfillment (§ 342). Fātīs: cf. Fātīs, 32, with note. Pallas: § 315. Pallasne . . . potuit . . . ? = NumPallas potuit . . . ? See notes on 41, at the end. exurere: in compounds exoften suggests success; here it = completely, utterly. Argivum: cf. superum, 4, deum, 9, Danaüm, 30. ipsos: i.e. the crews as distinct from the ships. ponto: for case see § 155.

41. unius, of but one man, is sharply contrasted with  $ips\bar{o}s$ , 40, and gente, 47. There was but one sinner (see  $\bar{A}i\bar{a}x$  in Vocabulary), yet all perished. In Juno's opinion, the whole Trojan race, not merely one man, had sinned

against her; yet she is powerless against that race. For scansion of ūnius see note on illius, 16. et . . . Oilei explains ūnius ob noxam: § 251. furiās, mad deeds: see note on īrae, 11. Āiācis Oilei, Ajax, son of Oileus; lit., 'Oïleus's Ajax.' For the form Oïlei see §§ 110, 280.—Pallasne . . . O'ilei?. 39-41, is highly rhetorical. Smarting under defeat, Juno speaks as if she can not believe that these events. which she so clearly recalls, did, in fact, happen. 39-48 = 'Can it be that, though Pallas avenged herself so fully. so swiftly, I have failed so ignominiously?'

42. Ipsa: freely, With her own hands. Pallas not only caused, but herself wrought, the ruin. The fact that Jupiter suffered no deity save Pallas to wield his thunderbolt was a sore trial to his jealous spouse. ignem: the lightnings: § 313.

43. -que..., -que: often in poetry (cf. 18) instead of et... et, or a simple et. The usage occurs only once in Cicero. ratis: ratis is often used in poetry for nāvis. See note on terris... et altō. 3.

44. illum = illum ipsum, i.e. Ajax. trānsfīxō pectore: Vergil is telling us indirectly (§ 254) that Pallas had smitten Ajax with a lightning bolt. pectore is to be construed as animō is, 26.

**45.** turbine, by the whirlwind, i.e. by the wind caused by the rush of the thunderbolt (43). **scopulo**: dative

ast ego, quae dīvum incēdō rēgīna, Iovisque et soror et coniūnx, ūnā cum gente tot annōs bella gerō. Et quisquam nūmen Iūnōnis adōrat praetereā, aut supplex ārīs impōnit honōrem?"

Tālia flammātō sēcum dea corde volūtāns nimbōrum in patriam, loca fēta furentibus Austrīs, Aeoliam venit. Hīc vāstō rēx Aeolus antrō luctantīs ventōs tempestātēsque sonōrās imperiō premit, ac vinclīs et carcere frēnat.

50

with infixit; see § 138. With infigere Cicero uses in with the ablative.—Ipsa... accitô, 42-45, breaks into two equal parts, between which there is asyndeton (i.e. lack of connecting conjunction). The asyndeton is relieved by the contrast implied between illum and ratis; asyndeton is common in enumerations and contrasts.

46. ast: § 120. ego is contrasted with Ipsa, 42. dīvum = deum, 9. incēdō, move, progress, is a picturesque substitute for sum. The word denotes slow, stately movement, as of an army.

47. et . . . et: the metrical treatment (§ 300) gives added emphasis. Render by and Jove's both sister and wife. una is, logically, wrong. Vergil should have written tota, in contrast to unius, 41 (see note there). In writing ūnā. Vergil had in mind another contrast, that between ūnā and tot annos. The Queen of Heaven might reasonably have expected to destroy a single race at once; in tot annī she might reasonably have expected to be able to destroy all races together. tot . . . gerö (48), have been waging and still am waging. Compare the force of a present tense with iam diū, iam dūdum, iam prīdem.

48-49. Iūnonis: a very emphatic substitute for meum. A name has associations and suggests thoughts far beyond the power of any pronominal word to express. The usage is common

in Greek, Latin, and English. Cf. Shakespeare, The Merchant of Venice IV. i, "Tell her the process of Antonio's end." praetereā, thereafter, i.e. after these seven years of fruitless efforts against the Trojans. This sense of praetereā is very rare. Render by Is any one thereafter (i.e. still) reverencing . . . ?, etc. The expected answer to the question is negative. ārīs (sc. Iūnōnis, or eius): for case cf. scopulō, 45, with note. honōrem: here that which confers honor, an offering; see note on dolōrēs, 25.

50-80. Juno enlists Aeolus, King of the Winds, against the Trojans.

50. Tālia . . . volūtāns: for wordorder see § 231. flammātō . . . corde: local abl.; § 156. flammātō = enkindled, or, freely, fevered.

51. patriam: the poets picture the winds not merely as natural forces, but as persons; hence the winds have a native land. fēta, as an adj. of fullness, is construed with the abl., the prose usage; contrast dīves opum, 14. Austrīs: see § 208.

52-54. antro may be either local abl. or instr. abl.; cf. ponto, 40, with note. luctantis, wrestling, struggling. premit, o'erwhelms, masters; properly, 'crushes.' frenat, bridles. The figure changes; the winds are now thought of as high-spirited steeds. To avoid confusion of figures, render by restrains them by chains and by prison walls.

- 55 Illī indignantēs magnō cum murmure montis circum claustra fremunt; celsā sedet Aeolus arce, scēptra tenēns, mollitque animōs et temperat īrās; nī faciat, maria ac terrās caelumque profundum quippe ferant rapidī sēcum, verrantque per aurās. 60 Sed pater omnipotēns spēluncīs abdidit ātrīs,
- 60 Sed pater omnipotēns spēluncīs abdīdit ātrīs, hoc metuēns, molemque et montīs īnsuper altos imposuit, rēgemque dedit, quī foedere certo et premere et laxās scīret dare iussus habēnās. Ad quem tum Iūno supplex hīs vocibus ūsa est:

65 "Aeole, namque tibī dīvum pater atque hominum rēx

55. magno ... montis: freely, while the great mountain reverberates (echoes) loudly. See § 161.

56-57. claustra: the doors of the carcer, 54. fremunt: this verb is used of confused noises of all sorts, especially of expressions of rage. arce: local abl.: § 155. In prose we should have in arce, or intrā arcem. As a monarch (rēz, 52), Aeolus must have an arx. But where or what this arx was Vergil does not indicate. temperat, sets limits to, regulates.

58-59, nī faciat, should he not do (this), or, in better English, should he fail to do (this). The object of faciat is to be got from mollit . . . īrās, 57. For its mood see A.516, b; B.303; Bu.915; D.789; G.596, 1; H.576; H.B. 580. The condition is not 'contrary to fact'; it deals not with the present or the past, but with the future. nī (or nisi) denotes an exception, not a condition; the sense is. 'under all conceivable conditions save such as actually exist (as defined in 52-57), the winds would,' etc. maria . . . profundum = 'the universe.' Altus and profundus = both'high' and 'deep.' quippe: as in 39, but without the sarcastic force. rapidi = an adv. (§ 213), swiftly.

60-63. pater omnipotens: Jupiter: §§ 312, 341. speluncis: for case see

note on antro, 52. hoc sums up 58-59; cf. the use of Id, 23. molem, massy barrier, is explained by the rest of the verse; see § 251. montis: metrical plural for convenience (§ 189). In 55 the sing, was used of the same barrier. insuper, over, above. posuit: sc. eīs = ventīs. Sc. eīs also with dedit. foedere certo, in accordance with a fixed compact. There was to be no room for misunderstandings. B. 220, 3 calls this the "ablative of accordance"; it is a species of modal ablative. In prose we might have ē foedere certō. et . . . et: note the metrical treatment; cf. 47. Aeolus was to be as skillful in loosing the winds at the right moment as in restraining them at others. premere: cf. premit, 54. For the inf. with scīret, know how, see §§ 175, 181. iussus: an important word here; it = (only) when bidden. Sc. ā Iove. For the figure in laxās . . . habēnās see note on frēnat, 54. Sc. eos with premere, eîs with dare: § 244, a.

**64.** quem, him. Latin loves to tie sentences closely together, and hence often uses the relative pronoun where English is content with a demonstrative or a personal pronoun.

65-66. namque...vento gives the cause, not of anything expressed in 65-70, but of Juno's appeal to Aeolus.

et mulcēre dedit flūctūs et tollere ventō, gēns inimīca mihī Tyrrhēnum nāvigat aequor, Īlium in Ītaliam portāns victōsque Penātīs; incute vim ventīs summersāsque obrue puppīs, aut age dīversōs et disice corpora pontō.

Sunt mihi bis septem praestantī corpore nymphae, quārum quae fōrmā pulcherrima Dēïopēa, cōnubiō iungam stabilī propriamque dicābō, omnīs ut tēcum meritīs prō tālibus annōs exigat, et pulchrā faciat tē prōle parentem."

75

70

Render by Aeolus, (to you I come), for, etc. Such ellipsis is common with namque. dīvum...rēx = pater omnipotēns, 60. For the monosyllabic ending of the verse see § 296. mulcēre...tollere: objects of dedit, which = passus est. § 176. ventō: instr. abl., with both mulcēre and tollere. The winds soothe the waves by ceasing to blow.

67-68. gēns inimīca: cf. genus invīsum, 28, with notes. Penātīs: see §§ 331-334. The tone in which Juno, foe of the Trojans, speaks of the Trojan gods is quite different from that in which Vergil speaks of them.

See note on deos, 6.

69. vim, violence, frenzy; cf. vī, 4. summersās...obrue: we should say, o'erwhelm and sink. Latin more logically subordinates one verb to the other. Coördination of verbs is avoided in Latin by means (1) of a pf. pass. part., in agreement with the object of the one verb used (cf. summersās here, iactātōs, 29); (2) an abl. abs.; (3) a cum-clause, with the subj.; (4) a pf. part. of a dep. verb, in the nominative case, in agreement with the subject of the one verb used.

70. diversos, asunder, gives the result of age (eōs); see § 211. disice: the first syllable of adiciō, coniciō, disiciō, iniciō, obiciō, subiciō counts as heavy (§ 258), because each of these verbs contains as its second

element *iaciō*, shortened to *-iciō*, in spelling (but not in pronunciation), in the compound. **pontō** = *in pontō*, or *per pontum*; for case see § 134, or § 157, or § 159.

71. praestanti corpore, of surpassing beauty, preëminently lovely. See A.415; B.224; Bu.557; D.466; G.400; H.473, 2; H.B.443. An abl. or gen. of char. usually = an English compound adj. or an adj. modified by an adverb. nymphae: see §§ 326-328.

72. quārum ... Dēiopēa: this verse would naturally run, quārum (eam) quae fōrmā pulcherrima (est), Dēiopēam, but the name of the nymph has been incorporated within the relclause, and so has been attracted into the case of quae. quārum is gen. of the whole, with quae, or with pulcherrima.

73. cōnubiō: instr. ablatīve. iungam: sc. tibi, or tēcum. Juno was goddess of marriage (§ 314). propriam, as your very own, is highly effective, since it denotes something that only one person can ever possess. Suus denotes what only one person happens to possess at a given time; some one else may own the thing later. In different contexts proprius is used of all three persons. dicābō: distinguish this form from dīcam.

74-75. omnis ... annos: the nymphs were immortal. For the word-order see \$231. pulcha... proje: instr. abl., by lovely offspring;

Aeolus haec contrā: "Tuus, ō rēgīna, quid optēs explōrāre labor; mihi iussa capessere fās est.

Tū mihi quodcumque hoc rēgnī, tū scēptra Iovemque conciliās, tū dās epulīs accumbere dīvum,

nimbōrumque facis tempestātumque potentem."

Haec ubi dicta, cavum conversā cuspide montem impulit in latus, ac ventī, velut agmine factō, quā data porta ruunt, et terrās turbine perflant.

Incubuēre marī, tōtumque ā sēdibus īmīs

85 ūnā Eurusque Notusque ruunt crēberque procellīs

freely, by bearing you lovely children. prole is coll. sing.: § 187. faciat te...parentem, may make you a father (sire).

76-77. haec: sc. ait or dicit, as in 37. Tuus... mihi: strongly contrasted. The general sense is 'You command, I obey.' quid optes explorare, to ponder carefully what you wish. mihi: note 'before initial i-consonant. This is the regular usage. fas est: a strong expression. Aeolus, in accepting the bribe (71-75), speaks humbly, as if he were but a mortal. He makes Juno responsible.

**78-80.** 78-80 give the reasons for Tuus . . . est (76-77); they = a namclause or a causal cum-clause. mihi: Latin likes to emphasize contrasted pronouns by putting them together at the head of a sentence. For  $t\bar{u}$  at the head of successive clauses (anaphora) see A.598, f.; B.350, 11, b; Bu. 1067; D.939; G.682; H.666, 1; H.B.632, 5. For the metrical treatment of  $T\bar{u}$  . . .  $t\bar{u}$  . . .  $t\bar{u}$ see § 301. quodcumque...rēgnī (est), every atom of sovereignty I possess. hoc here, as often, = 'this of mine,' 'my,' meum. regnī is gen. of the whole; cf. quārum, 72. scēptra: for the pl. see § 190. For & see on mihi, 77. Iovem, (the favor of) Jove. accumbere: object of das; see note on mulcēre . . . tollere, 66. Sc. mihi with das, me with facis; cf. the ellipses in 63. For the gen. with potentem, in 80, see § 126. With facis  $(m\tilde{e})$  potentem cf. faciat  $t\tilde{e}$  . . . parentem, 75.

81-123. Aeolus causes a great gale, which scatters the Trojan ships. One is sunk.

81-82. dicta: sc. sunt: § 245. conversā...latus, turning his spear toward the mountain he smote the mountain full upon its side. The direction in which Aeolus turns his spear is indicated in part by the position of the abl. abs. between cavum and montem, in part by in latus. in, against. ac, and forthwith (§ 220). velut...factō, as if they had formed a marching column. velut apologizes for the figurative language, which represents the winds as soldiers. quasi is similarly used.

83. quā (sc. parte) = ubi, where. data (est), was wrought, by the blow of Aeolus's spear. ruunt = prōruunt (§ 221). turbine, in a tornado, in a whirlwind; modal abl. (§ 158).

84. Incubuere, Instantly they swoop down on. For the tenses in 83-94 see §§ 164-165. With Incubuere (from incumbo) sc. sē (§ 151).

85. -que . . . -que: as in 18, 43. ruunt = ēruunt, upheave; cf. ruēbant, 35, and contrast ruunt, 83. Latin writers often repeat words, even with changed meaning. crēber . . . procellis, gusty, squally; lit., 'crowded with blasts.'

Āfricus, et vāstōs volvunt ad lītora flūctūs; Insequitur clāmorque virum strīdorque rudentum. Ēripiunt subitō nūbēs caelumque diemque
Teucrōrum ex oculīs; pontō nox incubat ātra.
Intonuēre polī, et crēbrīs micat ignibus aethēr, praesentemque virīs intentant omnia mortem.
Extemplō Aenēae solvuntur frīgore membra; ingemit, et, duplicīs tendēns ad sīdera palmās, tālia vōce refert: "Ō terque quaterque beātī, quīs ante ōra patrum Trōiae sub moenibus altīs contigit oppetere! ō Danaüm fortissime gentis
Tydīdē! Mēne Īliacīs occumbere campīs nōn potuisse tuāque animam hanc effundere dextrā,

procellis is abl. with crêber, treated as an adj. of fullness. Cf. fêta... Austris, 51. Poets, ancient and modern, often make all four winds blow at once; they are then poets, not scientists. Cf. Scott, The Fire-King, Milton, Paradise Regained IV. 413-415.

87. insequitur . . . rudentum: read this verse aloud, and then see § 253. insequitur is sing., agreeing with the nearer subject, instead of agreeing with both together; so regularly in prose. -que . . -que: as in 85. virum = virōrum (§ 100). In prose this form of vir occurs only in compound words such as triumvir.

88-89. -que . . . -que: as in 85, 87. atra = an adv. (§ 213), in darkness black. atra is a fine epithet, since it denotes a dull, lusterless black. Not a gleam of light relieves the darkness.

90. Intonuēre: instantaneous pf.; see note on *Incubuēre*, 84. ignibus, lightning flashes. Cf. rapidum . . . ignem, 42.

92. Aenēae: the vir of 1; see notes there. solvuntur, are loosened, are unstrung. The Greeks and the Romans thought of the limbs as normally in a state of tension, as a bowstring is when it is ready for action. Look up

the English word paralysis in a dictionary. frigore, chilling fear: § 202.

93. duplicis here merely= $du\bar{a}s$ , a usage common in poetry. sidera: the gods were often thought of as dwelling among the stars. Indeed, the stars themselves were often accounted gods.

94. tālia, such words as these, the following words. Contrast Tālia, 50, and cf. haee, 37, 76. Ō with the vocative always expresses overwhelming emotion. terque quaterque: i.e. many times, wordrously.

95-96. quis . . . contigit, whose happy lot it was. For quis = quibus see § 103, 2. ante ora . . . oppetere: sc. mortem; by itself oppetere merely = 'meet.' The Greek and Roman heroes did not fear death in itself; what they dreaded was a death without glory or burial. Danaiim: as in 30.

97-98. Tydidē: for form see § 105. Mēne . . . potuisse . . !: for mood see § 173, and cf. Mēne . . . dēsistere . . . posse . . . . . . . . . . . dēsistere der here by Why could I not have fallen . . . ? Diomedes wounded Aeneas in a fight before Troy, and would have killed him had not Venus rescued him. See Iliad V. 297-317. hanc=meam; cf. hoc, 78, with note.

saevus ubi Aeacidae tēlō iacet Hector, ubi ingēns

100 Sarpēdōn, ubi tot Simoīs correpta sub undīs
scūta virum galeāsque et fortia corpora volvit!''

Tālia iactantī strīdēns Aquilōne procella
vēlum adversa ferit, flūctūsque ad sīdera tollit:
franguntur rēmī; tum prōra āvertit et undīs

105 dat latus; īnsequitur cumulō praeruptus aquae mōns.
Hī summō in flūctū pendent, hīs unda dehīscēns
terram inter flūctūs aperit; furit aestus harēnīs.

Trīs Notus abreptās in saxa latentia torquet
(saxa vocant Italī mediīs quae in flūctībus Ārās,

99-101. saevus pictures the feelings with which Hector was regarded by his Greek foes: it is thus a compliment. See note on saevae, 4. ubi . . . ubi . . . ubi: the repetition gives a pathetic effect. See note on the triple  $t\bar{u}$ , 78-79. tēlō: instr. abl.; see §§ 160, 222. ingens: the Homeric heroes were regarded as of larger stature than the men of later times. correpta, swept quickly, hurried, belongs with all the nouns in 101, but gets its gender from the nearest. The pf. pass, part, often = a relative clause; so correpta = quae corripuit. volvit: pres. tense. In his emotion Aeneas forgets the intervening years, and speaks as if the river were still buffeting the bodies of men slain seven years before: cf. iacet. 99.

102. iactanti (sc. ei), as he was wildly uttering. For case see § 131. strīdēns... procella, a blast roaring with the north wind. We should say, less daringly, 'a roaring blast from the north. strīdēns is onomatopoetic (§ 253); see note on 87. Aquilone: instr. ablative.

103. adversa = an adv. (§ 213), full in front. The sails of ancient ships were rectangular, setting across the mast.

104. avertit, swings round. For the (apparently) intr. use see § 151, and cf. Incubuere, 84.

105. dat latus, profers (exposes) its side. The blast stops completely the

headway of the ship. Hence the ship will not answer the steering-paddles, and so falls into the trough of the sea. cumulō, in a mass. See § 158, and cf. turbine, 83. mons: a huge wave, due to the blast of 102, comes down on Aeneas's ship. English writers have often spoken of waves as running 'mountains high.' For the monosyllabic ending of the verse cf. 65.

106-107. summō... flūctū, on a billow's very summit. See note on summā... undā, 127. unda: here simply the water; contrast undīs, 104. terram: the ground at the bottom of the sea. furit... harēnīs, the seething waters struggle madly with the sands. harēnīs = terram, 107. The expression explains hīs... aperit. For case of harēnīs see § 136.

108. Trīs: sc. nāvīs. abreptās... torquet: see note on summersās... obrue, 69. The prefix in abreptās=

'out of their true course.'

109. This verse, which is in appose with saxa latentia, = rocks which, (lying) in the midst..., the Italians call. The postponement of the rel. pron. is like that of a conjunction; see § 236. Join medis... in fluctibus closely with quae. A prose writer would have added incentia, 'lying,' or sita (from sinō), 'placed,' 'set.' The double saxa has a pathetic effect; see note on the triple ubi, 99-100.

dorsum immāne marī summō), trīs Eurus ab altō
in brevia et syrtīs urget (miserābile vīsū),
inlīditque vadīs, atque aggere cingit harēnae.

Ūnam, quae Lyciōs fīdumque vehēbat Orontēn,
ipsius ante oculōs ingēns ā vertice pontus
in puppim ferit: excutitur prōnusque magister
volvitur in caput; ast illam ter flūctus ibīdem
torquet agēns circum, et rapidus vorat aequore vertex;
appārent rārī nantēs in gurgite vāstō,
arma virum, tabulaeque, et Trōïa gaza per undās.
Iam validam Īlioneī nāvem, iam fortis Achātae,
et quā vectus Abās, et quā grandaevus Alētēs,

110. dorsum immāne describes the normal appearance of these rocks, and so emphasizes the severity of the storm which now hides them from view. marī summō, on the surface of the sea. Cf. summō in flūctū, 106, with note.

111-112. brevia: here a noun, shallows, shoals: § 216, 2. miserabile visū: grammatically in appos. with tris... urget, but in thought an independent exclamation, 'O piteous sight!' Vergil is fond of such pathetic expressions. For visū see A.510, and N.2; B.340, 2; Bu.1017; D.882, II; G.436, and NN.1, 2; H.635, and 1; H.B.619, 1. vadis: dat.: § 138.

113. Oronten: for form see § 105.

114. ipsius: Aeneas. Ipse is often thus used of the chief person, or leader, of a group. To realize the pathos here, think of the pietās of Aeneas (10). For scansion of ipsius see note on illius, 16. ā vertice, (sweeping down) from its uttermost height. vertice represents the highest point reached by the billow in its upward movement; cf. summō in flūctū, 106.

115-116. excutitur, is flung violently forth from his proper place at the steering-paddle. Whether he is flung on the deck or into the sea Vergil does not say. pronusque: -que joins volvitur to excutitur; it is, however, added

to pronus to emphasize that word. This ship is even more helpless than was that of Aeneas (102-105). magister: subject of excutitur and volvitur; for its position see § 235. illam: the ship, as distinct from the helmsman.

117. torquet agens, drives and whirls. circum belongs with both torquet and agens. rapidus . . . vertex, a swirling maelstrom.

118. appärent rārī, only here and there men are seen. Rārus, when used of separate things, emphasizes the distances between them. Study dēnsus and rārus in Vocabulary. This verse is deeply pathetic, since it suggests a contrast with the crew massed on the deck but a moment before.

119. Sc. appārent, and participles corresponding to nantēs, i.e. fluitantia, fluitantēs, fluitāns. arma: wicker shields. leather helmets.

120-121. Iam, By this time. Iam emphasizes the closing moment of a series; nunc, 'at this present (moment), 'now,' gives a single moment absolutely coincident with the moment of speaking or writing. Ilionei: for form see §§ 110, 280. Achātae: for form see § 105. quā (=eam nāvem quā) vectus (est) Abās, that in which ... sailed. Vehī, with or without nāvī (instr. abl.), = 'sail.' Note the pathetic Iam . . .

vīcit hiems; laxīs laterum compāgibus omnēs accipiunt inimīcum imbrem, rīmīsque fatīscunt.

Intereā magnō miscērī murmure pontum

izā ēmissamque hiemem sēnsit Neptūnus et īmīs
stāgna refūsa vadīs, graviter commōtus, et, altō
prōspiciēns, summā placidum caput extulit undā.
Disiectam Aenēae tōtō videt aequore classem,
flūctibus oppressōs Trōas caelīque ruīnā,
nec latuēre dolī frātrem Iūnōnis et īrae.
Eurum ad sē Zephyrumque vocat, dehinc tālia fātur:

iam, quā... quā; cf. the triple ubi, 99-100, with note. In both passages the repetition marks the rising feeling as each fresh disaster is recounted.

122. laxis . . . compāgibus: instr. abl., through the loose (=loosened) seams of their sides. laxīs gives the result, not the process: § 215.

123. accipiunt, are welcoming; a strong word. imbrem: properly 'rainwater,' but here = aquam, or undam; inimicum personifies imbrem. rīmīs: modal abl. (§ 158), or instr. abl. (§§ 160, 222: fatīscunt involves patefactae sunt).

124-156. Neptune ends the storm and rescues the remaining ships.

124. magno... murmure: freely, was confounded and in grievous uproar. For the abl. see § 161. The abl. may, however, be instrumental. misceri, itself indefinite, is defined by 125-126.

125-127. ēmissam: sc. esse; see § 245. Neptūnus: § 321. imis... vadis, from the uttermost deeps. Īmus is often best rendered by an intensifying adj. or adv., such as 'uttermost,' 'very,' 'even.' vadīs is loosely used; see Vocabulary. stāgna (cf. stō, stāre): properly quiet, standing waters, but here the waters at the bottom of the sea, which are commonly unmoved by the winds that sweep the surface. The word pictures well the terrible

character of the present storm; cf. 106-107. refüsa, upheaved. graviter commötus is proleptic (§ 211), to his sore distress. alto = in altum, o'er the sea: see note on Latio, 6, summa . . . unda, from the top of a billow; cf. summõ in flüctü. 106, marī summõ, 110. In Latin, an adj. often denotes only part of the noun it modifies. Thus summus mons often='the top of a mountain,' media nox often='midnight.' For case of undā see § 152. placidum: the god is outwardly calm. though araviter commotus. There is a fine contrast between his serenity and the fury of the elements. countenance.

129. caeli . . . ruinā, heaven's downfall, a strong expression. The Trojans are between two dangers; the seas run mountains high, and the sky threatens to crush the ships.

130. latuere: for form cf. tenuere, 12, with note; for tense see § 164. With a non-personal subject lateo is often transitive in poetry, 'be hidden from,' 'be unknown to.' A word denoting a person is then the object of the verb. Neptune, knowing the feelings of his sister Juno toward the Trojans (§§ 56-57), at once attributes the situation to her (§ 254). Irae: as in 11.

131. Eurum...Zephyrum: for the presence here of confronting winds see note on crēber...procellīs, 85. dehinc: for scansion see §§ 280. 282.

135

140

"Tantane võs generis tenuit fīdūcia vestrī?
Iam caelum terramque meō sine nūmine, ventī, miscēre et tantās audētis tollere mōlīs?
quōs ego—! sed mōtōs praestat compōnere flūctūs.
Post mihi nōn similī poenā commissa luētis.
Mātūrāte fugam, rēgīque haec dīcite vestrō:
nōn illī imperium pelagī, saevumque tridentem, sed mihi sorte datum. Tenet ille immānia saxa, vestrās, Eure, domōs; illā sē iactet in aulā
Aeolus et clausō ventōrum carcere rēgnet."
Sīc ait, et dictō citius tumida aequora plācat,

132. generis . . . fiducia, confidence in your lineage; a contemptuous expression, since the winds were inferior deities. For the obj. gen. in generis see § 130. tenuit, mastered.

133-134. Iam . . . audētis . . . ?

Has it come to this, that you dare? Iam
is used as in 120. meŏ . . . nūmine,
without (the expression of) my will divine. Neptune, god of the seas, not
unnaturally claims mastery of the
winds. In 52-63 Vergil described
Jupiter as exercising such mastery,
through Aeolus. mõlis, massive waves;
properly, 'masses (of water).'

135. quos ego—1: the rest of his thought Neptune leaves to the imagination of the winds. So parents sometimes seek to frighten children by the very vagueness of their threats. The antecedent of quōs is vōs, 132, implied also in 133-134. motos...fluctus, the turmoil of the deep. See § 214, and cf. notes on altā, 26, and on sprētae, 27.

136. Post belongs both with commissa and with luētis. So similī belongs in sense also with commissa. The verse means, 'For like misdeeds committed hereafter you will make atonement by punishment in no way like (your present easy treatment).' non similī = longē dissimilī. By a usage called litotes, i.e. (studied) plain-

ness or simplicity of speech, writers often, instead of affirming a given thought, deny its opposite. So we call a good thing 'not bad.'

137-139. fugam: for case see § 143. rēgī: Aeolus; cf. 52, 62. imperium pelagī, sovereignty o'er the main. For the gen. see § 130. saevum, awful, as the symbol of Neptune's power, displayed below, 145-156. sorte datum (esse), was allotted. See § 310, at the end. Tenet, is master of.

140. vestrās: since, in Vergil's time, neither võs nor vester was used in good Latin of a single person, vestrās . . . domās = 'your home, Eurus, and that of your fellow-winds.' Note the pl. verbs in 134, 136-137. sē iactet, flaunt himself, give himself airs. Cf. Cicero, Cat. I. 1, Quem ad finem sēsē . . . iactābit audācia?

141. clausō . . . regnet, let him play the king with the dungeon of the winds fast shut, is contemptuous. Acolus's sovereignty over the winds would amount to little if he were never at liberty to loose them. Jupiter had not so willed it; see 60-63, with notes. carcere: as in 54, with an added tone of contempt.

142. dicto citius, ere his speech was done, or, perhaps, more swiftly than speech, i.e. more swiftly than words can tell.

collēctāsque fugat nūbīs sōlemque redūcit.
Cymothoë simul et Trītōn adnīxus acūtō

145 dētrūdunt nāvīs scopulō; levat ipse tridentī,
et vāstās aperit syrtīs et temperat aequor,
atque rotīs summās levibus perlābitur undās.
Ac velutī magnō in populō cum saepe coorta est
sēditiō, saevitque animīs ignōbile vulgus,

150 iamque facēs et saxa volant (furor arma ministrat),
tum pietāte gravem ac meritīs sī forte virum quem
cōnspexēre, silent arrēctīsque auribus astant
(ille regit dictīs animōs et pectora mulcet),
sīc cūnctus pelagī cecidit fragor, aequora postquam

143-144. With 143 contrast 88. Join simul with adnizus, which belongs with both subjects; see note on correpta, 100. For Cymothoë and Triton see § 325.

145-146. nāvīs: the three of 108. scopulō: an effective word (see Vocabulary); the saxa latentia, 108, are now clearly visible. levat (eās), lifts them, that they may float off. ipse: Neptune. See note on ipsius, 114. aperit, opens up, makes a way through. syrtīs: see 111-112. temperat: as in 57.

148-149. Ac joins the whole simile, 148-156, to what precedes; veluti is balanced by sic, 154. magnō: an important word; the greater the throng, the greater the achievement of the man who checks its riotous conduct. cum . . . est: we should say, when, as often happens. We might have had cum, ut saepe fit, coorta est, but the condensed formula of the text is very common. animis: local abl. (§§ 154, 156), inwardly, or, perhaps, instr. abl., with hot passions.

150. iam, presently, marks the second stage, the resort to violence. furor . . . ministrat: see §§ 247-248.
arma properly = defensive armor, but here = tēla, missiles, the facēs et saxa.

151-153. tum, in such a crisis, belongs within the sī-clause. pietāte ... meritīs: instr. ablative. The sense

is, (made) a man of weight by his devotion to duty, etc. Cf. the description of Aeneas in 10, însignem pietăte virum. quem, any, a. conspexēre: for form cf. latuēre, 130, tenuēre, 12. silent...mulcet is the conclusion to veluti...conspexēre, 148-152. arrēctīs, uplifted; freely, straining. The word is properly applicable only to beasts, but Latin writers freely compare or identify men with animals. animos: cf. animīs, 149. In thought this verse=a causal clause with silent...astant, 152.

154-156. sic . . . fragor balances silent . . . astant, 152. In this simile the corresponding elements are the winds and the rioters, the great sea and the great people, Neptune and the vir pietāte gravis ac meritīs. Scenes like these were all too common in Rome in the first century B.C. Neither the winds nor the rioters have a word to say in their own defense. When Vergil wrote this simile, he may well have had Augustus in mind (§§ 69-70). genitor: a complimentary title for a god. So, often, pater. caelo . . . aperto: for case see § 159. invectus, riding; see § 186. aperto: i.e. cleared of wind, clouds, dust, darkness; contrast 88-91. The word gives the result of 143. curru,

prospiciens genitor caeloque invectus aperto flectit equos, curruque volans dat lora secundo.

in caelum scopulī, quōrum sub vertice lātē aequora tūta silent: tum silvīs scaena coruscīs

Dēfessī Aeneadae, quae proxima lītora cursū contendunt petere, et Libyae vertuntur ad ōrās. Est in sēcessū longō locus: īnsula portum efficit obiectū laterum, quibus omnis ab altō frangitur inque sinūs scindit sēsē unda reductōs. Hinc atque hinc vāstae rūpēs geminīque minantur

team. For form see § 102. dat lora: cf. laxās . . . dare . . . habēnās, 63. secundo, swiftly gliding; lit., 'following' (Neptune's guidance).

157-179. The Trojans reach land, light a fire, and begin to prepare a meal.

157-158. Dēfessī: the prefix, as often, gives the idea of thoroughness: cf. note on exurere, 39. Aeneadae = Trōiānī (§ 196), but with the added suggestion that the Trojans are under Aeneas's fatherly care. quae . . . litora: sc. sunt. cursu, with speed, swiftly.  $vertuntur = s\bar{e} \ vertunt$ ; see §§ 166-167. Contrast the normal prose form, scindit sēsē, 161.

159. sēcessū, estuary. See Vocabulary. longo pictures the estuary as it appears to one entering it. We say 'deep.'

160. obiectū laterum, by the thrust of its sides (against the oncoming billows). The island lies in front of (across) the estuary and so serves as a breakwater. On this passage see § 249. With obiectū sc. undīs (dative: § 138, at the end). omnis ab alto... unda (161) belong closely together, every wave that sweeps in, etc.

161. frangitur: the billow is no longer compact, and so is no longer dangerous. inque . . . reductos: sinus, properly any curve or bend, was the technical term for a gulf or a bay. The sense may, then, be parts

(and flows on) into the retreating curves of the shore. scindit sese can well suggest motion, and so = scinditsē ut influat in. In this view, the billow, broken by the sides of the island, flows harmlessly by on either side of the island till it works its way into the innermost curves of the beach. Another excellent explanation makes sinūs refer to breaks in the unda, curves in the sheet of water, which, its force nullified by the island, is now withdrawing seaward, to the level from which it was flung forward. The shoreward edge of such a sheet is, of course, never straight. Render, then, by parts into retreating curves. Vergil gave loving study to the sea and its shores, and knew them well. reductos, on either view, = withdrawn. retired, retreating.

162-163. Hinc . . . hinc: i.e. on either hand as one entered the harbor. In prose we should have Hinc atque illinc. rūpēs = the continuous cliffs encircling the haven. scopuli, peaks, standing, as watchtowers might stand. one on either side, at the seaward end of the cliffs.

164. tūta: a true pass. part., protected, made safe; freely, sheltered. tum, besides, introduces a fresh series of particulars. silvis . . . coruscis, a bright-wooded background. For the abl. see note on praestanti corpore, 71. coruscis suggests the gleam of the

165 dēsuper horrentīque ātrum nemus imminet umbrā. Fronte sub adversā scopulīs pendentibus antrum, intus aquae dulcēs, vīvōque sedīlia saxō, nymphārum domus. Hīc fessās non vincula nāvīs ūlla tenent, uncō non alligat ancora morsū.
170 Hūc septem Aenēās collēctīs nāvibus omnī ex numerō subit, ac, magnō tellūris amōre ēgressī, optātā potiuntur Trōës harēnā, et sale tābentīs artūs in lītore pōnunt.

sunlight on the waving trees. In the Roman theater the rectangular stage was bounded at the back by a straight, permanent wall of masonry, the top of which was on a level with the highest part of the auditorium. In front of this wall the simple scenery was arranged. The wall, which was thus in a double sense a background, and completely cut off the view of the spectators, was called scaena. Thinking of all this, Vergil applies the term scaena to the wooded heights that shut off the view of any one who entered this harbor.

165. dēsuper: i. e. on the rūpēs. horrenti . . . umbrā: Vergil seems to have evergreen trees in mind. presence of conifers on the north coast of Africa has been questioned, but in iv. 249 Vergil gives to Mt. Atlas, in Africa, a piniferum caput. In any event, this description is idealistic, imaginative; it is based, too. on Homer, Odyssey XIII. 96-112. horrentî, shaqqy, well describes the rough. awe-inspiring appearance of evergreen trees when they are untrimmed: the trees are in their natural state. Hence horrenti has much the same effect as vīvō, 167. ātrum well describes the dark hue of evergreen trees. imminet: sc. portū (dative; cf. currū, 156). For the sing, see note on insequitur, 87. umbrā, shade-trees.
166. Fronte: sc. rūpium. We still

166. Fronte: sc. rūpium. We still talk of the 'brow' of a hill. adversā, opposite: properly, 'facing' (the en-

trance of the haven). The point of view is the same as that in  $long\bar{o}$ , 159, pendentibus: the Romans applied this word to the sky, roofs of houses or caves, bridges, etc., poetically regarding such things as suspended between heaven and earth. The abl. in scopulis pendentibus and in  $viv\bar{o}$ ...  $sx\bar{o}$ , 167, is either one of quality, or one of material, without ex (a usage largely confined to poetry).

167. aquae dulces: sure to be welcome after wanderings by sea. vivo: i.e. natural, uncut, unquarried; one might easily think of such rock as still living. See note on horrenti... um-

brā, 165.

168. domus, haunt. We infer (§ 254) that the Trojans found shelter in the antrum, 166-168. Hic = Hōc in portū. The word carries us back to 159-164. vincula, cables, hawsers. When ships were not drawn up on shore (beached; see note on subdūcere, 551), they were often fastened to the shore by cables.

169. ancora: in Trojan times, ships were moored with the help of large stones. Vergil often imports into his poem customs belonging to an age much later than that which he is describing. The usage is called anachronism.

171-173. numero: given in 381 as twenty. optātā = quam tam vehementer optārant; see note on correpta, 100. The word repeats the idea of magnō tellūris amōre, 171. tābentis: a very

175

Ac prīmum silicī scintillam excūdit Achātēs, suscēpitque ignem foliīs, atque ārida circum nūtrīmenta dedit, rapuitque in fōmite flammam. Tum Cererem corruptam undīs Cereāliaque arma expediunt, fessī rērum, frūgēsque receptās et torrēre parant flammīs et frangere saxō.

Aenēās scopulum intereā conscendit, et omnem prospectum lātē pelago petit, Anthea sī quem iactātum vento videat Phrygiāsque birēmīs.

180

strong word, drenched; properly, 'wasting,' 'wasted.'

174. silicī: dat. of personal interest (§ 131), counting virtually as dative of separation. See A.381; B.188, 2, d; Bu.477; D.389; G.345, R.1; H.

428, 2; H.B.371, and b.

175-176. suscēpit . . . foliīs, nurtured the fire with leaves. suscēpit, lit. 'fathered,' suggests the Roman custom whereby a father, raising a newborn child from the ground, acknowledged it as his own, and pledged himself to its support. The figure is continued in nūtrīmenta, food, 176; Achates feeds the fire as one feeds a child. nütrimenta denotes something slightly more substantial than the folia. rapuit . . . in, made . . . find quick lodgment in; lit., 'quickly caught upon.' Vergil's language is here badly strained. Either rapuitque fomes flammam or rapuitque fomitem flamma would be more natural. In these expressions rapuit would = 'swiftly caught.' fomite: materials more substantial than the folia and the nūtrīmenta. Note the double climax: scintillam (174), ignem, flammam (a vigorous blaze), and foliis, nütrimenta, fömite.

177-179. Cererem = frümentum: \$\$ 200, 207. corruptam, damaged; not 'spoiled.' They use it. Cereālia . . . arma (implements): the mill, the sieve, and the kneading-trough. For the language see \$\$ 224, 225. rērum, their destinies, their troubles. For the

gen. see § 127. receptās, rescued; sc. ab undīs. et . . . et: to be taken only with the two infinitives. torrēre, parch, dry. To make it less tough and more easily reducible to meal grain was parched or dried before it was ground. Here the parching was needed also because the grain had been wet by the storm. saxō: a mill of stone: § 203. Cf. the use of aere, 35.

180-222. Aeneas seeks in vain traces of the twelve missing ships. He sees, however, a herd of deer, and kills seven stags, one for each of the ships he has with him. His comrades enjoy a feast.

180. While the others are preparing a meal, Aeneas, the chief, is busied with weightier cares. scopulum: cf. 163. omnem, in every direction; see note on antiqua, 12.

181-182. prospectum . . . pelago: cf. alto prospiciens, 126-127, with note. Anthea sī . . . videat, if, haply, he shall see Antheus anywhere; lit., 'with the wish that,' etc. In this common idiom the sī-clause is, in origin, a wish or prayer; see A.442, a, and N.1; Bu. 775; D.683; G.261, and N.1; H.558, 5; H.B.582, 5. There is, also, O.O. Aeneas's thought would run thus in O.R.: Anthea si . . . videam! With Anthea ... quem, lit., 'any Antheus,' cf. omnem prospectum, 180-181. For the form Anthea see § 110. Phrygias = Trōiānās. See Vocabulary. birēmīs: an anachronism (see note on ancora,

aut Capyn, aut celsīs in puppibus arma Caïcī. Nāvem in cōnspectū nūllam, trīs lītore cervōs

prōspicit errantīs; hōs tōta armenta secuntur ā tergō, et longum per vallīs pāscitur agmen.
 Cōnstitit hīc, arcumque manū celerīsque sagittās corripuit, fīdus quae tēla gerēbat Achātēs, ductōrēsque ipsōs prīmum capita alta ferentīs

cornibus arboreīs sternit, tum vulgus, et omnem miscet agēns tēlīs nemora inter frondea turbam, nec prius absistit quam septem ingentia victor corpora fundat humī, et numerum cum nāvibus aequet.

183. Capyn: for form see § 109. puppibus: of a single ship; contrast puppim, 115. The poop (stern) was higher than the main body of the vessel; the poop of a warship such as Vergil knew and would naturally think of stood well out of the water; hence celsis. arma: shields were hung on the poops, partly for defense or for show, partly to indicate, by the device they bore, what warrior was on the ship.

184-186. in conspectu: freely, within range of his eyes. nullam, tris: adversative asyndeton (see note on 45). and juxtaposition of contrasted words (§ 240). trīs . . . errantīs: finding the sea empty, Aeneas has turned his gaze landward. secuntur: the common spelling, sequentur, is wrong. In Vergil's time the Romans did not write quu. vallis: the poetic plural suggests the two sides or slopes of the vale. The vale evidently ran down to the shore. The opportune appearance of the deer was both a present comfort and an omen of future good fortune.

187. Constitit (from consisto), he halted; sc. sē (§ 151). Vergil is telling us indirectly (§ 254) that Aeneas has been moving about to get every possible view of the sea. The scopulus (180) evidently projected well into the deep.

188. Achātēs: for this late mention

of Achates see § 254. No mention is made of the descent of Aeneas and Achates from the crag (§ 254). For the epithet  $f\bar{\iota}dus$  see § 210.

189. ductores: the tris cervos of 184. capita... ferentis, carrying their heads high. We often similarly use carry, e.g. 'He carries his head proudly.'

190. sternit: this verb, which is often used of the overthrow of warriors or armies, harmonizes with agmen, 186, and victor, 192. vulgus: seldom used of beasts, but here fittingly applied to the rank and file, so to say, of the deer.

191. turbam: join with both miscet and agēns, as an acc. of effect (§§ 140, 143). The word, which='a disorderly throng,' makes a fine contrast with agmen, 'an orderly line,' 186 (cf. 82). Render by confounds the whole array, driving by his shafts a rabble rout through, etc.

192-193. prius . . . quam: the parts of antequam, postquam, and priusquam are often thus separated, both in prose and in verse. fundat: subj. of purpose. The sense is, 'he keeps on till he shall lay low,' i.e. in order that he may lay low. humi: loc.; cf. the common rūrī, domī. in humum would be more accurate cum nāvibus: short-cut comparison, common in Latin. We should say

Hinc portum petit, et sociōs partītur in omnīs.

Vīna bonus quae deinde cadīs onerārat Acestēs

lītore Trīnacriō, dederatque abeuntibus, hērōs,
dīvidit, et dictīs maerentia pectora mulcet:
"Ō sociī, neque enim ignārī sumus ante malōrum,
ō passī graviōra, dabit deus hīs quoque fīnem.

Vōs et Scyllaeam rabiem penitusque sonantīs

accestis scopulōs, vōs et Cyclōpia saxa
expertī; revocāte animōs, maestumque timōrem
mittite: forsan et haec ōlim meminisse iuvābit.

'with the number of the ships,' or 'with that of the ships.' Latin has no word corresponding to English that in such expressions, and so must either say cum numerō nāvium, etc., or use the condensed form of the text. In New York City a sign read thus: "Our clothes guaranteed equal in cut and fit to any downtown tailor."

194. Hinc: correlative to primum, 189, tum, 190. partitur: sc. eōs = cervōs. Nothing is said of the removal of the bodies of the stags to the camping-

ground (§ 254).

195-196. Vīna . . . dīvidit (197): for word-order see § 230. deinde introduces dividit, 197, and so ought to stand first in the sentence (but see § 236); it marks Aeneas's fourth act since he came down from the crag. For scansion of deinde see § 282. cadīs onerārat, had stowed in jars, involves a very strained use of the local abl. (§§ 154, 155), or of the dative. If the case is abl., cf. humī, 193, with note. If the case is dat., onerārat = imposuerat, intulerat (cf., then, §§ 225, 138), or dederat. abeuntibus: sc. eīs = Trōiānīs. They had just parted from him; cf. 34-35. hēros: emphatic, with a true hero's generosity. For word-order see § 233.

198. neque enim: elliptical, as namque is in 65; see note there. The thought is, 'and (such I call you), because,' etc. neque=et non; non be-

longs with ignārī sumus. See note on nec, 38. ante seems to us awkward, because sumus is in the present tense. Vergil could use the word because non...ignārī sumus logically = expertī sumus, 'we have experienced.' We have again the result, not the process; see § 222. Render by O comrades—such you are—for not (now nor) in days gone by are we untrained in woes.

199. passī=quī passī estis, (sturdy heroes) who have suffered. The part. here=an antecedent and a relative clause; see note on correpta, 100.

200-203. Vos . . . experti (202) illustrates neque . . . malorum and dabit . . . finem. The words expand neque enim . . . graviora, 198-199. The sense is, 'You suffered before, often; yet each time a way of escape was offered. So will it be now again.' The repeated vos. 200-201, is encouraging. Contrast the pathetic effect of repetitions in 99-100, 120-121. Scyllaeam = Scyllae: § 209. penitus, deep within, to their deeps, with the cries of Scylla's dogs. The words explain Scyllaeam rabiem; for the parallelism see §251, and cf. 41. accestis: i.e. approached unharmed. For form see § 116. Cyclopia saxa: the grotto of the Cyclops. experti: sc. estis: § 245. mittite = dimittite (§ 221). et, even. forsan . . . iuvābit is a much quoted sentence.

Per variōs cāsūs, per tot discrīmina rērum
tendimus in Latium, sēdīs ubi Fāta quiētās
ostendunt; illīc fās rēgna resurgere Trōiae.
Dūrāte, et vōsmet rēbus servāte secundīs."
Tālia vōce refert, cūrīsque ingentibus aeger
spem vultū simulat, premit altum corde dolōrem.

210 Illī sē praedae accingunt dapibusque futūrīs: tergora dēripiunt costīs et vīscera nūdant; pars in frūsta secant veribusque trementia fīgunt, lītore aëna locant aliī, flammāsque ministrant. Tum vīctū revocant vīrīs, fūsīque per herbam

implentur veteris Bacchī pinguisque ferīnae.

Postquam exēmpta famēs epulīs mēnsaeque remōtae,
āmissōs longō sociōs sermōne requīrunt.

204-207. cāsūs, hazards. discrīmina rērum, crises. tendimus (sc. iter), we are straining (forcing) our way, sēdīs: properly, as here, of settled, lasting abodes. ostendunt (nōbīs), give us glimpses of. fās(est), heaven wills. rēgna: for pl. see § 190. The sing. would have been unmetrical. 204-206='In spite of all our troubles we are making progress toward the promised land.' Dūrāte: sc. vōsmet (§ 151). vōsmet: strong form of vōs; cf. egomet, tūtemet, sibimet. rēbus. \*\*secundīs, brighter-days; contrast rēs adnersae.

208. cūrīs: instr. abl. with aeger, which gives the result, 'sick,' not the process, 'sickened.' See §§ 160, 215. aeger, though heartsick. An adj., a part., or even a noun, often does duty for a whole clause, temporal, causal, adversative, or conditional.

209. vultū, instr. abl., and corde, local abl., are contrasted in sense virtually as 'openly,' 'inwardly.' premit, crushes, stifles. altum may = profound, all-absorbing, or it may = an adv., deep down (cf., then, for the thought, altā mente, 26, with note).

210. sē . . . accingunt: i.e. they

get themselves ready by laying aside superfluous garments, etc. praedae...dapibus: dat. of interest (disadvantage): § 131.

212-213. pars . . . aliī = aliī . . . aliī. Pars, as a coll. noun, is often used with a pl. verb. secant . . . figunt: sc. viscera, out of 211. trementia, quivering, as fresh raw meat always quivers when it is handled. aëna (sc. vāsa): caldrons of bronze. Some roast portions of the meat, others boil pieces. The reference to boiled meat involves an anachronism; see notes on ancora, 169, and on birēmīs, 182. ministrant, furnish; sc. aēnīs (dative).

214-215. fūsī, stretched; the word suggests ease and comfort. implentur = sē implent; see note on vertuntur, 158. Bacchi=vīnī; see note on Cererem, 177. For the gen. see § 129. ferīnae: properly an adj.; sc. carnis, 'flesh.' So agnīna and porcīna='lamb,' 'pork.'

216. remotae: sc. sunt. Mēnsās removēre or auferre was a standing expression for 'end a feast,' used even when, as here, there were no tables.

217. requirunt, speak regretfully of, express regret at the loss of.

220

spemque metumque inter dubii, seu vivere credant sīve extrēma patī nec iam exaudīre vocātōs. Praecipuē pius Aenēās nunc āeris Orontī. nunc Amycī cāsum gemit, et crūdēlia sēcum fāta Lycī, fortemque Gyān, fortemque Cloanthum.

Et iam fīnis erat, cum Iuppiter, aethere summō despiciens mare velivolum terrasque iacentis lītoraque et lātōs populōs, sīc vertice caelī constitit, et Libyae defixit lūmina regnīs. Atque illum, tālīs iactantem pectore cūrās, trīstior, et lacrimīs oculōs suffūsa nitentīs

225

218-219. -que . . . -que: as in 18, 43, 85, 87. inter: for position see notes on contrā, 13, circum, 32. dubii. wavering, halting. seu ... sive  $here = utrum (or -ne) \dots an, a very$ rare use. vivere: as subject sc. eos = sociōs (§ 244, b). crēdant: in O. R. we should have here a deliberative subjunctive, crēdāmus, 'are we to believe?' For the deliberative question, in O. R. and in O. O., see A.443, 444, 575, b; B.277, 315, 3; Bu. 771, 976; D.678, 887, II, a; G.265. 651, R.2; H.559, 4, 642, 3; H.B.503. sīve: sc. crēdant. extrēma . . . vocătos, to be experiencing the final lot and so no longer hearing when their names are called. We have here parallelism (§ 251; both expressions = mortuos esse). extrema denotes the last thing that man suffers or can suffer, death.

220-222. pius: see note on pietāte, 10, and § 210. Oronti: for his fate cf. 113-119. For form cf. Achilli, 30. sēcum repeats the thought of corde, 209; Aeneas does not talk of his grief (and so ease it), as the others do, 217. fortemque . . . fortemque: for the repetition see § 300.

223-253. Venus points out to Jupiter the contrast between the present plight of the Trojans and the high destiny he had promised them.

223-226. finis: i.e. to their troubles. and to their mourning. aethere summo, from heaven's highest point, Summus is used here as in 106, 127; see notes there. despiciens has here its original physical sense, looking down on; a rare use. Cf. the tr. use of prospicio in 155, 185. velivolum: see § 212. iacentis: freely, outspread. latos populos: we should say 'broad, populous lands.' sic, in this attitude, gathers up the description aethere . . . populos (223-225). vertice caeli=aethere summō, 223. constitit: as in 187; see note there. Jupiter had gone from Olympus (see § 308) to the aether summus, the vertex caelī. rēgnīs: dative. dēfīxit here = infixit; cf., then, § 138.

227-228. tālīs . . . cūrās: the anxious thoughts suggested by what he saw in Libya, esp. the plight of the Trojans. iactantem, pondering deeply. Cf. Tālia . . . volūtāns, 50. tristior, in dire distress; lit., 'sadder than usual.' Besides its true force. the comp. has at times intensive, at times dim. force. Our 'rather,' with proper intonation, then often makes a good translation. lacrimis . . . nitentis, her bright eyes flooded with tears. For sense and syntax see \$148. For Venus and her natural interest in the Trojans see § 316.

adloquitur Venus: "Ō quī rēs hominumque deumque
aeternīs regis imperiīs, et fulmine terrēs,
quid meus Aenēās in tē committere tantum,
quid Tröes potuēre, quibus tot fūnera passīs
cūnctus ob Ītaliam terrārum clauditur orbis?
Certē hinc Rōmānōs ōlim volventibus annīs,
thinc fore ductōrēs, revocātō ā sanguine Teucrī,
quī mare, quī terrās omnī diciōne tenērent,
pollicitus—quae tē, genitor, sententia vertit?
Hōc equidem occāsum Trōiae trīstīsque ruīnās

229-230. Ō quī: render by O Jupiter, who. rēs...deumque: i.e. the whole universe. Venus treats Jupiter as the world's supreme power; see §§ 340-341. For -que...-que see 18, 43, 85, 87, 218, with notes. fulmine terrës: the thunder and the lightning are the visible proofs of Jupiter's existence and sovereignty (§ 313).

231. quid . . . tantum . . . ?, what grievous crime, etc. With Aenēās sc. potuit, out of potuēre, 232. For committere used of wrongdoing cf. com-

missa, 136. in, against.

232-233. quibus: dat. of interest (disadvantage): § 131. fünera, deaths, an exaggeration for cāsūs or perīcula. Render quibus . . . orbis by who have suffered so many deaths, and find the world everywhere (cūnctus) shut against them, etc. cunctus . . . orbis: exaggeration again. Sicily at least was open to them; see 34-35, 195-196. The poet's own statement in 31, arcēbat . . . Latiō, is more temperate. For the word-order cunctus . . . orbis cf. that of omnīs . . . annōs, 74. After tantum, 231, we should expect, rather, a result clause, ut eīs . . . claudātur orbis. The rel. clause, with the indicative, expresses the facts more vigorously. ob Ītaliam: i.e. just because they are seeking Italy; cf. 205.

234-235. hinc: i.e. from the *Tröës* of 232 (cf. 21-22). It is defined here by *revocātō* . . . *Teucrī*, 235. In the

Romans the Trojans were to live again; cf. 19-22. Note the rhetorical effect of the double hinc; see examples of repetition in 99-100, 120-121, 200-201, 222. Rōmānōs: i.e. a new race, with a new name, and a new and more glorious destiny. fore, would be developed. Fore is often, in sense, the fut. pass. inf. of faciō. See note on futūrae, 712.

236. quī . . . tenērent: a purpose clause. omnī diciōne, with absolute sway; lit., 'with every (kind of) sway.' Cf. omnem pröspectum, 180-181, Anthea . . . quem, 181, with notes.

237. pollicitus: sc. es (§ 245). sententia, thought, purpose. vertit=mū-tūvit. The abrupt question, quae... vertit?, pictures the speaker's emotion.

238-239. Hoc: i.e. by this promise (234-237); instr. ablative. occāsum Troiae: note the figure, the setting of Troy's sun. tristis: here active, sorrowcausing (§ 212). fātīs ... rependēns. offsetting adverse fates by (other) fates, i.e. balancing actual misfortunes by promised good fortune. fatis = Jupiter's promise; fāta contrāria = the fall of Troy. fātīs needs no adj.; the character of the expected fāta has been clearly indicated by 234-237, and by Hôc...sölābar, 238-239. rependēns is fig., suggesting a balance, in the opposite plates of which Venus was wont to put the present sufferings and the

240

245

sölābar, fātīs contrāria fāta rependēns;
nunc eadem fortūna virōs tot cāsibus āctōs
īnsequitur. Quem dās fīnem, rēx magne, labōrum?
Antēnor potuit, mediīs ēlāpsus Achīvīs,
Īllyricōs penetrāre sinūs, atque intima tūtus
rēgna Liburnōrum et fontem superāre Timāvī,
unde per ōra novem vāstō cum murmure montis
it mare prōruptum, et pelagō premit arva sonantī.
Hīc tamen ille urbem Patavī sēdīsque locāvit
Teucrōrum, et gentī nōmen dedit armaque fīxit
Trōïa, nunc placidā compostus pāce quiēscit;

promised glories of the Trojans, weighing coming glories against actual woes.

240-241, nunc: sharp advers asyndeton (see note on 45). The contrast is with the past as represented by  $s\bar{o}l\bar{a}bar$ . actos insequitur: both words suggest relentless pursuit. The Trojans are being hunted as one hunts wild beasts. actos = though they have been driven; see note on aeger, 208.

242. Antēnor potuit: when Vergil wrote primus... vēnit litora, 1-3, he either disregarded the story about Antenor, or else he meant the emphasis there to fall on Lāvīnia... lītora. Gallia Cisalpina was not a part of Italy proper till 49; see § 38.

243. tūtus is contrasted with virōs...āctōs, 240. It gains force by juxtaposition (§ 240) with intima, which suggests distance. Latin writers often describe the navigation of the Adriatic Sea as dangerous.

245. unde = ex quō. This substitution of unde for a prep. and a rel. pronoun is common, except where the relative pronoun represents a person.

246. it=exit (§ 221). The subject is Timāvus. mare proruptum, a bursting (rushing) sea, is a pred. nominative. proruptum has middle force: §§ 166, 186. The river of which the Timavus is a part becomes subterranean sixteen miles from its source.

Eighteen miles farther on it emerges from the mountain via numerous springs, Vergil's novem ōra. The Fōns Timāvī is only a mile from the sea (Gulf of Trieste). See The Encyclopaedia Britannica, eleventh edition, XII. 263, first column, top. pelagō...sonantī, with its thunderous flood, pictures the force with which the river bursts forth; this force makes the mountain reverberate. premit=opprimit, o'erwhelms (§ 221).

247-249. tamen: i.e. in spite of all the difficulties of 242-246. Patavi: for case see § 123. sēdīs: as in 205. genti . . . dedit contains two statements: (1) he established a nation; (2) he gave it a name. He thus secured, in fact, the blessings promised to Aeneas, but not yet granted to him. fixit: freely, hung up; lit., 'fastened,' i.e. on a temple wall. The Romans dedicated to the gods implements, etc., for which they had no further use. fixit is thus a picturesque way of saying 'he laid aside,' as no longer necessary. His wars and dangers were over; Aeneas's wars were at once present and to come. placidă . . . quiescit, in peaceful calm composed he is finding his rest. Contrast the scenes of toil and danger in 242-246. compostus: for form see note on repostum, 26.

nōs, tua prōgeniēs, caelī quibus adnuis arcem, nāvibus (īnfandum!) āmissīs, ūnīus ob īram prōdimur, atque Italīs longē disiungimur ōrīs. Hic pietātis honōs? Sīc nōs in scēptra repōnis?" Ollī subrīdēns hominum sator atque deōrum

vultū quō caelum tempestātēsque serēnat
ōscula lībāvit nātae, dehinc tālia fātur:
"Parce metū, Cytherēa: manent immōta tuōrum
fāta tibī; cernēs urbem et prōmissa Lavīnī
moenia, sublīmemque ferēs ad sīdera caelī

magnanimum Aenēān, neque mē sententia vertit. Hic tibi (fābor enim, quandō haec tē cūra remordet,

250. nos: advers. asyndeton. Venus, as mother of Aeneas, naturally identifies herself with the Trojans. tua progenies: Venus was daughter of Jupiter. Her point, then, is the hard lot of Aeneas, an immediate descendant of Jupiter, as contrasted with that of Antenor, a mere man, or at least but remotely related to the gods through Dardanus (see note on genus invīsum, 28). caelī . . . arcem: exaggeration; cf. notes on funera and on cūnctus . . . orbis, 232, 233. Venus declares that Jupiter had promised to make Aeneas a god: Roman tradition said that Aeneas was translated, living, to heaven, as Romulus was, later. See notes on iv. 620, vii. 797.

251-252. infandum!, O woe unspeakable! The word is in appos. with nāvibus... āmissīs. For the case, acc., see G.324. See also note on bellī insigne superbum, viii. 683. ūnīus: Juno. With ūnīus ob iram cf. ūnius ob noxam, 41. For scansion of ūnīus see note on illius, 16. prodimur: sc. a tē.

253. Hic: for gender see note on hoc, 17. scēptra: as in 78. The framework of 242-253 = 'Antenor could do thus and so: why can not we?' Venus's speech is diplomatic. She reminds Jupiter everywhere of his power (cf. 229-230.

genitor, 237, rex magne, 241), then of his promise. She thus hints that, if he only will, he can.

254-296. Jupiter renews past promises concerning the Trojans, and makes still more inspiring predictions of the glories of the race.

254. Ollī = Illī (dat.): § 103.

256. lībāvit, kissed lightly. See lībō in Vocabulary. The word expresses Jupiter's affectionate gentleness. fātur, as historical pres., may rightly be coupled with lībāvit.

257. metů: dative. For form cf. currů, 156.

258. Lavini belongs with both accusatives. So, too, does promissa. For the thought see notes on urbem, 5, and on genus . . . Romae, 6-7. For scansion of Lavini see § 284.

259. sublimem... caeli: for the thought of caeli... arcem, 250, with note. sublimem = an adv., aloft, on high (§ 213). ad sidera caeli: see note on sidera, 93.

260. neque ... vertit, nor has (any) purpose wrought a change in me, answers quae ... vertit?, 237.

261. tibi: freely, mark you, I promise you; dat. of interest (§ 131) with the verbs in 263-264. See note on iactanti, 102. In old-fashioned English

longius et volvēns Fātōrum arcāna movēbō) bellum ingēns geret Ītaliā, populōsque ferōcīs contundet, mōrēsque virīs et moenia pōnet, tertia dum Latiō rēgnantem vīderit aestās, ternaque trānsierint Rutulīs hīberna subāctīs. At puer Ascanius, cui nunc cognōmen Iūlō additur (Īlus erat, dum rēs stetit Īlia rēgnō), trīgintā magnōs volvendīs mēnsibus orbīs imperiō explēbit, rēgnumque ab sēde Lavīnī trānsferet, et Longam multā vī mūniet Albam.

265

270

tibi . . . geret='he will wage you a war.' haec . . . cūra=hāc dē rē cūra (anxiety).

262. et: for position see § 236. volvēns: as in 9, 22. movēbō: a rough word. The idea is that of 'routing out' the secrets of the future from the place where they now rest; and where they should continue to rest until the fullness of time is come. Render by unrolling further the scroll of the Fates I will disturb its secrets. For Jupiter's relation to the Fates see §§ 340-341.

263-266. Italia: for case see § 155. populos: sc.  $eius = \bar{I}taliae$ . ferocis, high-spirited, proud. mores, laws, a polity, suggests political institutions, the whole social system. viris, his own warriors, his warrior people. The nations he conquers must, of course, conform to the laws he lays down for his own viri. For the character ascribed here to Aeneas-conqueror, law-giver-see §§ 66-67. moenia: in Vergil often a city, a walled town. ponet, will be stablishing. The three futures in 263-264 are 'progressive,' i.e. they denote continued action. In prosaic English, the sense is 'he will be busy with a war, with crushing ... with stablishing.' terna ... hiberna (sc. castra), three winters spent in camp, or, freely, three winters. We have terna, not tria, because with nouns found only in the plural (castra), the distributive numerals, not

the cardinal, are used. Rutulis... subāctīs: either abl. abs., or dative (cf., then, tibi, 261). The Rutuli are part of the populōs... ferōcīs, 263. On 263-266 see §§ 60, 67.

267-268. At introduces the second stage of Trojan history in Italy. Ascanius: Aeneas's son. Iülo is attracted to the case of cui. See A.373, a; B. 190, 1; Bu.393; D.390, a; G.349, R.5; H.430, 1. additur: note the tense, is being bestowed. Render, freely, by who is gaining now the cognomen Iülus. rēs = rēs pūblica, as often. stetit . . . rēgnō, was secure in its sovereignty.  $r\bar{e}gn\bar{o}$  is abl. of specification. The purpose of 267-268 is to connect the Gens Iūlia, esp. its most distinguished living member, Augustus, with Troy (§ 68-70). A gens was believed to derive its name from that of its founder.

269-271. orbīs, in itself indefinite, cycles, is defined by the abl. of char., volvendīs mēnsībus. The orbēs, then, are each a year long. Cf. volventībus annīs, 234. Volvendus is one of a few gerundives that are used, occasionally, as equivalent in sense to pres. participles active. Render trīgintā. . . explēbit by will round out with sovereignty (=as sovereign) thirty mighty cycles of revolving months. sēde Lavīnī, Lavīnīum, its seat, or, its seat in Lavīnīum. For constr. cf. urbem Patavī, 247, with note. vī: here in good sense, might. Contrast the meaning of vīs in 4, 69.

Hīc iam ter centum tōtōs rēgnābitur annōs gente sub Hectoreā, dōnec rēgīna sacerdōs, Mārte gravis, geminam partū dabit Īlia prōlem.

275 Inde, lupae fulvō nūtrīcis tegmine laetus, Rōmulus excipiet gentem, et Māvortia condet moenia, Rōmānōsque suō dē nōmine dīcet. Hīs ego nec mētās rērum nec tempora pōnō; imperium sine fīne dedī. Quīn aspera Iūnō, quae mare nunc terrāsque metū caelumque fatīgat, cōnsilia in melius referet, mēcumqúe fovēbit Rōmānōs, rērum dominōs, gentemque togātam.

272. iam, in turn, marks the third stage of the Trojan career in Italy. tôtôs emphasizes, as magnõs, 269, does, the length of the time. Vergil gives but 333 years to the period between the coming of Aeneas to Italy and the founding of Rome. The ordinary account gave over 400. rēgnābitur: freely, sovereignty will be held. An impersonal passive is often best rendered in English by a noun kindred in meaning to the Latin verb, used as subject of an English verb of general force, in the passive.

273-274. Hectoreā = Hectoris; see note on Scyllacam, 200. rēgīnā: an adj., princess(as adj.), or, of royal blood.
Mārte gravis, pregnant by (= a mother by) Mars. Mārte = sēmine Martis, is instr. ablative. geminam...prōlem: Romulus and Remus. partū dabit = pariet or ēdet. With partū sc. ūnō; note, then, the juxtaposition (§ 240)

in geminam partū.

275-277. Inde: the fourth stage.

laetus, exulting in; freely, proudly wearing. excipiet, will greet, will take under his care. Māvortia...moenia:

Rome, city of Mars, father of Romulus and Remus. dicet: sc. ea, referring to moenia. Of course, ea will denote here not merely the city, but the city and its people; a town implies townspeople. Rōmānōs...

dicet answers 234-237. Vergil evidently connected *Rōma* and *Rōmānus* with *Rōmulus*. Modern scholars reject this etymology, but offer nothing certain in its stead.

278-282. His =  $R\bar{o}m\bar{a}n\bar{i}s$ . ego: emphatic; the speaker was pater omnipotēns, 60, rēx magnus, 241. rērum. destinies. Join with both accusatives. imperium . . . dedī: Jupiter means. 'I have given them limitless power for all time.' Roma is to be aeterna, 'The Eternal City.' For Vergil's ascription to Jupiter of unlimited power see § 341. Note the climax in 265-279: at first, three years, 265-266, then thirty. 269, then three hundred, 272, then a reign without end, 278-279. Quin, Nay more. In this sense quin etiam is more common., See Vocabulary. quin, I, (2). metū: i.e. through her fears for Carthage; see 12-23. . . . referet, will change (her plans) for the better. fovebit: a fine word (see Vocabulary, foveo, esp. as applied to Juno's future relation to the Trojans. The verb is used especially of a mother or nurse fondling an infant. Cf. the use of suscepit and nūtrīmenta dedit, 175, 176. rerum, the world. togatam: the toga marked the Romans as clearly as the plaid and the tartan have marked the Scottish Highlander. There is parallelism here (§ 251).

Sīc placitum. Veniet lūstrīs lābentibus aetās, cum domus Assaracī Phthīam clārāsque Mycēnās servitiō premet, ac victīs dominābitur Argīs.

Nāscētur pulchrā Trōiānus orīgine Caesar, imperium Ōceanō, fāmam quī terminet astrīs, Iūlius, ā magnō dēmissum nōmen Iülō.

Hunc tū ōlim caelō spoliīs Orientis onustum accipiēs sēcūra; vocābitur hic quoque vōtīs.

Aspera tum positīs mītēscent saecula bellīs; cāna Fidēs et Vesta, Remō cum frātre Quirīnus

290

283-285. placitum: sc. dīs est. Cf. Senātuī placuit, 'The Senate decreed.' lūstrīs lābentibus = volventibus annīs. 234. Lābor is often used of the easy, noiseless passage of time. aetas, an age, a period, domus Assaraci: the Trojan race. So the words Phthiam . . . Mucenās stand for all Greece: Phthia and Mycenae were the homes respectively of Achilles and Agamemnon, leaders of the Greeks before Trov. servitio premet: this prophecy was fulfilled by the capture of Corinth in 146. With premet cf. premit, 246, with note. dominabitur: a powerful word, suggesting ownership of slaves. Render by shall rule as lords and masters, servitio and dominabitur effectively strengthen each other.

286. Trōiānus . . . Caesar: cf. note on stetit . . . rēgnō, 268, and § 68.

287. imperium: with terminet; for position before the rel. pron. see notes on 109. Ōceanō... astris, only by the ocean, only by the stars. See Ōceanus in Vocabulary. qui terminet: a clause giving the purpose of the Fates; see note on dum... īnferret, 5-6. Cf. quī... tenērent, 236.—The power of Augustus is to be worldwide (278-279). Verse 287 is Jupiter's answer to 236-237.

288. Iūlius, of the Julian line, is emphatic both by its separation from Caesar, 286, and by its place in the verse (§ 232). ä magnö . . . Iülö:

for the condensed comparison see note on *cum nāvibus*, 193; for the thought cf. 267-268. **dēmissum**, *derived*.

289-291. ölim: as in 20, 203, 234. caelo: dative, = in caelum (§ 134), or instr. abl. (a host might be said to welcome a guest with his house). spoliis . . . onustum refers to Augustus's victory at Actium, and to his conquest of Egypt, Syria, and Asia Minor, and, probably, also to his recovery of the standards captured by the Parthians from Crassus in 53. sēcūra, untroubled, i.e. with your present anxieties (257, 261) all gone. vocābitur . . . votīs: i.e. he too will be deified, as Aeneas is to be deified (259-260). Divine honors were indeed paid to Augustus, even before his death. vocābitur=will be addressed. 291 contains two statements: (1) tum bella ponentur, (2) tum aspera saecula mītēscent. Render by will lay aside wars, and will lose their savagery, positis =  $d\bar{e}positis$ ; cf.  $p\bar{o}nunt = d\bar{e}p\bar{o}$ nunt, 173.

292. cāna, time-honored; properly, 'hoar-headed,' 'hoar.' Vesta: typical of the domestic virtues; see § 331. Remō... Quirīnus: tradition said that Romulus slew Remus in a quarrel, but Vergil pictures them as working together for the good of Rome, thus implying that in the time of Augustus fraternal strife and civil wars are to cease.

iūra dabunt; dīrae ferrō et compāgibus artīs claudentur bellī portae; Furor impius intus, saeva sedēns super arma, et centum vīnctus aënīs post tergum nōdīs, fremet horridus ōre cruentō."

Haec ait, et Māiā genitum dēmittit ab altō, ut terrae utque novae pateant Carthāginis arcēs hospitiō Teucrīs, nē fātī nescia Dīdō fīnibus arcēret. Volat ille per āëra magnum

fīnibus arcēret. Volat ille per āëra magnum rēmigiō ālārum, ac Libyae citus adstitit ōrīs,

293. iūra dabunt: i.e. will be supreme; cf. 264. Vergil usually represents the law-making power as a royal right. ferrō...artīs, with bars of iron closely fastened (lit., 'with iron bars and close joints'), belongs closely with claudentur (294). With compāgibus artīs contrast laxīs...compāgibus, 122. With the use of ferrō cf. that of aere, 35.

294. intus: emphatic. Furor will no longer be free to roam abroad, to work havoc.

295. saeva...arma: he will have no more use for his weapons. Sedeō often suggests inactivity, feebleness. vīnctus: freely, his hands bound. aënīs: i.e. enduring. Aes is often a type of indestructibility.

296. fremet horridus: freely, will send forth horrid roars. These cries are, however, to have no meaning. 293-296 show that Furor is to be a helpless prisoner, shut in without chance of escape. horridus = an adv.: § 213.—291-296 mean that in the time of Augustus there will be a return of integrity, the domestic virtues, brotherly love, and peace. dirac... cruentō refers to the closing of the Gates of Janus; see § 19. Vergil may have had in mind here, as in many another passage in the Aeneid, some work of art to be seen in Rome.

297-304. Jupiter sends Mercury to Carthage to prepare its people to welcome the Trojans.

297. Māiā genitum: Mercury (§ 322). For case of *Māiā* see A. 403, a; B.215; Bu.532; D.451; G.395, and N.1; H. 469, 2; H.B.413. altō, sku. Contrast the meaning in 34, 126.

298. utque: the second ut, though syntactically needless, lends weight to the verse. The verse=to the end that the lands (in general) and to the end that, etc. novae: gen. singular. Vergil had in mind the etymology of Carthägō, which=Nova Cīvitās. pateant: the agency of heaven was needed to effect this purpose, since the founders of Carthage were treating all strangers as foes (see below, 539-541, 563-564).

299-300. hospitio Teucris: for the constr. see note on excidio Libyae. 22. në . . . arcëret, that . . . might not try to bar. The pres. and impf. often denote action merely attempted (not finished). and are then called conative pres., conative impf. (with conative cf. conor). The impf. is used in arceret because with the historical present (dēmittit, 297) either primary sequence (pateant, 298) or secondary may be used. Render nē . . . arcēret by to keep (prevent) Dido from seeking . . . to debar. A negative purpose clause can often be best rendered in this way. āëra: for form see § 101.

301. adstitit (from adsistō), alights. For tense see note on Incubuēre, 84. citus strengthens this sense of the perfect. The pres. Volat, 300, pictures a lasting act.



MERCURY



et iam iussa facit, pōnuntque ferōcia Poenī corda, volente deō; in prīmīs rēgīna quiētum accipit in Teucrōs animum mentemque benignam.

At pius Aenēās, per noctem plūrima volvēns, ut prīmum lūx alma data est, exīre locōsque explōrāre novōs, quas ventō accesserit ōrās, quī teneant (nam inculta vidēt), hominēsne feraene, quaerere cōnstituit sociīsque exācta referre. Classem in convexō nemorum sub rūpe cavātā, arboribus clausam circum atque horrentibus umbrīs, occulit; ipse ūnō graditur comitātus Achātē, bīna manū lātō crīspāns hastīlia ferrō. Cui māter mediā sēsē tulit obvia silvā,

310

302. iam = statim, forthwith. pō-nuntque: for -que see \$ 219. For pōnunt = dēpōnunt see 173.

305-401. Aeneas reconnoiters. Venus, disguised as a huntress, meets him, tells him in what country he is, describes how Dido had come to that country, gives him news of the missing ships, and directs him how to proceed. She bids him go on to Carthage.

305. volvēns: sc. animō; cf. corde volūtāns, 50. volvēns violates the rule that the pres. part. should denote only time coincident with that of the main verb; plūrima volvēns=cum plūrima volvēnset.

306-309. ut ... est=ortā lūce, with constituit, 309. data est, was granted; se. hominibus, or terrīs. quās...teneant depends on quaerere, 309. ventō: instr. abl. with accesserit; see §§ 160, 222. inculta, wilderness. For adj. as noun see § 216, 2. vidēt for scansion see § 275. hominēsne feraene, human beings or wild beasts. ne ... ne for utrum (ne) ... an is almost entirely confined to poetry. exācta, the information secured; lit., 'the (things=) facts gathered.'

310-312. convexô nemorum, in a wooded arch, or amid (under) over-

arching woods. Cf. 165. nemorum = an adj., nemorōsō. The gen. of a noun is often used in poetry to replace an adj. that is lacking, or rare, or metrically inconvenient. The gen. is the adjectival case, as distinct from the abl., which is usually adverbial. Vergil had in mind a creek or estuary over which the trees meet. cavătă: i.e. by the action of the sea. sub . . . cavātā throws light on scopulīs pendentibus, 166. horrentibus umbrīs: cf. horrenti... umbrā, 165, with note. comitatus is here a pf. part. of a deponent verb in full passive sense, a usage found also in good prose. Achātē: in good prose comitātus is used with an abl. denoting a person.

313. lato . . . ferro: abl. of char. with hastilia. Only the heads of the spears were of iron. In 188 Achates carries the weapons. Here Aeneas carries a second set, this expedition being fraught with greater danger.

314. Cui: with obvia, across his path. See § 138, at the end. mediā, the heart of. See note on summā...undā, 127. sēsē tulit: ferō with a pronoun, pers. or reflexive, as object, often='go,' 'proceed.' On sēsē tulit obvia see also § 225. silvā: for case see § 155.

virginis ōs habitumque gerēns et virginis arma,
Spartānae, vel quālis equōs Thrēïssa fatīgat
Harpalycē, volucremque fugā praevertitur Hebrum,
namque umerīs dē mōre habilem suspenderat arcum
vēnātrīx, dederatque comam diffundere ventīs,

nūda genū, nōdōque sinūs collēcta fluentīs.

Ac prior "Heus," inquit, "iuvenēs, mōnstrāte, meārum vīdistis sī quam hīc errantem forte sorōrum, succīnctam pharetrā, et maculōsae tegmine lyncis, aut spūmantis aprī cursum clāmōre prementem."

Sīc Venus, et Veneris contrā sīc fīlius ōrsus:

"Nūlla tuārum audīta mihī neque vīsa sorōrum,

ō—quam tē memorem, virgō?—namque haud tibi vultus

315. ōs . . . gerëns:  $ger\bar{v}$  and  $fer\bar{v}$ , used with words denoting parts of the body as their objects, often = 'have,' or, simply, 'with.' Cf. capita . . .  $arbore\bar{v}$ s, 189-190, and note.

316. vel (cf. volō) often, as here, = or if you like, i.e. it is used when the difference between things is of slight consequence, and the choice between them is left to hearer or to reader. quālis . . . fatīgat: as antecedent sc. tālis virginis, such a maiden as Thracian Harpalyce (is when she) tires. In similes introduced by quālis there is often great condensation, which must be avoided in the English rendering.

317. volucrem . . . Hebrum: Greek and Latin writers make rivers a type of swiftness, naturally, since many of the rivers best known to them were mountain streams. The Hebrus is said to be, in fact, far from swift. fugā, by her swiftness, is to be joined with fatigat also.

318-320. umeris: for case see § 153. dē mōre, duly. vēnātrīx, in true huntress fashion, is emphatic by position (§ 232). diffundere: for mood see § 174. genū: acc.; see § 147. sinūs collēcta: for constr. see note on lacrimis oculos suffūsa nitentis, 228,

The garments were gathered up to permit easy and rapid motion.

321-324. prior, taking the lead. Cf. prima, 24. monstrate: sc. eam (= sorōrem meam), to be gathered from the sī-clause. forte: join with sī. succinctam, girt. maculosae . . . lyncis: cf. lupae . . . laetus, 275. aut, unlike vel, 316, points to an important contrast, here to that between aimless wandering (errantem) and eager pursuit of definite game. spümantis, frothing, with excitement and rage. cursum . . prementem, pressing hard the swift progress, i.e. pressing the boar close in spite of his speed.

325. Veneris . . . fīlius: pathetic; Venus's own son talks to her, yet knows her not. ōrsus (est): from ōrdior.

326. mihī: for case see §133. neque: after nūlla, aut would be better Latin.

327. quam . . memorem . . .?, by what name am I to call you . . .? For the deliberative subj. see note on crēdant, 218. The ancients believed that the gods took offense if addressed by wrong titles. Aeneas looks on the stranger as more than human; hence his care concerning her identity and her name. For personal

mortālis, nec vox hominem sonat: o dea certē! An Phoebī soror, an nymphārum sanguinis ūna? Sīs fēlīx, nostrumque levēs, quaecumque, laborem, et quō sub caelō tandem, quibus orbis in ōrīs iactēmur doceās; ignārī hominumque locorumque errāmus, ventō hūc vāstīs et flūctibus āctī: multa tibi ante ārās nostrā cadet hostia dextrā."

Tum Venus: "Haud equidem tālī mē dignor honore; 335 virginibus Tyriīs mos est gestāre pharetram purpureoque alte suras vincire cothurno. Pūnica rēgna vidēs. Tyrios et Agenoris urbem. sed fīnēs Libvcī, genus intractābile bellō. Imperium Dīdō Tyriā regit urbe profecta, 340

intercourse of the gods with mortals see § 344. namque: as in 65: (I ask you this question), for, etc.

328. mortālis, merely mortal. nec . . . sonat, and your voice has no mere mortal ring. On case of hominem see §§ 140, 142. The gods, try as they might, could not wholly conceal their divine character.

329. An . . . an: properly, or . . . or, but best left untranslated. The words mark Aeneas's second and third attempts to find the right title for the stranger: the first is represented by quam . . . virgō?, 327. Phoebī soror: Diana (Artemis), an ardent huntress: Aeneas naturally thinks of identifying with her this huntress of whose supernatural character he is convinced. For ellipsis of es see § 245.

330-333. Sīs . . . levēs: subj. of wish or prayer. fēlīx, propitious. quaecumque: sc. deārum es. tandem: for tandem in questions see Vocabularv. Cf. Cicero, Cat. I. 1, Quousque tandem, etc. öris, borders, quarters. See note on oris, 1. ignāri . . . āctī: these words are grammatically independent, but logically they give the reason for the appeal in doceās; they = ignārī enim. etc.

**334.** Join 334 closely with 330-333. The whole='Help us, for, if you do that, many a victim,' etc. Classical writers often represent the worshiper as bargaining with the gods. Cf. especially the word votum, which denotes a gift promised to the gods on condition that they grant the worshiper's prayer. dextrå is instr. abl. with cadet, which = sternētur or occidētur;

see §§ 160, 222. 336-337. Venus means, 'No goddess am I, only a simple Tyrian maid.' 338. Pūnica would bring Carthage

to a Roman reader's mind, but, as 338 stands, the word here = Phoeni-The names in 336-339 are thought of as all familiar to Aeneas. See note on *Italiam* . . . *lītora*, 2-3.

339. With fines, borders, sc. sunt. genus . . . bello is in appos. with Libyci. A more accurate expression would be sed fines Libycorum, generis intractābilis bellō, sunt. 338-339 answer the question in 331.

**340.** 340-368 explain how it is that Tyrians are dwelling in domains belonging to the Libyci. Imperium . . . regit, wields sovereignty. Study rego in Vocabulary. Tyriā . . . urbe: Tyre itself.

germānum fugiēns. Longa est iniūria, longae ambāgēs, sed summa sequar fastīgia rērum. Huic coniūnx Sychaeus erat, dītissimus agrī Phoenīcum, et magnō miserae dīlēctus amōre, sui pater intāctam dederat, prīmīsque iugārat ōminibus. Sed rēgna Tyrī germānus habēbat Pygmaliōn, scelere ante aliōs immānior omnīs. Quōs inter medius vēnit furor; ille Sychaeum impius ante ārās atque aurī caecus amōre clam ferrō incautum superat, sēcūrus amōrum germānae, factumque diū cēlāvit, et aegram multa malus simulāns vānā spē lūsit amantem. Ipsa sed in somnīs inhumātī vēnit imāgō coniugis, ōra modīs attollēns pallida mīrīs;

341-342. iniūria, the story of her wrongs. summa...fastīgia rērum, only the outstanding points of her history. Fastīgium (see Vocabulary) is here used fig., as we use 'pinnacle.' The points of Dido's history which Venus is to give stand out as roof-tops stand out above the ground. sequar, pursue. Cf. 'pursue' a tale, a story.

343-344. Huic . . . erat: pathetic, She once had. ditissimus agri: cf. dives opum, 14, with note. The events of 343-359 took place in Tyre. miserae, by his hapless wife. For case

see § 133. Cf. mihī, 326.

345-346. intactam, in her maiden bloom. primis...ōminibus: freely, for the first time in wedlock; lit., 'through the first omens (of wedlock).' The context bids us supply mātrimōnī with ōminibus. The Romans regularly consulted the omens in connection with marriage, as on all other important occasions. The abl. is instrumental. Note the parallelism (§ 251). Sed sets the misery recounted in 346-364, esp. 346-352, in sharp contrast to the happiness implied by 343-345. Tyrī justifies the note on Turiā... urbe. 340.

347. ante . . . omnīs: a strong expression, resulting from the combination of (1) ante omnīs aliös immānis and (2) aliīs omnībus immānior. immānior: render by an emphatic monstrous.

348-352. Quos: Dido, Sychaeus, and Pygmalion. A plural word referring to persons of different sexes is regularly masculine. For position of inter see § 237. medius, intervening, after inter, is pleonastic. For Sychaeum after Sychaeus, 343, see § 284. ante ārās stands far from its verb (superat, 350), and next to impius for the sake of effect. The place of the crime adds to its wickedness. For the pl. ārās see § 190. amōrum: obj. gen. with sēcūrus, which = immemor. See § 128. aegram . . . amantem: we should say the heartsick, loving (wife). malus simulans: juxtaposition of cause and effect (§ 241). Render by wickedly inventing many a tale, to account for the absence of Sychaeus.

353-354. Ipsa...imāgō, The very semblance. The words are emphasized by their separation: § 231. sed is often postpositive in poetry, as et is: § 236. inhumātī: an important word.

360

crūdēlīs ārās traiectaque pectora ferrō nūdāvit, caecumque domūs scelus omne retēxit; tum celerāre fugam patriāque excēdere suādet, auxiliumque viae veterīs tellūre reclūdit thēsaurōs, ignōtum argentī pondus et aurī. Hīs commōta, fugam Dīdō sociōsque parābat. Conveniunt quibus aut odium crūdēle tyrannī aut metus ācer erat; nāvīs, quae forte parātae, corripiunt, onerantque aurō; portantur avārī Pygmaliōnis opēs pelagō; dux fēmina factī. Dēvēnēre locōs, ubi nunc ingentia cernēs moenia surgentemque novae Carthāginis arcem,

265

The spirits of the unburied dead (it was thought) were not admitted to the underworld. They were forced to wander about the River Styx, the boundary line of that world, for 100 years, or until their bodies were duly buried. The spirits of those who died by violence hovered about the scene of the crime until due burial was accorded to their bodies. Pygmalion's failure to bury Sychaeus thus made his crime even worse. It also led to his punishment in the loss of the wealth for the sake of which he committed the crime (349, 358-359, 363-364). modis ... mīrīs, strangely; join with pallida. pallida: pallidus is constantly used in connection with death.

355-356. crūdēlīs: a fine word. The altar is called cruel because the altar (or the god to whom it was sacred) did not prevent the crime. caecum, hidden. See caecus in Vocabulary. domūs locates the ārae of 349. The word repeats, with fresh emphasis, the suggestion of ante ārās, 349; see note there.

357-358. celerare and excedere both depend on suādet, which practically = iubet; see § 182. Sc. eam = Dīdōnem as subject, and see note on vīvere, 218. With celerāre fugam cf. Mātūrāte fugam, 137. viae: obj. gen. with auxilium, aids to her journey. See

§ 130. veteris, ancient, in the sense of 'long hidden.' See Vocabulary. tel-lüre reclüdit, unseals from the earth. For tellüre see § 152. Vergil had here two ideas in mind: (1) reclüdit, 'reveals,' and (2) fodit, refodit, 'digs up.' Of course the imāgō Sychaeī could not actually perform the latter act.

361-364. quibus . . . erat, who possessed, who were swayed by. odium crūdēle, relentless hatred, the sort of hatred that would have led them to work his ruin had they been able to do so. crūdēle is emphasized by its position next to tyrannī. hatred of Pygmalion was as merciless as had been the conduct which inspired it. acer, harrowing, galling. nāvīs . . . onerant . . . aurō gives a natural construction. Contrast Vina...cadīs onerārat, 195, with note. avārī carries us back to aurī . . . amore, 349. Pygmalion, in his greed, committed murder: yet his greed was balked, and by a woman. Pygmalionis is sarcastic: it = 'that Pygmalion fondly thought his own.' opes= auro, 363. pelago: abl. of the route: § 159. dux . . . facti (fuit): a famous expression.

365-366. locos: for case see § 139. novae Carthaginis justifies the note on novae, 298.

mercātīque solum, factī dē nōmine Byrsam, taurīnō quantum possent circumdare tergō. Sed vōs quī tandem, quibus aut vēnistis ab ōrīs, quōve tenētis iter?" Quaerentī tālibus ille suspīrāns īmōque trahēns ā pectore vōcem:

"O dea, sī prīmā repetēns ab orīgine pergam, et vacet annālīs nostrorum audīre laborum, ante diem clauso componet Vesper Olympo.
375 Nos Troiā antīquā, sī vestrās forte per aurīs Troiae nomen iit, dīversa per aequora vectos

forte suā Libycīs tempestās appulit ōrīs.

367-368. facti: from factum (§ 216, 1). It is explained by 368. Byrsam, (called) Byrsa. The Phoenicians (and so, of course, the Carthaginians) called a citadel Bosra. This name the Greeks made into Byrsa, a name identical in spelling with the common noun byrsa, 'a hide.' Out of the confusion of these words arose the story in the text. quantum possent: O. O. The Tyrians said to the Libyans: Solum (ground) mercābimur quantum possumus, etc. There was a story that they cut a hide into thin strips out of which they made a rope long enough to inclose a large district. One would suppose that, taught by their own recent bitter experiences, they would have treated the Libyans more fairly.

369-371. vos: emphatic. It includes Achates. Cf. note on vestrās, 140. With quī sc. estis; cf. the ellipsis of es in 329. aut . . . -ve: the Romans usually separated a series of questions, by aut, -ve, or vel. We omit all conjunctions. tālibus (sc. verbīs): join with Quaerentī, and with that word sc. ait or respondet (§ 246). Render by As she questioned him with words like these, he, sighing . . . , made answer.

372-374. dea: in spite of 335-337 Aeneas still believes the stranger vēnātrīx divine. vacet (tibi), you should have leisure. The verb is impersonal. ante, ere my tale is done. clauso . . . Olympo, will close the gates of Olympus and lay the day to rest. To Greek and Roman poets the sky is, often, a palace; out of its gates the day issues in the morning, to return through them at night. Componere is often used of preparing a body for burial, then of the actual burial. The indic, expresses the certainty of the result under the assumed circumstances, sī . . . vacet. In 372-374 Aeneas intimates, far less clearly than Venus had done, that he will touch only the summa . . . fastīgia rērum (342).

375-376. Nos: join with vectos (376). Render by After we had sailed over widely sundered seas. vestrās (cf. 140) = 'yours and those of your fellow-citizens.' per aurīs . . . iit: more common, but less picturesque, is ad aurīs vēnit. The sī-clause is the protasis, not to appulit (377), but to some thought to be supplied, like Trōiam dīcō. The sense is, 'I mention Troy, as a means of identifying myself, on the chance that,' etc.

377. forte sua, by its own chance (caprice). Aeneas emphasizes the fact that he has no designs on the people of Libya. ōrīs: dat. (§ 134).

385

Sum pius Aenēās, raptōs quī ex hoste Penātīs classe vehō mēcum, fāmā super aethera nōtus; Ītaliam quaerō patriam, et genus ab Iove summō. Bis dēnīs Phrygium cōnscendī nāvibus aequor, mātre deā mōnstrante viam, data fāta secūtus; vix septem, convulsae undīs Eurōque, supersunt; ipse ignōtus, egēns, Libyae dēserta peragrō, Eurōpā atque Asiā pulsus." Nec plūra querentem passa Venus mediō sīc interfāta dolōre est:

"Quisquis es, haud, crēdō, invīsus caelestibus aurās vītālīs carpis, Tyriam quī advēneris urbem; perge modo, atque hinc tē rēgīnae ad līmina perfer.

378-379. Sum . . . nōtus (379): Vergil is here making Aeneas imitate the frankness of speech, even about themselves, that marks the Homeric heroes; Achilles calls himself 'the bravest of the Greeks.' Penātīs . . . vehō: see note on deōs, 6. fāmā . . . nōtus: stronger than fāmam qūī terminet astrīs, 287. For the form aethera see note on āēra, 300.

380. patriam, land of my fathers. According to tradition, Dardanus, the founder of Troy, came from Italy. See § 350, at the end. genus (sc. patrium) ... summö is explained by the note on genus invisum, 28. ab Iove summö: a prose writer would say ductum ('derived') ā. etc.

381. Bis dēnīs: in expressions of multiplication the distributive numerals are used, because the idea of repetition is involved. Phrygium...ae-quor=the sea near Troy. See note on Phrygiās, 182. conscendī, I climbed; to the voyager the ocean seems to rise before him till it reaches the horizon.

382. mātre deā: Venus. This scene, in which Aeneas tells the story of his sorrows to his mother, without knowing that she is his mother, is finely conceived. For dea = an adj. see note on rēgina, 273. data: sc. ā dīs, or ā Iove (§ 341). fāta: Aeneas speaks of him-

self as Vergil spoke of him in 2-3, fātō profugus . . . vēnit.

383. vix, with difficulty; join with supersunt. Eurō is used as Austris is in 51; see note there. supersunt, survive, personifies the ships.

384-386. Libyae . . . peragrō: he had just learned this from Venus, 339. dēserta, wastes, is stronger than inculta, 308. Cf. also § 216, 1. pulsus = expulsus (§ 221), exiled. Nec . . . passa . . . interfāta . . . est: a prose writer would have said, Nec . . . passa est, sed interfāta est. Render by Brooking not his further plaints, Venus, etc. For the acc. plūra see § 142. mediō . . . dolōre: perhaps local abl. (§ 156), perhaps abl. abs., his grief (being still) at its mid-point (i.e. only half expressed). Render by in the midst of his pain.

387-389. Quisquis es: Venus pretends not to understand 378-385. aurās...carpis, draw the breath of life. Carpō is used (1) of plucking flowers, etc., (2) fig., of enjoying kisses, pleasures, etc. In (2) the thought is that of laying hold on something quickly ere it is too late. Here carpis well suggests the quick drawing in and out of the breath advēneris: subj. in causal rel. clause. modo with the imp. = only.

Namque tibī reducīs sociōs classemque relātam nūntiō et in tūtum versīs Aquilōnibus āctam, nī frūstrā augurium vānī docuēre parentēs.

Aspice bis sēnōs laetantīs agmine cycnōs, aetheriā quōs lāpsa plagā Iovis āles apertō turbābat caelō; nunc terrās ōrdine longō aut capere aut captās iam dēspectāre videntur: ut reducēs illī lūdunt strīdentibus ālīs, et coetū cīnxēre polum, cantūsque dedēre, haud aliter puppēsque tuae pūbēsque tuōrum

390-391. Namque: elliptical again (see note on 65): (I speak thus confidently), for, etc. reducis virtually = reductōs. relātam: sc. ab altō ad terram. āctam, driven, swept. Render reducīs sociōs and versīs Aquilōnibus by the return of your comrades and a change in the winds. See, then, § 214.

392. nī: the supposition is utterly groundless; a prose writer would say nisi forte. vānī = an adv., lyingly, i.e. with deliberate intent to deceive. docuēre: sc. mē. parentēs: Venus keeps up the fiction of 335-337.

393. bis sēnōs: see note on Bis dēnīs, 381. The number, that of the missing ships, is in itself significant. laetantīs agmine, taking their joy in ordered array, i.e. clustering joyously together. This is the most important touch in the whole description.

394-396. Iovis âles: the eagle, often graven on coins as holding a thunderbolt (§ 313). apertō...caelō: as in 155. nunc is related to turbābat as nunc, 240, is to sōlābar, 239. terrās...capere, to be in possession of the ground, i.e. to have already alighted. captās...dēspectāre, to be looking down on ground already preëmpted, i.e. to be looking down on the swans that have already alighted. videntur is true pass, of videō: it does not = 'seem.' Render terrās...videntur by are plainly seen either to be in possession of ... or, etc.

397-398. reduces, safely returned, i.e. from their flight before the eagle. strīdentibus, rustling (with joy), whirring. et...dedēre: freely, and have swept together round the sky with joyous cries. coetū: freely, massed together; lit., 'in a group,' abl. of manner (§ 158). cantūs...dedēre: § 223. Logically, cantūs...dedēre: subordinate to cīnzēre; the words logically = an adv. expression with cīnzēre. Latin poetry often prefers coördination to subordination; prose writers prefer subordination. Compare, and yet contrast, the note on summersās...obrue, 69.

399-400. haud aliter = sīc, balancing ut, 397. For the litotes see note on non similī, 136. pūbēs . . . tuorum: see § 122. Pūbēs, iuvenēs, and iuventūs are often used, esp. in poetry, of men of fighting age. portum tenet corresponds to terrās . . . capere. subit östia to captās . . . dēspectāre, 395-396. -393-400 throw interesting light on Roman augury. The twelve swans correspond to the twelve missing ships, the eagle to the storm, the apertum caelum to the open sea, the terrae to the portus. Lately the swans were flying in terror, widely scattered. before the eagle, exactly as the ships were, lately, driving helplessly before the storm. Since the past experiences of the swans and those of the ships have been identical, one may assume.

aut portum tenet aut plēnō subit ōstia vēlō. Perge modo, et, quā tē dūcit via, dīrige gressum."

Dīxit, et āvertēns roseā cervīce refulsit,
ambrosiaeque comae dīvīnum vertice odōrem
spīrāvēre; pedēs vestis dēflūxit ad īmōs,
et vēra incessū patuit dea. Ille ubi mātrem
agnōvit, tālī fugientem est vōce secūtus:
"Quid nātum totiēns, crūdēlis tū quoque, falsīs
lūdis imāginibus? Cūr dextrae iungere dextram
nōn datur ac vērās audīre et reddere vōcēs?"
Tālibus incūsat, gressumque ad moenia tendit.
At Venus obscūrō gradientīs āëre saepsit,
et multō nebulae circum dea fūdit amictū,

the argument runs, a like correspondence between their present and their future fates. The swans are now safe; for them joy has replaced fear. So is it with the ships.

. 402-417. Venus, leaving Aeneas, reveals her divine character as she goes. When Aeneas moves on toward Carthage, Venus makes him and Achates invisible.

402-404. avertens: as she turned away. See note on avertit, 104. rosea... refulsit: we should say, a gleam of light flashed (shot) from her lovely neckdivinum... odörem: classical poets often associate the idea of fragrance with that of the presence of a deity. For the acc. odörem see § 144. pedēs... imos: contrast 320. Statues often show goddesses in long, flowing robes.

405. věra... dea, was revealed a very goddess. dea is pred. nom. to paluit, which = ostenta est. With incessū cf. incēdō, 46, with note. dea. Ille: for the hiatus see § 292.

406. fugientem (eam): freely, her retreating figure.

407-409. totiens, time and again. There is nothing in the Aeneid to justify this reproach. Vergil describes, in detail (ii. 589-621), but one

earlier meeting between Aeneas and his goddess mother. Then she appeared to him in her true form (ii. 589-592). falsīs ... imāginibus, by misleading guises, i.e. by assuming forms that mislead. Venus had lately played the rôle of a huntress. Cūr . . . non datur (sc. nobis) . . . ?, Why is it not our privilege ...? dextrae ... dextram: sc. proper forms of manus. This omission is common in prose. For the dat. dextrae see § 136. vērās ... voces: i.e. to speak and to reply without disguise. vērās, genuine, without disguise, is opposed to falsis, 407. Had Aeneas known in 326-385 that he was talking to his mother, his words would have been different.

411-412. obscūrō: here obscuring; the āēr is described in terms of its own effects (§ 212). Vergil borrowed from Homer this device of an enveloping cloud. gradientis (eōs), as they moved on their way. multo, spreading. circum...fūdit: tmesis: § 238. dea, by her goddess power, is in appos. with Venus, 411. Its unexpected introduction in this late place gives it a strong rhetorical emphasis (§ 233). amictū, manile. In 411-412 we have parallelism (§ 251).

cernere nē quis eōs neu quis contingere posset mōlīrīve moram aut veniendī poscere causās.

Ipsa Paphum sublīmis abit, sēdīsque revīsit laeta suās, ubi templum illī centumque Sabaeō tūre calent ārae, sertīsque recentibus hālant.

Corripuēre viam intereā, quā sēmita monstrat. Iamque ascendēbant collem, quī plūrimus urbī imminet, adversāsque aspectat dēsuper arcīs. Mīrātur molem Aenēās, māgālia quondam, mīrātur portās, strepitumque, et strāta viārum. Īnstant ārdentēs Tyriī, pars dūcere mūrōs molīrīque arcem et manibus subvolvere saxa, pars optāre locum tēctō et conclūdere sulcō; iūra magistrātūsque legunt sānctumque senātum;

413-414. contingere here has its primitive sense, touch, lay hands on. möliri, compass. See note on 564.

415-417. sublimis = an adv. (§ 213), through the air. laeta: contrast tristior, 228. She had received fresh assurances from Jupiter (257-296), and had herself declared the safety of Aeneas's fleet (393-400). illi = Veneri; sc. est. centum: used often, as here, of an indefinitely large number. Sabaeō: i.e. Arabian. To the Romans Arabia was a land of fabulous wealth, rich in gold, silver, ivory, and perfumes. The perfumes are still famous. sertis. . . hālant, are fragrant with the breath of freshly gathered garlands.

418-440. Looking down from a high hill, Aeneas and Achates gain a view of newly founded Carthage, and of its busy people.

418. Corripuère viam, They pressed quickly forward on their way. viam is the way in general, sémita the path followed. monstrat: se. eam = viam.

419-420. plūrimus, with huge bulk. adversās, fronting; freely, that faces it. See note on adversā, 166.

421-422. molem, the mass (of buildings); freely, the vast structures. magalia, mere huts. The word gives

Vergil's own thoughts. Note the alliteration (§ 252) in this verse. strāta viārum, the pavements of the streets, is more effective than the prose strātās viās, 'the paved streets,' would be. See § 217. Vergil has in mind the conditions of life in Rome. Its noise and its bustle are often mentioned by Roman writers; its streets were well paved.

423-425. pars . . . pars (425): in distributive appos with Tyrii. dûcere mūrōs: cf. Caesar, B.G. I. 8. 1,  $m\bar{u}rum$  . . . fossamque perdūcit. dūcere, 'build' (properly, 'draw,' 'trace'), pictures the building of the wall in length (i.e. along the ground) rather than in height (i.e. upward). For the inf. dūcere see § 179. mōlīrī, toil over. manibus, by force of hand, with might and main. subvolvere, to roll up, to their places in the  $m\bar{u}r\bar{i}$  or the arx. Compounds of sub often denote motion from a lower to a higher level. tēctō: dat. of purpose (§ 135). sulcō: the trench for the foundations.

426. legunt, to our feeling, fits its two nearer objects, not the first, iūra; modern grammarians call this zeugma. A Roman, reading the verse straight ahead as a whole, would not

hīc portūs aliī effodiunt, hīc alta theātrī fundāmenta locant aliī, immānīsque columnās rūpibus excīdunt, scaenīs decora alta futūrīs: quālis apēs aestāte novā per flōrea rūra exercet sub sōle labor, cum gentis adultōs ēdūcunt fētūs, aut cum līquentia mella stīpant, et dulcī distendunt nectare cellās, aut onera accipiunt venientum, aut, agmine factō, ignāvum fūcōs pecus ā praesaepibus arcent; fervet opus, redolentque thymō fragrantia mella. "Ō fortūnātī, quōrum iam moenia surgunt!"

430

435

be sensible of any impropriety or difficulty, esp. since the verb fits so well its two nearer objects. The verse means that the Tyrians have a complete government. In subjectmatter, however, it is out of place between 425 and 427, which are closely allied in theme. It also destroys the balance so elaborately worked out in 423-428: pars . . . pars, hīc . . . hīc, aliī . . . aliī. Further, Aeneas could not see all the acts represented by this verse.

427. portus: Carthage had two harbors, both artificial. alta, 'deep' and so, strong, solid. theātri: Vergil is describing Carthage in terms of the developed Roman city of his own time, in which a theater was accounted

a necessity.

429. scaenis. . . futuris, lofty ornaments of the stage that is to be built. For case see § 132; for meaning see not on silvis . . . coruscis, 164. alta, high, after alta, deep, 427, is effective; the foundations go down deep, the columns are to rise high in air. futuris: here, as often, in sense the fut. pass. part. of facio. Cf. note on fore, 235.

430-433. quālis . . . exercet . . . labor: we should say, such labor is theirs as tries to the utmost, etc. See note on quālis . . . fatīgat, 316. sub sõle: bees do not fly abroad on wet days. gentis adultõs . . . fētūs. their nation's brood,

full grown. Some see a ref. to the swarming of the bees, others to the efforts made to teach the young to fly and to gather honey. liquentia: from liquor. distendunt, strain asunder.

434. venientum: i.e. of those that from time to time come to the hive. This use of the pres. part. as equivalent to a noun, or to an antecedent plus a rel. clause, belongs largely to poetry and postclassical prose; it is found chiefly with the plural. agmine facto: see note on velut agmine facto. Here we have actual warfare; hence velut would be inappropriate.

436. redolent . . . fragrantia: the words go closely together, are redolent with the fragrance of. 430-436 correspond, in whole and in detail, to 423-429 (seven verses in each group). The comparison involves two points: (1) ceaseless activity, (2) multiplicity of tasks. quālis . . . labor corresponds to \(\bar{I}\) instant . . . Tyrii; cum gentis . . . arcent corresponds to pars dūcere . . . futūris. See Milton, Paradise Lost I. 768-777.

437. Ō . . . surgunt!: as has been well said, "The want of a city is the keynote of the Aeneid." Cf. Aeneas's words, 204-207, Venus's contrast of Antenor's lot with that of Aeneas, 242-253, Jupiter's assurance, 258, and 5-7, esp. dum conderet urbem.

Aenēās ait, et fastīgia suspicit urbis. Īnfert sē, saeptus nebulā (mīrābile dictū), per mediōs, miscetque virīs, neque cernitur ūllī.

Lūcus in urbe fuit mediā, laetissimus umbrae, quō prīmum, iactātī undīs et turbine, Poenī effōdēre locō signum, quod rēgia Iūnō mōnstrārat, caput ācris equī, sīc nam fore bellō ēgregiam et facilem vīctū per saecula gentem.

Hīc templum Iūnōnī ingēns Sīdōnia Dīdō condēbat, dōnīs opulentum et nūmine dīvae, aerea cui gradibus surgēbant līmina nexaeque

438. et . . . suspicit: we should say, as he looks up. Cf. notes on cantus . . . dedēre, 398, and on subvolvere, 424. We infer that Aeneas has left the hill (419); see § 254.

439-440. saeptus nebulā: cf. obscūrō... saepsit, 411. mīrābile dictū: cf. miscrābile vīsū, 111, with note. miscet: sc. sē, from 439. virīs: for case see § 136. neque = ettamen nōn, as often. ūllī: for case see § 133.

441-493. Aeneas comes to a grove in the heart of Carthage. Here, in a temple that Dido is building in honor of Juno, he sees a series of pictures detailing the course of the Trojan War.

441-445. laetissimus, most happily blessed with. umbrae: with laetissimus, which is construed as plēnissimus might be (§ 127). quō . . . lecō= eō locō quō, or ubi. For word-order here see § 230. primum belongs with effodere; it implies that they dug fruitlessly in other places. iactātī= postquam iactātī sunt. quod . . . monstrārat, of whose existence Juno had told them, in some oracular utterance. perhaps. mönsträrat must not be taken literally; it means that Juno had (pointed out = ) indicated the caput . . . equî as something for which they must search. equi: the head of a horse was common on Carthaginian

coins; ācer ecus often= 'war horse,' 'charger.' sīc, on this condition, i.e. sī caput... effōdissent. fore depends on dixerat, to be supplied out of mōn-strārat. bellō ēgregiam: cf. bellō... superbum, 21. facilem vīctū, easily sustained; lit., 'easy in respect of sustenance.' facilī ('easily gained') vīctū would be a more natural expression, but would not so neatly balance bellō ēgregiam. vīctū is the noun, as in 214. For military prowess and wealth as the characteristics of Carthage see 14.

446. Sīdōnia: since, before Carthage was built, Tyre and Sidon, were the chief cities of the Phoenicians, Sīdōnius and Tyrius often='Phoenician.' Vergil uses these adjectives also as='Carthaginian'; cf. 12, and note on Tyriās, 20. For the various names used to denote one people (cf., too, Poenī, 442) see § 196.

447. dōnīs...nūmine dīvae: the two ideas here presented—gifts to a temple, and divine presence there—were closely associated in Roman thought. The gifts were in this temple either in payment of favors already received from Juno, or as a means of putting the goddess under obligation, and so inducing her to grant further blessings. See note on 334.

448-449. cui: dative of interest

aere trabēs, foribus cardō strīdēbat aënīs.

Hōc prīmum in lūcō nova rēs oblāta timōrem
lēniit, hīc prīmum Aenēās spērāre salūtem
ausus et adflīctīs melius cōnfīdere rēbus.

Namque sub ingentī lūstrat dum singula templō,
rēgīnam opperiēns, dum quae fortūna sit urbī,
artificumque manūs intrā sē operumque labōrem
mīrātur, videt Īliacās ex ōrdine pugnās
bellaque iam fāmā tōtum vulgāta per orbem,
Atrīdās, Priamumque, et saevum ambōbus Achillem.

(§§ 131, 132). The temple is personified. cui . . . trabes, from whose steps rose, etc. For cuigradibus a prose writer would say cuius ē gradibus. For case of gradibus see § 152. surgēbant: to one who is mounting a long flight of steps to an imposing building the whole doorway of the building seems literally to rise from (out of) the staircase. nexae . . . aere, closely fastened together (lit., 'interwoven') with bronze. In prose we should have trabës aëneae inter së nexae, or the like. The trabes are the jambs (postes), made of plates of bronze closely riveted together. For scansion of -que see § 291. foribus . . . aënīs, of bronze, too, were the doors and their creaking pivots; lit., 'pivots creaked (for=) on doors of bronze.' The pl. foribus is natural, since Roman doors were usually of two leaves (valvae). foribus may be local abl., or causal abl., or even dat. (if so, cf. cui, 448).

450. primum is loosely used. Vergil means that, for the first time (since Aeneas, leaving his mother, set out for Carthage), something had occurred to cheer him. oblāta (sc.  $e\bar{\imath} = Aen\bar{e}ae$ ), greeting his eyes; lit., 'presented to.' etc. timōrem: his anxiety concerning his reception by the Carthaginians.

452. adflictis . . . rēbus, to put surer trust in his shattered fortunes,

i.e. to feel that, adverse as fortune had been, he was destined to better things. rēbus: if the object of cōn/īdō denotes a person, it is put in the dat.; if it denotes a thing, it is put urually in the abl., sometimes in the dative.

453-454. sub . . . templo: from these words we infer that Aeneas had stepped within the temple; see § 254. singula, the separate sights. rēginam opperiēns: Vergil does not tell us how Aeneas knew that the queen was to come to the temple. quae . . . urbī: Aeneas's thoughts turn to the future of Carthage; its present magnificence is an earnest of greater things to come. In 455 his thoughts come back to his surroundings. fortūna, destiny.

455-458. manūs: not the hands themselves, but the products of the hands, handiwork, skill. intrā sē = sēcum, or tacitus. operum: obj. gen., with labōrem, toil bestowed on their creations. See § 130. Study opera and opus in Vocabulary. ex ōrdine: briefly put for ex ōrdine expressās. fāmā, the talk of men. saevum . . Achillem: for his hostility to Troy of. rēliquiās . . . Achilli, 30. In consequence of a quarrel with Agamemnon, the leader of the Grecian host, Achilles refrained from fighting for some days, during which the Greeks suffered grievous losses.

Constitit, et lacrimāns, "Quis iam locus," inquit, "Achātē,
quae regiō in terrīs nostrī non plēna laboris?
En Priamus! Sunt hīc etiam sua praemia laudī,
sunt lacrimae rērum, et mentem mortālia tangunt.
Solve metūs; feret haec aliquam tibi fāma salūtem."
Sīc ait, atque animum pictūrā pāscit inānī,
multa gemēns, largōque ūmectat flūmine vultum.
Namque vidēbat utī bellantēs Pergama circum
hāc fugerent Grāī, premeret Trōiāna iuventūs,
hāc Phryges, īnstāret currū cristātus Achillēs.
Nec procul hinc Rhēsī niveīs tentōria vēlīs
agnōscit lacrimāns, prīmō quae prodita somnō

459. Constitit: as in 187, 226. lacrimans: the Greeks and the Romans saw nothing unmanly in the free expression of emotion. Caesar, B.G. I. 39. 4; tells of the weeping in his forces, even by young aristocrats, at the prospect of battle with Ariovistus. iam: as in 120, 133. Achātē: for form see § 105.

461. En Priamus (est)!: En is regularly without influence upon the construction. Here this fact is obscured by the natural rendering, See Priam! sua apparently violates the rule that the reflexives should stand, in syntax, only in the predicate, referring back to the subject for their meaning. Logically, however, Sunt...laudi=Hic etiam sua praemia habet laus. Similar usages are common, even in good prose. laudi: here that which begets praise, merit; see § 202. So culpa often = 'misconduct.'

462. sunt lacrimae . . . tangunt: sc. hīc etiam, from 461. Render by even here tears are the standing tribute to misfortunes, and man's sorrows touch man's heart. rērum is a pred. possessive gen., with sunt; the lit. sense is 'tears belong to' (i.e. 'are accorded to').

463. metus: cf. timōrem, 450, with note. Aeneas is talking as much to cheer himself as to comfort Achates.

aliquam, some measure of. Full safety was to be theirs first in Italy. fāma, repute.

464-465. pictūrā . . . inānī: instrablative. Note the juxtaposition of contrasts (§ 240) in pāscit inānī; food usually consists of things substantial. Paintings belong to an age later than the Trojan War; see note on ancora, 169. multa: for case see § 142.

466-468. uti, how. bellantes, as they warred, belongs with all the subjects in 466-468. circum: for position see § 237. hāc...hāc, here...there.= the commoner hāc (parte) . . . illāc. premeret: sc. eos = Grāios, iuventūs  $= p\bar{u}b\bar{e}s$ , 399. Phryges: note the variety (§ 196), Phryges after Trōiāna iuventūs, Achilles after Grāī. Achilles. foremost champion of the Greeks. stands for the Greeks in general. Vergil is thinking of cristātus: Homeric passages in which reference is made to the waving plumes of the warriors' helmets as one source of the terror warriors inspired in their foes.

469-470. nivels... vēlis, white-canvassed, involves another anachronism (see notes on ancora, 169, and on 464). For case see note on praestanti corpore, 71. primē... somnē: instr. ablative. The attack took place on the very night of Rhesus's arrival.

Tydīdēs multā vāstābat caede cruentus. ārdentīsque āvertit equōs in castra, priusquam pābula gustāssent Trōiae, Xanthumque bibissent. Parte aliā fugiēns āmissīs Trōïlus armīs. īnfēlīx puer atque impār congressus Achillī, 475 fertur equis, curruque haeret resupinus inani, löra tenens tamen; huic cervixque comaeque trahuntur per terram, et versā pulvīs īnscrībitur hastā. Interea ad templum non aequae Palladis ibant

471. västäbat: note the tense. In 466-493 the imperfects and the historical presents picture the scenes actually represented in the paintings. cruentus, (himself) bathed in blood, is a proleptic epithet (§ 211). For Tydeus as a great warrior see notes on 97-98.

472-473. ärdentīs: cf. ācris, 444. avertit: the of, shows that the poet is telling a story independent of the pictures, not describing what Aeneas saw. castra: sc. sua. priusquam . . . bibissent: the clause expresses purpose, to keep them from, etc. Rhesus came from Thrace to help the Trojans. An oracle had declared that Troy could never be taken if his horses should taste the grass and the waters of the Trojan plain; hence the attack by Diomedes. The clause gives a statement by Vergil himself; this point could not have been represented in the paintings. the Xanthus and the Simois (100) were rivers of Troy. For the story of Rhesus see Iliad X. 433-442, 470-514.

474-475. Parte aliā throws light on the constr. of  $h\bar{a}c$  . . .  $h\bar{a}c$ , 467-468. armīs, his shield. atque ... Achillī is logically subordinate to infelix, being in effect a causal clause. See note on cantūs . . . dedēre, 398. We may render most easily by omitting atque: unhappy lad, who, though he was no match for Achilles, had faced him in combat. impär = cum (although) impär esset; cf. note on aeger, 208.

476-478. fertur, is swept onward. Troilus had lost control of his steeds. currū: perhaps dat. with haeret (§ 136). Others take it as local abl. (§ 155) with haeret. haeret resupinus, clings, outstretched upon his back. Vergil may have thought of Troilus as entangled in his car as he fell, or he may have thought of the reins as passed round and round his body, as they were passed round the bodies of the drivers in the chariot races in Vergil's day. Such drivers carried knives with which to cut themselves loose, if there should be time. Troïlus's feet are in the car; his body is outstretched behind the car. His right arm is flung back at full length. He still holds the reins in his left hand (or they are wrapped round his body). The fingers of the right hand still grip the spear, which is pointing forward, at his foe; the butt of the spear makes marks in the dust. tamen: sc. 'though he can no longer use the reins.' huic: for case see note on cui, 448. versā . . . hastā, by his reversed spear; prosaically, 'by the butt of his spear.' Note the pathos: the successful warrior uses the point of his spear, and lodges it in his foeman's body. pulvis: for scansion see § 275. inscribitur, is scored.

479. Interea: i.e. while the events of 468-478 were taking place. non aequae describes Pallas from the point

of view of the Trojans.

- 480 crīnibus Īliades passīs, peplumque ferēbant, suppliciter trīstēs, et tūnsae pectora palmīs; dīva solō fīxōs oculōs āversa tenēbat.
  Ter circum Īliacōs raptāverat Hectora mūrōs, exanimumque aurō corpus vēndēbat Achillēs.
- Tum vērō ingentem gemitum dat pectore ab īmō, ut spolia, ut currūs utque ipsum corpus amīcī tendentemque manūs Priamum cōnspexit inermīs. Sē quoque prīncipibus permixtum agnōvit Achīvīs, Ēoāsque aciēs, et nigrī Memnonis arma.
- Dūcit Amāzonidum lūnātīs agmina peltīs Penthesilēa, furēns, mediīsque in mīlibus ārdet, aurea subnectēns exsertae cingula mammae, bellātrīx, audetque virīs concurrere virgō.

480-481. crīnibus . . . passīs (from pandā): a token of grief among women; at such times men let their hair and beards grow. peplum: as offering to the goddess. The Athenians annually adorned the statue of Pallas with a splendid peplus, on which were wrought the great deeds of the goddess. See the article "Panathenaea," in The Encyclopaedia Britannica, eleventh edition, XX. 672-673. tūnsae . . . palmīs: for constr. see § 148; for force of tūnsae see § 186.

**482.** diva: advers, asyndeton; in spite of all their efforts, the goddess remained unmoved. **solo**: dat. with  $f\bar{x}x\bar{o}s = in_f \bar{x}x\bar{o}s$  (§ 138). Cf.  $d\bar{e}f\bar{x}xit$ : . .  $r\bar{e}gn\bar{\imath}s$ , 226, with note on  $r\bar{e}gn\bar{\imath}s$ . This appeal to Pallas is in place after the account of the three reverses suffered by the Trojans, 468-478.

483-484. raptāverat: the plpf. sets forth something which had occurred prior to the past moment seized by the painter, represented by vēndēbat, 484; see note on vāsābat, 471. The body was represented in the picture, no doubt, as sadly mangled. Hectora: for form see § 107. vēndēbat: Priam, guided by Mercury, went by night to Achilles to ransom Hector's body.

486-487. ut ... ut ... utque: see notes on the triple ubi, 99-100, and on ut... utque, 298. amici: Hector. By emphasizing here, and elsewhere, Aeneas's friendship with Hector, Vergil is giving proof of the greatness of his hero. inermis: in all ages suppliants have been unarmed.

488-489. principibus: for case see § 136. Ēōās...arma: parallelism: § 251. The ref. is to the Ethiopians of India, who, under Memnon, their chief, came to Troy.

490-491. 1ūnātīs... peltīs, the crescent-shielded lines. See note on praestantī corpore, 71. The Amazons fought for Troy. The cultured Roman reader would remember that Achilles slew both Memnon and Penthesilea. furēns: freely, in martial frenzy. Furō and furor always denote strong feeling, and often, too, lack of self-control. The nature of the feeling must be determined from the context.

492. aurea . . . mammae, a golden girdle bound 'neath her bared breast; lit., 'binding a . . . girdle beneath her exposed breast.' exsertae: i.e. thrust out of the folds of her garments.

493. bellātrīx: for position see § 232, and cf. that of vēnātrīx, 319. Render

Haec dum Dardaniō Aenēae mīranda videntur, dum stupet, obtūtūque haeret dēfīxus in ūnō, rēgīna ad templum, fōrmā pulcherrima Dīdō, incessit, magnā iuvenum stīpante catervā.

Quālis in Eurōtae rīpīs aut per iuga Cynthī exercet Dīāna chorōs, quam mīlle secūtae hinc atque hinc glomerantur Orēades (illa pharetram fert umerō, gradiēnsque deās superēminet omnīs:

Lātōnae tacitum pertemptant gaudia pectus), tālis erat Dīdō, tālem sē laeta ferēbat

by a glorious warrior maid. concurrere: a military word, to meet the shock of. Note juxtaposition of contrasts (§ 240) in concurrere virgo. For case of virīs see § 136. virgō, maiden though she is. See note on aeger, 208. The alliteration (§ 252) in virīs ... virgō emphasizes an already strong verse. The highly complimentary description of Penthesilea is written from the point of view of a lover of Troy. -In 466-493 we have eight pictures, arranged in pairs: (1) a Trojan victory. 467, (2) a Greek victory, 468; (3) the death of Rhesus, 469-473, (4) the death of Troilus, 474-478; (5) the appeal to Pallas, 479-482, (6) the appeal to Achilles, 484-487; (7) Memnon's fight, 489, (8) Penthesilea's bravery, 490-493. Pictures 1 and 2 receive one verse each, 3 and 4 five verses each, 5 and 6 four verses each. Only the first picture could stir any feelings other than those of sorrow in a Trojan heart.—See notes on 619.

494-519. Dido enters the temple. She is followed soon by a delegation containing members from each of the twelve missing ships.

494-495. Dardaniō: a very appropriate epithet for Aeneas now, when his heart is racked by Trojan memories stirred by the pictures (466-493). As a Trojan he has good reason to take a deep interest in the pictures. Aenēae: dative (§ 133), in part with mī-

randa, in part with videntur, which is a true pass., as in 396. stupet, is profoundly moved. defixus, riveted.

496-497. förmä pulcherrima: cf. 72. Vergil is fond of sup. adjectives with proper names. incessit, came in stately progress. Cf. incēdō, 46, with note, incessū, 405.

498-499. Qualis . . . choros, Stately as Diana is when, etc. For the form of the comparison cf. 316, 430, with notes. exercet . . . choros, plies , vigorously the dances. quam . . secutae: freely, in whose train. For the force of secutae cf. that of tunsee, 481. mille: a round number, as centum is in 416.

500-501. illa . . . umero: see note on Phoebi soror, 329. Cf., too, the description of Venus, 318. deas, goddesses though they are. See note on aeger, 208. The goddesses are the Orēades (500). For the Nymphs see §§ 326-328. superēminet: Vergil is following a famous passage in Homer (Odyssey VI. 102-109). The Greeks regarded tallness as an essential element of beauty.

502. Lātonae: mother of Diana and Apollo. In classical literature she is the type of perfect mother love. tacitum, voiceless; her joy is too deep for words.

503. tālis, so stately. tālem sē... ferēbat, in such majesty Dido (bore herself=) made her progress. See note on sēsē tulit, 314.

per mediōs, īnstāns operī, rēgnīsque futūrīs.

Tum foribus dīvae, mediā testūdine templī,
saepta armīs, soliōque altē subnīxa resēdit.
Iūra dabat lēgēsque virīs, operumque labōrem
partibus aequābat iūstīs aut sorte trahēbat,
cum subitō Aenēās concursū accēdere magnō

510 Anthea Sergestumque videt, fortemque Cloanthum,
Teucrōrumque aliōs, āter quōs aequore turbō
dispulerat penitusque aliās āvexerat ōrās.
Obstipuit simul ipse, simul percussus Achātēs
laetitiāque metūque; avidī coniungere dextrās

504. per medios: i.e. through those who are engaged on the works described in 423-429. The point of 498-504 lies in the preëminent beauty and majesty of Dido. futuris, predestined. See note on futurae, 712.

505-506. foribus: local ablative. Dido sits at the entrance to the cella or shrine of the goddess; such a cella corresponded roughly to the chancel of a modern church. mediā . . . templi: local abl. (§§ 154-155), within the vaulting of the temple.' Study testādō in the Vocabulary. At Rome the Senate not infrequently met in some temple. Cicero delivered his first speech against Catiline in the Temple of Jupiter Stator, at the east end of the Forum. armis = armātīs mīlitibus.

507. Iūra... lēgēsque: a common expression for the whole body of law; see  $l\bar{e}x$  in Vocabulary. This verse is inconsistent with 426, where the people itself performs these actions. There Vergil seems to have thought of Carthage as a republic, here he views it as a monarchy.  $vir\bar{i}s=civibus$ ; cf. 264. operum...labōrem: cf. 455. Here the expression refers to the future, the labor to be bestowed, etc.

508. The queen assigns the work in equal portions, when that is possible;

when that can not be done, she resorts to the drawing of lots, as the fairest method of distributing unequal burdens. An appeal to the lots was, in Greek and Roman feeling, an appeal to heaven itself. sorte trahēbat, was drawing forth by the lots. Sc. operum labōrem, or labōris partis. sorte is coll. sing., in the instr. ablative. Each sors was a bit of wood or the like, having on it a mark corresponding to one of the tasks; hence to draw a lot was to draw a labōris pars.

509-510. cum . . . videt: a cuminversum clause; see note on cum . . . sēcum (ait), 36-37. concursū . . . magnō, amid a mighty press. See § 161. Anthea: cf. 181. Cloanthum: cf. 222.

511-512. aequore, across the seas; abl. of the route (§ 159). penitus: i.e. far out of their course. alias... ōrās: for case see § 139. aliās strange; properly, 'other' (than that to which they wished to go). ōrās: see note on Trōiae... ōrīs, 1.

513-515. Obstipuit: cf. stupet, 495. simul... simul: a strong but illogical expression. Render by himself and Achates, both alike. One simul would suffice. ipse: as in 114. -que... -que, at once... and. Cf. 218, with note. avidī is to be joined closely with ardēbant, burned with eagerness to. coniungere: for the inf. see § 177.

ārdēbant, sed rēs animōs incognita turbat. Dissimulant, et nūbe cavā speculantur amictī quae fortūna virīs, classem quō lītore linquant, quid veniant, cūnctīs nam lēctī nāvibus ībant, ōrantēs veniam, et templum clāmōre petēbant.

Postquam intrōgressī, et cōram data cōpia fandī,
maximus Īlioneus placidō sīc pectore coepit:
"Ō rēgīna, novam cui condere Iuppiter urbem
iūstitiāque dedit gentīs frēnāre superbās,
Trōës tē miserī, ventīs maria omnia vectī,

Sc. dextris, and cf. dextrae iungere dextram, 408. res, state, condition. incognita is the main word of this sentence. It was the uncertainty that distressed Aeneas and Achates.

516. Dissimulant, They feign indifference, i.e. they disguise (cover up) their interest in what is going on before them. They act exactly as they would if they knew nothing of the obscūrus...āēr, and the nebula (411, 439); of course they knew of its presence, though Vergil does not tell us that they knew (§ 254). Simulō is to pretend that such and such is the case; dissimulō is to conceal the truth, 'dissemble.' cavā, enshrouding. amictī, veiled (by), is from amiciō; cf. multō...amictū, 412.

517. viris, their comrades; sc. sit. The omission of the subj. is not very common, and usually occurs only when, as here, other subjunctives in the same constr. are expressed in the clause or the sentence.

518-519. cūnctis: put first as the important word; every ship has escaped, even as Venus had predicted, 399-400. lēctī, delegates. ŏrantēs, praying for; not 'to pray for.' The latter meaning would require ŏrātūrī. clāmŏre: it appears below (525-526) that Antheus, etc., have been put under arrest. We may imagine them as crying out against the injustice of this act.

520-560. Ilioneus explains how he and his comrades had come, with wholly peaceful purpose, to Dido's domains, and begs her to permit them to refit their ships that they may sail on to Italy or to Sicily.

520-521. Sc. sunt with introgressi, est with data. cōram: freely, in the queen's presence. maximus: sc. nātū, the eldest; cf. the common maiōrēs (nātū), 'ancestors.' maximus = a causal clause (see note on aeger, 208). Ilioneus is the spokesman, because he is the oldest, the most experienced, the wisest. He is spokesman again, in vii. 213-248, for the Trojans sent by Aeneas to King Latinus (cf. § 60). placidō: his calmness is the calmness that befits the wide experience of age.

522-523. novam . . . urbem: cf. Aeneas's cry, 437,  $\bar{O}$  fortūnātī, etc. See note there. cui . . . dedit gives the reasonforōrāmus, 525. 522-525="You have it in your power to help: hence,' etc. cui thus=tibi enim. For the mood of condere and frēnāre see § 176. gentīs . . . superbās: the Libyans, called genus intractābile bellō, 339. frēnāre: cf. carcere frēnat, 54, and note.

524. Tröës...miserī: note the contrast with the good fortune of 522-523. In this sentence the subject, not the verb, is emphatic; we who make our prayer to you are Trojans, men of sortow, etc. maria omnia: for constr. see § 144, and Note.

- ōrāmus: prohibē īnfandōs ā nāvibus ignīs, parce piō generī, et propius rēs aspice nostrās. Nōn nōs aut ferrō Libycōs populāre Penātīs vēnimus, aut raptās ad lītōra vertere praedās; nōn ea vīs animō, nec tanta superbia victīs.
- Est locus (Hesperiam Grāī cognōmine dīcunt), terra antīqua, potēns armīs atque ūbere glaebae: Oenōtrī coluēre virī; nunc fāma minōrēs Ītaliam dīxisse ducis dē nōmine gentem. Hic cursus fuit,
- cum subitō adsurgēns flūctū nimbōsus Orīōn in vada caeca tulit, penitusque procācibus Austrīs

525-526. prohibě . . . parce . . . aspice: in ordinary prose we should have orāmus ut prohibeas, etc. The constr. here is due to the speaker's passionate earnestness; the independent imp. is the strongest possible expression of an appeal. pio: i.e. one that does no wrong. propius . . . aspice, take a closer (i.e. more careful) look at. propius properly='from a nearer point.' From 525-526 we learn indirectly (§ 254) that Ilioneus and his comrades are under arrest and that their guards have threatened to burn their ships, i.e. to treat them as pirates. The charge that they are pirates Ilioneus answers in 527-529.

527-528. Libycos: how Ilioneus has learned where he and his comrades are Vergil does not say. populare ... vertere: for the mood see §174. Penātis: properly gods of the home (§§ 331-333), but here hearths, homes; see note on Cererem, 177. raptās ... vertere, to seize and drive away. See note on summersās ... obrue, 69. ad lītora vertere: a preliminary to putting on board ship and carrying away.

529. ea, such. vis, violence, as in 4, 69. animō . . . victis: possessive dat.; sc. est. Sc. also nostrō with animō, nōbīs with victīs. Ilioneus says, in effect, 'We are a duty-doing race:

hence violence finds no place in our thoughts; we are a defeated race: hence we have not the presumption to raid the domain of a strong people such as yours.'

**530-534.** Verses 530-534 are in sharp contrast to 527-529. 527-534 ='We are not pirates: we had in mind a wholly peaceful purpose-to press on to Italy.' Hesperiam, The Land of the Evening  $(=The\ West)$ , is in itself vague; it is explained by Italiam, 533. antiqua here = vetus, time-honored, potens . . . glaebae: the ablatives are not causal, but ablatives of specification. Oenotrī . . . virī: it is implied that the land was once called Oenotria. fāma: sc. est. minorēs, a younger generation; cf. note on maximus, 521. Italiam . . . gentem, called the race Italy; cf. Rōmānōs . . . dīcet, 277. gentem: a poetical ducis: Italus. variation for terram. Hic: for the gender cf. hoc, 17, and note. For the incomplete verse see § 297.

535. cum . . . tulit . . . dispulit (538): a cum-inversum clause; see note on cum . . . sēcum (ait), 36-37. subitō . . . flūctū, with sudden swell; modal abl. with adsurgēns. adsurgēns suggests at once the rising of the star and the rising of the wave.

536-538. caeca: as in 356. With in

perque undās superante salō perque invia saxa dispulit; hūc paucī vestrīs adnāvimus ōrīs.

Quod genus hoc hominum, quaeve hunc tam barbara mōrem permittit patria? Hospitiō prohibēmur harēnae; 540 bella cient, prīmāque vetant cōnsistere terrā.

Sī genus hūmānum et mortālia temnitis arma, at spērāte deōs memorēs fandī atque nefandī.

Rēx erat Aenēās nōbīs, quō iūstior alter nec pietāte fuit nec bellō maior et armīs. 545 Quem sī Fāta virum servant, sī vēscitur aurā aetheriā, neque adhūc crūdēlibus occubat umbrīs,

even on the land's edge. For prīmā see note on aethere summō, 223.

543. at is often used in the apodo-

543. at is often used in the apodosis of a cond. sentence. In English, yet is often so used. spērāte, fear. See spērō in Vocabulary. memorēs: pred. adj. after spērāte deōs, as mindful. fandī is practically gen. of fōs, as nefandī is practically gen. of nefōs.

544. erat is used much as in 343: see note there. Ilioneus, of course. does not know whether Aeneas is alive or dead; cf. 218-222. quō . . . fuit, than whom another was not more perfect . . . or greater, etc. iustior: iustus is constantly used of what is absolutely normal; hence iūstior here= more perfect. alter: we compare or contrast one man with any other man (alius), but Latin generally uses alter, the other of two, comparing one definite individual with a second. With this description of Aeneas (544-545) cf. insignem pietāte virum, 10, and his own account of himself (378-379).

546-547. Quem: as in 64; see note there. aurā: the abl. is used with vēscor, as with ūtēr and fruor. aurā actheriā is the air of the upper world; cf. aurās vītālīs, 387-388. crūdēlibus...umbrīs, in the place of the cruel shades. This place is called 'cruel' from its connection with death.

vada caeca cf. in saxa latentia. 108. penitus . . . dispulit (538: sc. nos) is a double statement, drove us far out of our course . . . and scattered us, etc.; cf. 511-512. procācibus Austrīs, with the help of, etc.; instr. abl. with dispulit, 538. Austris: localization: § 208. perque . . . perque; for the metrical treatment see § 299. In the translation disregard the first -que. superante salo: freely, o'erpowered by the surge; abl. absolute. pathetic, a sorry remnant. vestrīs . . . oris defines hūc. For case see note on Latio, 6. adnāvimus, have drifted, suggests helplessness. They had not intended to come to Africa. Ilioneus repeats, effectively, the point of 527-534.

539. Having elaborately maintained innocence of all intent of wrongdoing, Ilioneus now complains (539-541) of the treatment accorded to him and his comrades by Dido's people. -ve: see note on aut...-ve, 369-370. hunc...mōrem, such a practice, a practice so strange, is a sharp expression, uttered with a gesture toward the guards; see note on propius ... aspace, 526. It is explained also by 540-541.

541. cient: the subject would be made clear by a gesture; cf. note on hunc...mörem, 539. prīmā...terrā,

non metus, officio nec te certasse priorem paeniteat. Sunt et Siculis regionibus urbes

550 arvaque, Troianoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem, et silvis aptare trabes, et stringere remos, si datur Italiam sociis et rege recepto tendere ut Italiam laeti Latiumque petamus,

555 sin absumpta salus, et te, pater optime Teucrum, pontus habet Libyae, nec spes iam restat Iüli, at freta Sicaniae saltem sedisque paratas, unde huc advecti, regemque petamus Acesten."

Tālibus Ilioneus; cuncti simul ore fremebant

560 Dardanidae.

548-550, non metus: sc. nobis est. Nobis, if written, would make a fine contrast with te. The poets often omit the pers. pronouns, even when, as here, they are really emphatic. See also § 244. officio . . . paeniteat= nec tē paeniteat sī officiō prior certāris (pf. subj.), nor would you ever regret it, should you take the lead in vying with us in courtesy. The clause contains a delicate suggestion to Dido. This is strengthened by 549-550, which = 'because we can reward our friends.' Sunt ... Acestes = Sunt enim. etc. With Sunt sc. nobis again. et . . . regionibus: i.e. in Sicily, as well as in Italy, mentioned in 530-533. et =also, even. a sanguine: briefly put for ā sanguine nātus (or ductus). Acestes: cf. 195-196.

551. liceat (nōbīs), let it be our privilege. For the mood cf. Sīs, etc., 330-332, and note. subdücere: ancient ships were small and were frequently drawn up on land, esp. by voyagers about to make a long stop; so, too, in winter.

552. aptare = to fit the trabes to the proper places. Render by hew, or, fashion. trabes, timbers, required to repair the breaches made by the recent storm in the sides of the vessels:

cf. 122-123. **stringere rēmōs:** i.e. to fashion oars by stripping boughs of their leaves and twigs. *stringere* here ≐ 'to make by stripping'; *rēmōs* is acc. of effect (§ 140).

553-554. si...tendere: this clause belongs in thought after ut, 554. Render by in order that, if, etc. datur (sc. nōbīs), it is vouchsafed to us. Italiam...Italiam: the metrical treatment (§ 300) is emphasized by the fact that in each verse the word makes the whole second foot and part of the third foot. laeti: as in 35.

555. sin balances sī, 553. Sī ... sīn are regularly used to introduce conditions that are absolutely opposed to each other, i.e. are contradictory. absūmpta (sc. nōbīs), has been wrested from us. tē ... Teucrum: the apostrophe to the missing Aeneas shows Ilioneus's deep emotion.

556. Libyae = Libycus, an adj.; see note on convexō nemorum, 310. Iüli: objective gen. with spēs, hope in Iülus. Aeneas and Iülus were on the same ship; if one was lost, the other was.

557-558. at: used as in 543. sēdīs: as in 205. advectī: sc. sumus: § 245. petāmus: construe as in 554.

559. fremebant: freely, voiced their approval. See note on fremunt, 56.

Tum breviter Dīdō, vultum dēmissa, profātur: "Solvite corde metum, Teucrī, sēclūdite cūrās. Rēs dūra et rēgnī novitās mē tālia cōgunt moliri, et late finis custode tueri. Quis genus Aeneadum, quis Troiae nesciat urbem, 565 virtūtēsque, virōsque, aut tantī incendia bellī? Non obtūnsa adeo gestāmus pectora Poenī, nec tam āversus equōs Tyriā Sol iungit ab urbe. Seu võs Hesperiam magnam Sāturniaque arva sīve Erycis fīnīs rēgemque optātis Acestēn. auxiliō tūtōs dīmittam, opibusque iuvābō.

570

561-578. Dido replies, promising all possible help.

561. vultum dēmissa, with downcast look (face). For constr. see note on lacrimis oculos suffūsa nitentīs, 228.

562. Solvite ... metum: see §§ 224-225. Note the parallelism (§ 251) in this verse, emphasized by double alliteration (§ 252).

563-564. Rēs dūra (sc. mea), My hard estate, i.e. 'The trying position in which I find myself'; see 339. She may have feared, too, an attack by Pygmalion, 363-364. tālia: sc. quālia fēcī, i.e. the things of which you complain as so unusual; see 539-543. möliri: a much stronger word than facere, always implying that the thing done is one of magnitude and difficulty, or is in some way out of the common run. Cf. mölīrī . . . arcem, 424. tālia . . . mōlīrī=to adopt such stringent measures. finis, my frontiers, recalls Ilioneus's harēnae, 540, prīmā

§ 187. 565-566. Quis . . . nesciat . . . ?, Who would be unaware of . . . ? genus Aeneadum = Aeneadas = Troianos. On Dido's lips, Aeneadae, as a name for the Trojans, is a fine touch of courtesy. Normally, in the Aeneid the courtesies of the best society are observed. Troiae . . . urbem:

. . . terrā, 541. custode: coll. sing.:

cf. urbem Patavi. 247, with note nesciat is cond., a clause like 'should! the question be put to him' being: implied. virtūtēs, its valiant deeds; see § 191. All the accusatives in this verse belong with belli, viros, its valiant sons. tanti: freely, that awful.

567-568. adec: join with obtūnsa. Poeni, Carthaginians though we are. See note on aeger, 208. nec ... urbe: we should say, less briefly, nor is the sun so utterly turned away from us when he yokes, etc. The verse='We are not so far out of the world as not to hear of its great events,' just as 567='We are not so unfeeling as not to be moved by what we hear.' The track of the sun symbolizes the habitable, civilized world.

569-571. Hesperiam: see 530. Note the parallelism (§ 251) in this verse, and in 570. Sāturnia . . . arva: Italy. See §§ 309-311. Erycis finis = Sicily. auxilio: instr. abl. with tūtos. which is here the full part, of tueor (as in 164), in pass. sense. The clause auxilio . . . dīmittam, short as it is. contains three promises: 'I will help you (while you are here),' 'I will let you go,' 'I will give you safe conduct (when you go).' In 569-570 Dido shows her familiarity with the Trojan story, by giving details not mentioned by Ilioneus in 524-538. See notes on 619.

Vultis et hīs mēcum pariter cōnsīdere rēgnīs?
Urbem quam statuō, vestra est: subdūcite nāvīs;
Trōs Tyriusque mihī nūllō discrīmine agētur.

575 Atque utinam rēx ipse, Notō compulsus eōdem,
adforet Aenēās! Equidem per lītora certōs
dīmittam, et Libyae lūstrāre extrēma iubēbō,
sī quibus ēiectus silvīs aut urbibus errat."

Hīs animum arrēctī dictīs, et fortis Achātēs et pater Aenēās iam dūdum ērumpere nūbem ārdēbant. Prior Aenēān compellat Achātēs: "Nāte deā, quae nunc animō sententia surgit? Omnia tūta vidēs, classem sociōsque receptōs.

572. Vultis . . . rēgnīs?: the question forms a protasis to Urbem . . . est, 573. We have this idiom in English, et may be rendered by nay, more. It joins the new possibility of 572 to those set forth in 569-570, and the new promise of 573-574 to the promises of 571. mēcum pariter, on equal terms with me.

statuō vestra est. The antecedent is here attracted into the case of the relative pronoun. This attraction is not uncommon in prose, but there the antecedent is set within the rel. clause; cf. Dēiopēa, 72. A contributing factor here, no doubt, is the fact that Quam urbem statuō, (ea) vestra est would be unmetrical. subducite ánswers the request of 551.

574. nullo discrimine: modal ablative. This verse has become proverbial as a pledge of strict neutrality and impartiality. It is the moto of the North American Review. agëtur, will be treated. This pers. pass. constr. of agō seems modeled on that of dūcō, 'view,' 'consider.' However, since agētur involves action, it is far stronger than dūcētur would be, for that word would involve only thought or feeling.

575-578. utinam . . . adforet: an example of what is commonly called a

wish contrary to fact. It is not really a wish at all, but rather the utterance of a vain regret. Noto . . . eodem: sc. qui vos ipsos ad oras nostras appulit. Notō replaces Austris, 536. certōs, trusty messengers. Certus is always 'assured,' 'specific,' never 'certain' as in the expression 'a certain lawyer.' That sense of certain is conveyed by quidam. dimittam: note the force of the prefix, hither and thither. extrema. the remotest parts. si . . . errat: the thought, fully expressed, would be. 'that they may find him if,' etc. quibus is used as quem is used in 181. Render by anywhere, ēlectus, shipwrecked; sc. nāvibus or lītore.

579-612. The cloud enveloping Aeneas and Achates disappears; and they stand forth to view. Aeneas thanks Dido for the help promised by her.

579-581. animum arrēctī, uplifted in spirit. For case of animum see § 147. iam dūdum . . . . ardēbant, had long been eager. Cf. note on tot . . . gerō, 47-48. For the inf. ērumpere cf. contungere . . . ārdēbant, 514-515. For the acc. nūbem see § 145. ērumpere is here a strengthened relinquere. Prior: as in 321.

582-583. Năte deă: cf. Māiā genitum, 297, with note. receptõs: cf. receptās, 178, with note.

590

Ūnus abest, mediō in flūctū quem vīdimus ipsī summersum; dictīs respondent cētera mātris."
Vix ea fātus erat, cum circumfūsa repente scindit sē nūbēs, et in aethera pūrgat apertum.
Restitit Aenēās, clārāque in lūce refulsit, ōs umerōsque deō similis, namque ipsa decōram caesariem nātō genetrīx, lūmenque iuventae purpureum, et laetōs oculīs adflārat honōrēs, quāle manūs addunt eborī decus, aut ubi flāvō argentum Pariusve lapis circumdatur aurō.
Tum sīc rēgīnam adloquitur, cūnctīsque repente imprōvīsus ait: "Cōram, quem quaeritis, adsum, Trōïus Aenēās, Libycīs ēreptus ab undīs.
Ō sōla īnfandōs Trōiae miserāta labōrēs.

595

584-585. Unus, only\_one, i.e. Orontes; see 113-119. quem: the late position of the rel. pronoun, here and elsewhere, is akin to that of the postponed conjunction; see § 236. dictis...måtris: they are given in 399-400.

586-587. cum... pūrgat: a cum-inversum clause; see note on cum... sēcum (ait), 36-37. circumfūsa: we should say enveloping, encircling; cf. 412. sē: join with both scindit and pūrgat; pūrgat sē = clears, i.e. vanishes, melts. The dense dark cloud (411) becomes thinner and finally vanishes.

588-591. Restitit is emphatic by position. It gives the result of 586-587. Verse 588 = And lo, there stood Aeneas, gleaming, etc. Note the instantaneous pf. (§ 164). ös umerösque: for case cf. animum, 579, with note. decoram caesariem, beauty of locks; see § 214. lumen . . . purpureum, the bright radiance (flush) of youth. In the poets purpureus often loses the suggestion of specific color, and merely='radiant,' 'lustrous.' laetos . . . honores, joyous graces, i.e. beauty and gladness. Venus was not only the mother of Aeneas, but also the goddess of beauty.

592-593. quale . . . decus is briefly

put for tale decus quale, etc. ebori: ivory was sometimes merely polished, sometimes set in valuable woods, whose colors would contrast with that of the ivory, sometimes set in gold. aut: sc. quale manus addunt, flavo . . . auro: mark the contrast of colors, yellow, white, white, yellow. Note, too, the chiasmus (§ 243). Aeneas's white (fair) face has a flush on it; his locks are golden, as are those of Achilles in Homer. Latin poets, esp. Ovid (§ 35), revel in suggestions of color, particularly in contrasts. Parius . . . lapis = marble. In Vergil's day the Romans got marble from all parts of the world; Parian marble was the whitest and the most famous. circumdatur, is banded.

594-595. cūnctīs... improvīsus, to everyone's amazement. cūnctīs is so-called dat. of agent (\$ 133) with improvīsus, which contains in-, 'not,' plus a pf. pass. participle. Cōram: freely, in person; cf. 520.

597. sola . . . miserāta: vocative. The verse = \$\int f\text{Emina} \quae sola miserāta est.\$ Cf. note on \$\int quae\$ sola miserāta est.\$ Cf. note on \$\int quae\$, 229. Since Acestes had helped the Trojans (195-196, 557-558), sola is an exaggeration, born of courtesy (see note on 565).

quae nos, rēliquiās Danaum, terraeque marisque omnibus exhaustos iam cāsibus, omnium egēnos, urbe, domo sociās, grātīs persolvere dignās non opis est nostrae, Dīdō, nec quidquid ubīque est gentis Dardaniae, magnum quae sparsa per orbem. Dī tibi, sī qua pios respectant nūmina, sī quid usquam iūstitia est et mēns sibi conscia rēctī, praemia digna ferant. Quae tē tam laeta tulērunt saecula? Quī tantī tālem genuēre parentēs? In freta dum fluviī current, dum montibus umbrae lūstrābunt convexa, polus dum sīdera pāscet.

598-600. quae nos . . . urbe, domō sociās (600: sc. tēcum), who make us your allies by (sharing with us) your city, yea, your very home. The use here of sociō with acc. of person and abl. of a thing is modeled on the common use of dono with such an acc, and such an ablative. The construction seen with accipiō in 289-290 also helped to make possible Vergil's language here. rēliquiās Danaum: as in 30. omnibus . . . omnium: for the metrical treatment see § 300. omnium: for case see § 127. urbe, domō: instr. abl.: domō makes a climax. Words of kindred or strongly contrasted meanings are often set together without a conj. (asynd.), esp. in poetry. For asynd. between clauses see note on 45. The most important expressions in 598-600 are rēliquiās Danaüm, omnibus . . . cāsibus, omnium egēnos. The poor, weak remnant of a people can not force a stronger power to respect its needs. Voluntary generosity to a weak people, such as Dido has shown, deserves, therefore, heartfelt praise and gratitude.

601-602. opis . . . nostrae: pred. gen., it is not within our power (ability). quidquid . . . Dardaniae: this clause really is equivalent to a gen. dependent on opis, or of whatever remnant,

etc., and so is parallel in construction to nostrae. est, survives. magnum... orbem: there were Trojan exiles in Crete; Epirus, Illyria, and Sieily.

603-604. tibi: join with ferant, 605. sī quid . . . rēctī, if just dealing and a soul conscious of its rectitude are anything, i.e. are held in any esteem (sc. by the gods). usquam, anywhere, either on earth, or in heaven (esp. the latter, as the context shows). sibi: join with conscia (§ 138, at the end). It need not be represented in the translation. recti (see § 216, 1) practically = pietātis, and is objective gen. with conscia. Dido has shown pietas by performing fully the duties of hospitality to the Trojans; she has been just in setting free shipwrecked mariners, wrongly arrested by her watchmen (see notes on 525-526).

606. saecula: for the pl. see § 190. tantī, illustrious. tālem: freely, so noble (a daughter). As in Tantae... irae?, 11, we have in Quae tē... parentēs? exclamations rather than questions, 'Happy the age, glorious the parents that,' etc.

607-608. montibus . . . convexa, the arches on the mountains, i.e. the arched slopes of the mountains. montibus may be local abl. (§ 155), or dat of interest (§ 132). dum . . . pāscet: some of the ancients believed that the

615

semper honōs nōmenque tuum laudēsque manēbunt, quae mē cumque vocant terrae." Sīc fātus, amīcum Īlionēa petit dextrā laevāque Serestum, post aliōs, fortemque Gyān, fortemque Cloanthum.

Obstipuit prīmō aspectū Sīdōnia Dīdō, cāsū deinde virī tantō, et sīc ōre locūta est: "Quis tē, nāte deā, per tanta perīcula cāsus īnsequitur? Quae vīs immānibus applicat ōrīs? Tūne ille Aenēās, quem Dardaniō Anchīsae alma Venus Phrygiī genuit Simoëntis ad undam? Atque equidem Teucrum meminī Sīdōna venīre, fīnibus expulsum patriīs, nova rēgna petentem

620

stars were fed by fiery particles that floated in the ether or upper air. 607-608='So long as nature (the world) shall endure.'

610. quae mē . . . terrae, whatever 'the land that calls me. For quae . . . cumque see § 238.

611-612. Ilionea: for form see § 110. petit, warmly greets. fortemque... Cloanthum: cf. 222. The spirit here, however, is different; the repeated fortem helps to bring out the joy with which Aeneas greets each tried and trusted comrade safely restored to him at last.

613-642. Dido, deeply moved, welcomes Aeneas, and prepares to entertain him fitly in her palace.

613-614. prīmō: adv., at first. It is balanced by deinde, 614. Sīdōnia Dīdō: cf. 446, with note. cāsū... tantō: we should say, more fully, the thought of his stupendous woe.

615-616. nāte deā: cf. 582. The sense is son of a goddess though you are. Cf. Poenī, 567, with note. Insequitur: see note on āctōs īnsequitur, 240-241. immānibus: Dido puts herself into the position of the Trojans and voices their feelings; cf. 539-543.

617-618. ille, the famous. See note on genus Aeneadum, 565. Dardaniō An-

chisae: for the hiatus see § 293. alma is connected with alō, and so=life-giving, quickening, fostering. Cf. lūx alma, 306. Venus was the genetrūx Aeneadum; one Roman poet declares that to her all living creatures owe their being. Simoëntis: cf. 100.

619. In 619-624 Dido answers her question of 617-618. She says, in effect, 'Yes, you are that Aeneas: I have heard all about Troy, all about vou, from Teucer.' Vergil now, indirectly (§ 254), explains Dido's knowledge in 569-571 (see notes there), and explains, too, the presence on the walls of Juno's temple of the pictures in 466-493. Dido knew the story, so like her own, in that it involved loss of patria and exile; her sympathies had been deeply stirred by it. The pictures would please Juno, foe of Troy. Teucrum: the ref. (see Teucer, 2, in Vocabulary) is to the son of Telamon, brother of Ajax (not the Ajax of 41). He was nephew of Priam, but fought against Troy. Sīdona: for form see § 107. venire: the pres. inf. is the usual constr. with memini, when the one who remembers is an eye-witness of the things remembered or is contemporary with them.

620. expulsum = cum expulsus esset. So petentem = cum peteret.

auxiliō Bēlī: genitor tum Bēlus opīmam
vāstābat Cyprum, et victor diciōne tenēbat.
Tempore iam ex illō cāsus mihi cognitus urbis
Trōiānae, nōmenque tuum, rēgēsque Pelasgī.

625 Ipse hostis Teucrōs īnsignī laude ferēbat,
sēque ortum antīquā Teucrōrum ab stirpe volēbat.
Quārē agite, ō tēctīs, iuvenēs, succēdite nostrīs.
Mē quoque per multōs similis fortūna labōrēs
iactātam hāc dēmum voluit cōnsistere terrā;
630 nōn ignāra malī, miserīs succurrere discō."
Sīc memorat; simul Aenēān in rēgia dūcit

tēcta, simul dīvum templīs indīcit honōrem. Nec minus intereā sociīs ad lītora mittit

621-622. Bēlī: Dido's father. tum . . . vāstābat, was at that very moment laying waste. Through this conquest Belus was able to help Teucer to found the town of Salamis in Cyprus.

623. iam, properly straightway, strengthens Tempore . . . ex illō; the four words = From that very moment. The time referred to was shortly after the fall of Troy, six years or more before Dido's meeting with Aeneas.

625-626. hostis = quamquam hostis erat; see note on aeger, 208, Poent, 567. ferēbat, extolled o'er and o'er. In this sense ferre laudibus or efferre laudibus is commoner. sē... stirpe: see note on Teucrum, 619. volēbat, claimed, asserted. In this sense volō is really a verb of saying, 'I wish (the world to believe),' and so is construed as dīcō is construed.

627. agite: age, agite, and agedum often prepare the way for a second imperative. In English, come is frequently so used. ō: as in 94; see note there. tēctis: for the pl. see § 192. iuvenēs, warriors, heroes; see note on pūbēs . . . tuōrum, 399.

628-630. Me quoque belongs, in logic, only with *iactātam*: 'I too was buffeted by ill fortune, even as you still are buffeted by misfortune.' The

subject of voluit ought to be, not similis fortūna, 'a like misfortune,' but fortuna alone, in the sense of 'good fortune.' Render by omitting similis: Me too fortune buffeted through . . . , but she willed that I should find rest at last . . . Courtesy (see note on genus Aeneadum, 565) bids her dwell briefly on her own better fortunes. non ignara mali = quod non ignāra sum malī, since I am no stranger to sorrow. The words refer back to Mē . . . iactātam, 628-629. disco: a modest word, I am beginning to learn, For the inf. with disco see § 181. Her ability to aid the Trojans Dido has indicated by hac . . . terra, 629. Verse 630 is very famous.

632. templis: dat. (§ 131), an offering for the temples = an offering (to be made) in the temples. honorem: honor is used as in 49. Vergil has in mind the Roman supplicatio, orthanksgiving to the gods on occasions of good fortune; cf. Caesar, B.G. II. 35.4, IV. 38.5; Cicero, Cat. III. 15, 23. Dido's act is a fine compliment to the Trojans; the good fortune for which she is thanking the gods is their coming.

633. Nec minus=Nihilōminus, None the less, Nevertheless. Though she is so occupied, in Carthage itself, with

vīgintī taurōs, magnōrum horrentia centum terga suum, pinguīs centum cum mātribus agnōs, mūnera laetitiamque diī.

635

At domus interior rēgālī splendida lūxū īnstruitur, mediīsque parant convīvia tēctīs: arte labōrātae vestēs ostrōque superbō, ingēns argentum mēnsīs, caelātaque in aurō fortia facta patrum, seriēs longissima rērum per tot ducta virōs antīquae ab orīgine gentis.

640

Aenēās (neque enim patrius cōnsistere mentem passus amor) rapidum ad nāvīs praemittit Achātēn, Ascaniō ferat haec, ipsumque ad moenia dūcat:

645

Aeneas and his comrades there, she does not forget the Trojans in the two groups of ships, one group of 7 (192-193), the other of 12 (393).

634-635. magnōrum . . . suum = centum magnōs suēs horrentībus tergo-rībus. The inverted expression (§§ 224-225) emphasizes a certain characteristic of the swine by making the words that picture it the most important. The examples in § 217 are similar. centum: as in 416.

636. munera...diī, as gifts wherewith to enjoy the day; lit., 'as gifts and enjoyment of the day.' The words, which are in appos. to the accusatives in 634-635, give the purpose of Dido in making such gifts. Appositive words and expressions often denote purpose, diī: old form of the gen. sing. of diēs. The gen. is one of possession.

637. splendida is in the pred., and = an adv., gorgeously (§ 213).

639. arte, artistically, cunningly. With vestes so, sunt, are there. The vestes are the coverlets of the couches on which the guests are to recline. ostro...superbo:instr.ablative.-que joins ostro...superbo to arte. Since both ablatives are, in effect, adverbs, they may easily be joined by -que. See note on 694. We might say wrought with skill and with proud

crimson. By metonymy (§§ 200, 203) ostrō here='crimson cloth (stuff).'

640-642. ingens, massive. argentum, silver plate, a common meaning. See § 203. caelāta . . . patrum of course = 'vessels of gold whereon were chased the gallant deeds,' etc. rērum = rērum bene gestārum, exploits. ducta, traced.

643-656. Aeneas sends Achates to the ships to bring Ascanius to Carthage with presents for Dido.

643. consistere (sc. sē: § 151), come to rest, be at rest. mentem: properly the intellect, but often, as here, the emotions, heart.

644. rapidum, with all speed. praemittit: sends, properly 'sends in advance' (prae-), of the messengers dispatched by Dido (633-636). Achates is to prepare the way for Dido's messengers. Achātēn: in fīdus... Achātēs, 188, the loyalty of Achates to Aeneas was emphasized. Here Aeneas's trust in Achates is brought out.

645. ferat ... ducat: in O. O. with praemittit, which, besides the idea of sending, contains that of 'bidding.' The subjunctives represent imperatives of O. R. Cf. the subj. without ut with hortor. Aeneas said Fer . . . duc. haec, these happenings.

omnis in Ascaniō cārī stat cūra parentis.

Mūnera praetereā Īliacīs ērepta ruīnīs
ferre iubet, pallam signīs aurōque rigentem,
et circumtextum croceō vēlāmen acanthō,

650 ōrnātūs Argīvae Helenae, quōs illa Mycēnīs,

ornātūs Argīvae Helenae, quōs illa Mycēnīs,
Pergama cum peterēt inconcessōsque hymenaeōs,
extulerat, mātris Lēdae mīrābile dōnum,
praetereā scēptrum, Īlionē quod gesserat ōlim,
maxima nātārum Priamī, collōque monīle

655 bācātum, et duplicem gemmīs aurōque corōnam. Haec celerāns, iter ad nāvīs tendēbat Achātēs.

At Cytherēa novās artīs, nova pectore versat cōnsilia, ut, faciem mūtātus et ōra, Cupīdō prō dulcī Ascaniō veniat, dōnīsque furentem 660 incendat rēgīnam, atque ossibus implicet ignem:

646. omnis . . . parentis = omnis enim, etc. in . . . stat, is centered in. cari: here in act. sense, fond, loving. cura, anxious thought.

648. ferre: se. eum = Achātēn, as subject: § 244, 1, b. signīs...rigentem, stiff with figures and with gold, i.e. stiff with figures wrought with (threads of) gold. Cf. arte...superbō, 639, with notes. Lowell, in The Ghosty Seers, writes of a dress "stiff with lavish loveliness."

649. acanthō: see acanthus in Vocabulary. The acanthus leaf is seen on the capital of the so-called Corinthian column.

650-651. Mycēnīs, Pergama: the juxtaposition (§ 240) gives an effect like 'when she was quitting her old home in Greece for her new home in Troy.' Mycēnīs = Graeciā; Helen lived in Sparta (§ 54). peterēt: for scansion see § 275. hymenaeōs, marriage (§ 207). In the sing, the word usually is the name of the god of marriage.

**654-655.** maxima  $(n\bar{a}t\bar{u})$ : cf. maximus, 521. collō: dat. of interest (§ 131); there is personification. mo-

nīle bācātum: a necklace of gems in the form of berries (bācae), e.g. a necklace of pearls. The Romans prized pearls above all other jewels. duplicem...corōnam: a vague expression. The crown may have had a circlet of gems above a band of gold, or a circlet of gems resting on (i.e. outside) such a band.

656. Haec, these commands; acc. with celerans (§ 143).

657-694. Venus plans to substitute her son Cupid for Ascanius, that Cupid may be brought to Carthage and may set Dido aflame with love for Aeneas.

657. novās . . . nova: see § 299. artis, schemes. versat, is revolving, i.e. all through the time occupied by 521-656, but esp. while Aeneas is doing the things described in 644-656.

658. ut, to the end that. faciem... öra, changed in figure and in features. For the accusatives see § 147, or § 148.

659-660. dönis: see 647-655. furentem . . . rēgīnam is explained in § 211. ossibus: dat. with *implicet*: § 138. The marrow is often spoken of



VENUS



quippe domum timet ambiguam Tyriōsque bilinguīs; ūrit atrōx Iūnō, et sub noctem cūra recursat.

Ergō hīs āligerum dictīs adfātur Amōrem:

"Nāte, meae vīrēs, mea magna potentia sōlus, nāte, patris summī quī tēla Typhōïa temnis, ad tē cōnfugiō, et supplex tua nūmina poscō.

Frāter ut Aenēās pelagō tuus omnia circum lītora iactētur, odiīs Iūnōnis inīquae, nōta tibi, et nostrō doluistī saepe dolōre.

Hunc Phoenissa tenet Dīdō, blandīsque morātur vōcibus, et vereor quō sē Iūnōnia vertant

by Latin writers as the seat of feeling. ignem, his fire, i.e. the fire of love.

661. domum: sc. Dīdōnis. ambiguam, treacherous. Ambiguus ishere, as usual, pass. in sense; see Vocabulary. Tyriōs: the Carthaginians in general. bilinguis: i.e. lying; we call such people 'two-faced.' bilinguīs is written from the Roman point of view. Pūnica fidēs was a standing Roman sarcasm for 'treachery.' The verse means that Venus fears treachery both within and without Dido's palace. Venus's fears are natural, now that Aeneas is in Juno's city (15-18, 441-458).

662. ūrit, scorches, consumes. Sc. eam = Cytherēam. atrox Iūno, Juno's savagery; the main thought is in the adj. (§ 214). sub noctem, strengthened by the freq. verb recursat, = as night after night comes round. Night is the season when trouble and care weigh most heavily upon men. The Romans connected the word nox with noceō.

**663.** Amōrem =  $Cup\bar{\imath}d\bar{\imath}$ , 658. Vergil's love of variety appears here; see § 196.

664. mea ... sōlus = quī sōlus es mea magna potentia. Render by sole source of my mighty power. Since the words thus = a rel. clause, the nom is natural enough, even after the vocatives nāte and vīrēs. The words

meae vîrēs, which look like a nom., made easier the nom. in potentia solus.

665. tēla Typhōïa: the weapons with which Jupiter slew the giant Typhoeus: §§ 309-311. The weapons are called after the giant they killed, as Roman generals were called after the nations they subdued; cf. Aemilius Macedonicus, Scipio Africanus,

667. ut, how; cf. utī, 466.

668. iactětur: for scansion see § 276. odiīs: for the pl. see § 191. inīquae: cf. saevae, 4, atrōx, 662.

669. nōta: sc. sunt. Vergil is imitating a familiar Greek idiom whereby a neut. pl. adj. stands in expressions meaning 'it is possible,' etc. The pl. is due in part, also, to the pl. in odiss, and to metrical convenience; nōtum tibi would be unmetrical. dolōre: instr. abl. with doluistī, which gives the result, not the process (distractus es, appressus es). See §§ 160, 222.

eff. et, and so (§ 219). vereor in effect = 'I am asking myself in fear and trembling.' quo . . . vertant, what is to be the outcome 'bf, a dependent question. The pres. subj. often has fut. force. Iūnonia: spoken with great bitterness; cf. 662. Venus sees Juno's hand in everything done at Carthage (see notes on 661); to her Dido's hospitality is merely a trick by Juno to harm the Trojans.

hospitia; haud tantō cessābit cardine rērum. Quōcircā capere ante dolīs et cingere flammā rēgīnam meditor, nē quō sē nūmine mūtet, 675 sed magnō Aenēae mēcum teneātur amōre. Quā facere id possīs nostram nunc accipe mentem. Rēgius accītū cārī genitōris ad urbem Sīdoniam puer īre parat, mea maxima cūra, dona ferens pelago et flammis restantia Troiae. 680 Hunc ego, sõpītum somnō, super alta Cythēra aut super Īdalium, sacrātā sēde, recondam, nē guā scīre dolos mediusve occurrere possit. Tū faciem illīus noctem non amplius ūnam falle dolō, et nōtōs puerī puer indue vultūs,

685 ut, cum tē gremiō accipiet laetissima Dīdō

672. haud . . . rērum gives the cause of vereor . . . hospitia (671-672). cessābit: not 'will cease,' but will be inactive. As subject sc. Iūnō, to be derived from Iūnōnia, 671. rērum = the prose discrimine rērum. Render by at such a pivotal moment.

673. ante, betimes, i.e. before Juno can work harm to Aeneas. flammā: cf. ignem, 660. The verse contains two figures, both borrowed from military practices.

674. quō . . . nūmine, through the influence of any power divine; instr. ablative. Venus has Juno in mind, of course. sē . . . mūtet: in translation omit sē.

675, teneātur, may be held fast. The word suggests imprisonment, and so carries on the figure in capere, 673.

676. Quā (sc. viā, ratione), By what process, How. Cf. the indef. qua, 18. mentem, mind, i.e. plan, design.

677. accītū . . . genitoris = accītus -(part.) ā genitōre. cārī genitōris: cf. cārī... parentis, 646. Herè cārī may = (1) loving, or (2) beloved.

**679.** pelagō . . . flammīs: cf.  $\overline{I}li$ acīs ērepta ruīnīs, 647. restantia gives the result, ērepta, 647, the process.

680. sopitum: a very strong word. sopitum somno, o'erwhelmed by sleep profound. Cythera: cf. Cytherea, 657; note the quantity of the second syllable in the two words. See § 284.

682. quā: as in 18. dolos: sc. meos, or noströs. mediusve occurrere, or. intervening, (resist=) thwart them. -ve: the English idiom is and. occurrere: sc. eīs = dolīs.

683-684. noctem . . . unam: in connection with plūs, minus, longius, and amplius, quam is often omitted, even in prose, without influence upon the construction. The whole expression here is one of duration of time: it =for but a single night. falle, imitate deceitfully, counterfeit, an extension of the common meaning, 'cheat,' 'cajole.' notos, familiar; sc. omnibus. pueri = 'the boy,' Ascanius. puerī puer . . . vultūs, and, boy yourself, put on the familiar features (looks) of the boy. Venus intimates that the task she is setting before Cupid is easy.

685. gremio: freely, (with) in her arms. laetissima, at the full flush of her joy, i.e. when she is most fully alive to every pleasant, friendly influ-

ence of the banquet.

rēgālīs inter mēnsās laticemque Lyaeum, cum dabit amplexūs, atque ōscula dulcia fīget, occultum īnspīrēs ignem, fallāsque venēnō."
Pāret Amor dictīs cārae genetrīcis et ālās exuit, et gressū gaudēns incēdit Iūlī.
At Venus Ascaniō placidam per membra quiētem inrigat, et fōtum gremiō dea tollit in altōs Īdaliae lūcōs, ubi mollis amāracus illum flōribus et dulcī adspīrāns complectitur umbrā.

Iamque ībat, dictō pārēns, et dōna Cupīdō rēgia portābat Tyriīs, duce laetus Achātē. Cum venit, aulaeīs iam sē rēgīna superbīs

695

686-687. laticem...Lyaeum=the prose vinum, vina. figet=infiget (§ 221), shall imprint.

688. occultum . . . venēnō: two ways of saying (§ 251), 'that you may inspire in her a fatal passion for Aeneas.' Inspīrēs: sc. eī = Dīdōnī. ignem: cf. ignem, 660, flammā, 673. fallās: sc. eam = Dīdōnem.

689-690. cărae genetrīcis is the fem. to cări genitoris, 677. ălăs: cf. āligerum . . . Amōrem, 663. gaudēns pictures Cupid's mischievous pleasure in

the rôle he is playing.

691-692. Ascaniō: for case see § 132. placidam... inrigat: inrigō is construed here with acc. of effect (§ 140), sends sleep like gentle dew; lit., 'wets sleep through,' etc. Inrigō is usually construed with an ordinary acc. of the thing affected (§ 140): that which moistens is usually its subject, not, as here, its object. membra, frame. gremiō: as in 685. dea: freely, by her goddess power. In dea tollit there is juxtaposition of cause and effect (§ 241).

693. amaracus: in a passage which recounts a miracle wrought by a goddess we need not be troubled by the fact that the marjoram, so far as we know, has never grown above three

feet in height.

694. dulcī adspīrāns... umbrā: these three words help to express the means of amāracus... complectitur, and so may be joined by et to the instr. abl. flōribus; et and -que often in poetry unite expressions which, though they are unlike in form, are alike in meaning and function. Cf. the use of -que in 639. Render by embraces him with its flowers and with the fragrant breath of its shading branches. umbrā, shading branches; cf. umbrā, 165.

695-722. Cupid, in the guise of Ascanius, reaches Carthage, and the banquet proceeds.

695-696. dicto: sc. Aenēae, his supposed father; see 644-645. lactus is to be joined closely with duce. . . Achātē, rejoicing in the guidance of Achates.

697-698. Cum venit, At the moment of his coming. aulaeis ... superbis: aulaea were hangings or curtains for decorative purposes, spread over the dining table (to keep off dust), or on columns about the table, or on the walls of the dining room. The expression, therefore, seems to be a very free, almost slipshod use of the ablof attendant circumstance (§ 161). Render by amid the gorgeous hangings. sē: join with both verbs in 698, has disposed herself... has taken her place.

aureā composuit spondā, mediamque locāvit;
iam pater Aenēās et iam Trōiāna iuventūs
conveniunt, strātōque super discumbitur ostrō.
Dant manibus famulī lymphās, Cereremque canistrīs
expediunt, tōnsīsque ferunt mantēlia villīs.
Quīnquāgintā intus famulae, quibus ōrdine longam
cūra penum struere et flammīs adolēre Penātīs;
centum aliae totidemque parēs aetāte ministrī,
quī dapibus mēnsās onerent et pōcula pōnant.

Vergil no doubt thought of Dido as sitting on a couch, as Roman women did, in his day, at the cēna. Roman men reclined on the couches at the cēna. aureā: dissyllabic; see § 281. mediam, in the midst of the company.

699-700. Trôiana: for ă final see note on mihi, 77. iuventūs: freely, chivalry, warriors; see note on pūbēs ...tuōrum, 399. strātō...ostrō:i.e. coverlets of (purple=) crimson; cf. 639. The famous Tyrian 'purple' was a mixture of red and blue, in which the crimson usually predominated. discumbitur (sc. ab eis): impers. pass., a constr. esp. frequent when the personality of the actors in a given scene is not to be emphasized. We say, They recline. Roman writers, esp. prose writers, were not fond of using a verb in the third person plural with its subject wholly indefinite. The prefix brings out the picture of the guests separating to their appointed places. ostro: for case see § 155. strātō . . . ostrō by they take their several places on the couches, with their crimson coverlets.

701-702. Dant, offer, proffer. Cererem, bread. In 177 it='grain'; see note there. expediunt: cf. 178. tönsis... villīs: abl. of char. with mantēlia, short-napped towels, i.e. smooth, soft towels, with the nap cut close and even. See note on praestantī corpore, 71. ferunt, present, offer.

703-704. intus: in the culina or kitchen. famulae: sc. sunt. quibus

. . . cūra (est) = the prose quibus cūrae est, whose anxious concern (task) it is. longam, unstinted. Strictly, longam . . . penum = 'food in long array, 'the long array of viands.' Vergil was thinking of the long procession of dishes carried out to the banqueters. struere combines here the ideas of providing and arranging, i.e. making them ready to be carried out. Since quibus ...  $c\bar{u}ra$  (est) =  $qu\bar{i}$   $c\bar{u}rant$ , the infinitives in this verse are natural (§ 179); see, too, § 185. flammīs . . . Penātīs: the meaning of this expression is not surely known. It may = magnify the hearth with fires, a strained way (§§ 224-225) of saving 'pile the hearth high with fires,' for cooking. words would more naturally suggest a sacrifice (by incense cast on flames). but (1) such an act is Dido's function. not that of the slaves, and (2) Dido has made due preparations for sacrifices in the temples (632). There is like uncertainty about the meaning of adoleo in castīs adolet dum altāria taedīs, vii. 71; see note there.

705-706. aliae: sc. famulae. parës aetāte: join both with aliae and with ministrā. The etiquette of Vergil's day permitted only those of royal rank to have slaves all of one age. quī... pōnant, who are to set, whose task it is to set. The rel. clause expresses purpose. mēnsās onerent: cf. nāvīs... onerant... aurō, 362-363, with note. pōnant=impōnant (§ 221). Sc. mēnsās (§ 138).

Nec non et Tyrii per limina laeta frequentes convēnēre, torīs iussī discumbere pictīs. Mīrantur dōna Aenēae, mīrantur Iūlum. flagrantīsque dei vultūs, simulātaque verba, 710 pallamque, et pictum croceo velamen acantho. Praecipuē īnfēlīx, pestī dēvōta futūrae, explērī mentem nequit, ārdēscitque tuendō Phoenissa, et pariter puero donisque movetur. Ille ubi complexă Aeneae colloque pependit. 715 et magnum falsī implēvit genitōris amōrem. rēgīnam petit. Haec oculīs, haec pectore tōtō haeret, et interdum gremiō fovet, înscia Dīdō īnsīdat quantus miserae deus. At memor ille mātris Acīdaliae paulātim abolēre Sychaeum 720

707-708. Nec non et, Furthermore. This combination is used several times by Vergil. frequentes, in throngs. pictis (pingō), embroidered.

709. Mīrantur . . . mīrantur; ef., and yet contrast, *Mīrātur* . . . *mīrātur* 421-422, and see § 299. Iūlum is put for variety after *Ascaniō*, 691.

710. flagrantis, flushed, even as are the faces of his victims; a transferred epithet (§ 212). Another good explanation reminds us that a radiance not of earth is regularly associated by classical writers with the presence of a deity. Cf. the similar idea mentioned in the note on divinum . . . odörem, 403. dei comes in well after Iülum; it reminds us that a god is masquerading as Iülus. simulāta (sc. ā deō): freely, that the god feigned so well, i.e spoke so well in the character of Iülus.

711. pictum: cf. pictīs, 708. For the robe and the veil see 648-649.

712. infēlīx . . . Phoenissa (714): for word-order see § 230. futūrae, inevitable, predestined. The fut. part. often pictures something as on the very point of happening and so as certain (predestined) to occur. For

futūrus as in sense the fut, pass, part, of  $faci\bar{o}$  see note on 429.

713. explērī mentem: for the constr. see §§ 166, 169, and Note. ārdēscit: freely, takes fire. tuendō, with gazing; freely, as she looks; abl. of gerund to express means, with ārdēscit (see §§ 160, 222).

715. complexā...collō: for case see § 153. complexā=from the enfolding arms.

716. falsī may be (1) an adj., supposed (lit., 'not genuine,' 'not real'), or (2) a true part., tricked, cajoled, in that a god was palmed off on him as his son. (1) is the more effective interpretation.

718. interdum: join both with haeret and with fovet. gremio: as in 685, 692. In haec pectore... fovet there is parallelism (§ 251). Dido is very effective, helping, with the double haec, 717, to fix our thoughts on the queen alone.

719. insidat: freely, is seated on. The word is probably meant to suggest both the physical idea of 'sitting upon' and the fig. sense of 'assailing.' miserae (sc. sibi), to her sorrow, is proleptic (§ 211).

incipit, et vīvō temptat praevertere amōre iam prīdem residīs animōs dēsuētaque corda.

Postquam prīma quiēs epulīs mēnsaeque remōtae, crātēras magnōs statuunt, et vīna corōnant. Fit strepitus tēctīs, vōcemque per ampla volūtant

725 Fit strepitus tēctīs, vōcemque per ampla volūtant ātria; dēpendent lychnī laqueāribus aureīs incēnsī, et noctem flammīs fūnālia vincunt.

Hīc rēgīna gravem gemmīs aurōque poposcit implēvitque merō pateram, quam Bēlus et omnēs 730 ā Bēlō solitī; tum facta silentia tēctīs:

"Iuppiter, hospitibus nam të dare iüra locuntur, hunc laetum Tyriīsque diem Trōiāque profectīs

721. vivo... amore: i.e. a love for a living person as opposed to her love for the dead Sychaeus, for which see sep. 344, 352. praevertere, surprise, preëmpt. The force of the prefix is not clear; it may mean (1) before Dido realizes what is happening, or (2) before Juno can interfere to thwart Cupid's schemes (see, then, note on ante, 673). For the inf. with temptat see § 179.

722. dēsuēta (sc. amōrī), unused to love, loveless. corda: here pl. doubtless merely to correspond to animōs.

723-756. The banquet being ended, there is a song by the bard Iöpas, followed by general talk among the guests. Dido asks Aeneas to describe the fall of Troy and his own wanderings.

723. epulis (est): poss. dative. mēnsae...remōtae: cf. 216, and note.

724. crātēras: for form see § 101. magnōs: in Book IX a crātēr is mentioned behind which a warrior seeks to hide from his foe. statuunt, set in place, indicates effort, and so fits well crātēras magnōs. vina corōnant: i.e. by wreathing the crātēres.

725-727. strepitus is the noise of conversation. The main part of the banquet is over. The time for social enjoyment is come. vocem...volutant:

logically subordinate to Fit...tēctīs. Render by as they roll, etc. See note on cantūs... dedēre, 398. aureīs, gilded, or inlaid with gold. The laqueāria were often made of expensive woods. For scansion of aureīs see note on aureā, 698. incēnsī: freely, blazing; lit., 'kindled,' 'lighted.' Vergil naturally describes this banquet in terms suitable to those with which he was familiar in the elaborate society of Rome. Such a banquet began in midafternoon, but extended often beyond the coming of darkness. Verses 726-727 mean that darkness is come.

728-730. Hic, At this point (moment). gravem: with pateram, 729, which is obj. of poposcit as well as of implevit. Words which belong together are often distributed by poets between the parts or the clauses of a sentence. Bēlus: see 621. omnēs ā Bēlō, all of Belus's line. solitī: sc. merō implēre erant. facta: sc. sunt.

731. hospitibus, to those bound by ties of hospitality. Hospes = both 'host' and 'guest.' Here the two meanings are combined. nam: elliptical, (I address you), for, etc. Cf. the use of namque, 65. locuntur: for spelling see note on secuntur, 185.

732-733. hunc . . . velis, may it be thy will that this shall be, etc. For the

esse velīs nostrōsque huius meminisse minōrēs.

Adsit laetitiae Bacchus dator et bona Iūnō;
et vōs ō coetum, Tyriī, celebrāte faventēs.''

Dīxit, et in mēnsam laticum lībāvit honōrem,
prīmaque lībātō summō tenus attigit ōre;
tum Bitiae dedit increpitāns; ille impiger hausit
spūmantem pateram, et plēnō sē prōluit aurō;
post aliī procerēs. Citharā crīnītus Iöpās
personat aurātā, docuit quem maximus Atlās.
Hic canit errantem lūnam, sōlisque labōrēs,

subj. here and in 734 cf. the subjunctives in 330-332. profectis, those who are come. The substantival use of the pf. part. is commoner than that of the pres. part., for which see note on venientum, 434. nostros...minores, our children's children. Contrast Dido's curse, iv. 622-629 (§§ 59, 62).

734-735. bona is spoken from the Carthaginian point of view. For the Trojan view of Juno see 9-11, 251, and cf. saevae, 4, atrāx, 662, inīquae, 668. celebrāte, throng, attend in numbers.

736. mēnsam: the altar, so to speak, of Jupiter, god of host and guest, 731. laticum = vīnī; ef. laticem ... Lyaeum, 686. For the gen. see § 122. For the language see § 224-225. laticem lībāvit honōrem would have been easy and metrical here; honōrem would then have been an appositive, expressing purpose, 'by way of honor' (see note on mūnera ... diī, 636). honōrem: as in 49, 632. Render in ... honōrem by on the table she poured, by way of libation, an offering of vine, as honor (to the gods).

737. prima: cf. prima, 24. The word is correlative with tum, 738. lībātō = postquam lībātum est, when the offering had been made. lībātō is a pf. pass, part. used impers., in the neut., as abl. absolute. The constr. is not uncommon, esp. in the words auspicātō, augurātō. summō tenus, as far as the surface only (of the wine). summō is

here a noun: supply with it eius = vīnī. attigit: sc. eam = pateram (729); cf. pateram, 739. ōre, with her lips; instr. ablative.

738-739. increpitāns, with a challenge, i.e. to drink deep. The procedure described in 737-739 was a Greco-Roman way of drinking a person's health. proluit, drenched, is a strong contrast to summo tenus; it is one of the few bits of humor in the Aeneid. auro, goblet. See § 203.

740-741, proceres: the drinking. following the prayer of Dido, 731-735, was a pledge to abide by the laws of hospitality. This explains why the cup is passed only to Carthaginians; it was from them that such pledges were most needed, or, at least, most valuable. With proceres sc. pleno se aurō prōluunt, or, simply, bibunt. crinitus, with flowing locks, like those of his patron god, Apollo (§ 317). Milton speaks of "unshorn Apollo." personat (sc. tēcta), makes the halls ring. Atlas, identified in late stories with the African mountain, is a fitting teacher for a Carthaginian bard. For the sup. maximus, mighty, see note on formā pulcherrima, 496. For a description of Mt. Atlas see iv. 246-251.

742. errantem lünam, the wanderings (revolutions) of the moon; see § 214. labörēs, toilsome progresses, a poetical expression for 'laborious courses.' The word corresponds to errantem.

unde hominum genus et pecudēs, unde imber et ignēs, Arctūrum, pluviāsque Hyadas, geminōsque Triōnēs,

745 quid tantum Ōceanō properent sē tinguere sōlēs
hībernī, vel quae tardīs mora noctibus obstet.
Ingeminant plausū Tyriī, Trōësque secuntur.
Nec nōn et variō noctem sermōne trahēbat
īnfēlīx Dīdō, longumque bibēbat amōrem,

multa super Priamō rogitāns, super Hectore multa, nunc, quibus Aurōrae vēnisset fīlius armīs, nunc, quālēs Diomēdis equī, nunc, quantus Achillēs.

743. unde . . . unde: sc. sit or sint, come, spring, to fit the several subjects (cf. properent, 745); see note on viris, 517. pecudes, the four-footed beasts; this is a common meaning of the word.

744. pluviās reproduces in Latin the meaning of *Hyadas*, which is from a Greek root meaning 'to rain.' Cf. the note on novae, 298. Arctūrum, *Hyadas*, and *Triōnēs* stand for the stars in general.

745. This verse = 'why the winter days are so short.' The ancients often thought of the day (sun) as rising out of the ocean in the morning, and descending into it again at night. For a different view see note on clausō... Olympō, 374.

746. vel ... obstet = 'why the winter nights are so long.' tardīs is proleptic (§ 211). quae ... obstet = what delay hampers the winter nights and makes them slow. noctibus: sc. hībernīs, out of hībernī. For Vergil's interest in philosophy see §§ 41, 46.

747. Ingeminant plausů: a variation for Ingeminant plausum. Translate as if Vergil had written the latter form. See §§ 224-225.

748-749. Nec non et: às in 707. vario... sermone: cf. longo... sermone, 217. infelix: cf. 712, and miserae, 344, 719, said of Dido. Ver-

gil here anticipates, as often, the sequel. longum...amōrem, deep drafts of passion.

750. multa super . . . super . . . multa: for the metrical treatment see \$\ \frac{2}{2}99-300. For the chiasmus see \\ \frac{2}{2}43. The emphasis is on the repeated multa; super here = d\(\bar{e}\), concerning, as often in verse and in later prose.

751. Aurōrae... filius: Memnon, for whom see 489. armīs: his armor had been made by Vulcan (§320).

752. quales . . . quantus: sc. essent and esset. For the omission of the subjunctives see notes on 743, and on virīs, 517. Diomēdis equī: Diomedes had steeds famed for swiftness, which he had captured from Aeneas. Many have thought a reference by Dido to those steeds unhappy, as likely to offend her guest by reminding him of something he might naturally desire to forget. But Aeneas himself. without a trace of shamefacedness, refers in 96-98 to his encounter with Diomedes. See notes there. loss of these steeds was one phase of Aeneas's sorrows; hence, if Dido was to ask about his sorrows at all, she might rightly mention this incident. quantus may refer to stature (see note on ingens, 99), or to prowess, or to both. Vergil's language often suggests several ideas at once. See note on insidat, 719.

"Immō age, et ā prīmā dīc, hospes, orīgine nōbīs īnsidiās," inquit, "Danaüm, cāsūsque tuōrum, errōrēsque tuōs, nam tē iam septima portat omnibus errantem terrīs et flūctibus aestās."

755

753. Immō, Nay, regularly corrects or amends what precedes. Its force here can be given only by a paraphrase: 'Nay, dwell not on the separate points, but tell the whole story.' age: cf. agite, 627, with note. ā prīmā... origine: cf. prīmā... ab orīgine, 372.

754-756. Insidias . . . Danaüm: a highly courteous expression, because it implies that in fair and open fight the Greeks would never have conquered the Trojans. For such courtesy see note on genus Aeneadum, 565. tuōrum: as in 399. tuōs, your per-

sonal. nam...aestās in effect='for the story is a long one, and so can best be told if you set it forth systematically.' For Dido's knowledge of the story of Troy see 565-570, 617-626 (cf. notes on 619).—The book is skillfully made to end with the expectation of an interesting tale. Further, there is dramatic irony in making Dido press Aeneas to tell his story. That story, told in Books II-III, leads Dido to surrender utterly to her passion for Aeneas, and so to further the plans of Venus (657-688, esp. 673-688).

## LIBER SECUNDUS

Conticuēre omnēs, intentīque ōra tenēbant. Inde torō pater Aenēās sīc ōrsus ab altō: "Īnfandum, rēgīna, iubēs renovāre dolōrem, Trōiānās ut opēs et lāmentābile rēgnum

5 ēruerint Danaï, quaeque ipse miserrima vīdī, et quōrum pars magna fuī. Quis tālia fandō Myrmidonum Dolopumve aut dūrī mīles Ulixī temperet ā lacrimīs? Et iam nox ūmida caelō praecipitat, suādentque cadentia sīdera somnōs.

1-13. Aeneas begins: "Painful though the story is, I will tell it."

1. Conticuère . . . tenébant: the instantaneous pf. (§ 164) pictures the sudden hush, the impf. denotes a lasting state. ŏra tenébant: the direction of their gaze is easily gathered from the context; sc. in Aenēān conversa. See note on conversā. . . latus. i. 81-82.

2. pater is a fine word here. It reminds us that the tale which Aeneas is to tell in Books II-III is far more than the tale of an individual; it is a tale of a leader and his people (his 'children').

3. Īnfandum, monstrous; a strong word (cf. i. 251, i. 525), emphatic also by position. renovāre = nārrandō renovāre; sc. mē as subject (§ 244, 1, b).

4. ut, how, as in i. 466, i. 667. lāmentābile: proleptic (§ 211), in piteous ruin. This adj. belongs with both accusatives in 4; so, too, does Trōiānās. Render by how Trojan might and Trojan sovereignty were overturned in piteous ruin by the Danaäns.

5-6. quae . . . vidī . . . fuī, both the sights that . . . and the deeds of

which, etc. Note the mood; Aeneas has shifted from the dependent question (eruerint, 5) to a statement of facts. The rel. clauses are in appos. with dolorem, 3, which = the story of my woes. -que . . . et, both . . . and. This usage is unknown to Caesar and to Cicero. quorum ... fui=quae maximā ex parte ego ipse fēcī. In quae . . . vīdī . . . fuī Aeneas is explaining why it is so hard for him to describe the fall of Troy; he played too large a part in that fall, and its woes have come too close home to him. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. tālia fandō: freely, in the telling of such a tale. fando is, in reality, instr. ablative; Quis . . . lacrimis? (8) means, 'Who would not, through the telling of such a tale, be o'erwhelmed by tears?'

7. duri, merciless, iron. The nature of the general gives a hint of that of his soldiers. With miles sc. qui, the

interrogative adjective.

8-9. temperet: sc. sē (§ 151). See temperō in Vocabulary. nox . . . praecipitat: i.e. midnight is past.

Sed sī tantus amor cāsūs cognōscere nostrōs, et breviter Trōiae suprēmum audīre labōrem, quamquam animus meminisse horret lūctūque refūgit, incipiam.

Frāctī bellō, Fātīsque repulsī, ductōrēs Danaüm, tot iam lābentibus annīs, īnstar montis ecum dīvīnā Palladis arte aedificant, sectāque intexunt abiete costās: vōtum prō reditū simulant; ea fāma vagātur.

15

Night rises from the ocean, mounts the heavens, and descends into the ocean again. Cf. the language used in i. 745-746 of the day. With praecipitat sc. sē and see § 151. ūmida, dewy. 3-9 give two reasons why the story should not be told: (1) it is too sad, and (2) the hour is too late.

10. After verse 9 Aeneas waits, to see whether Dido, his hostess, will withdraw her request for his story. sī . . . amor (sc. est tibi) = sī tantō opere cupis; for the inf. cognōscere see also § 185.

11. suprēmum, last. The day of a person's death was called his diēs suprēmus. laborem, agonu.

12. horret=ōdit, and so can be construed with the inf. (see § 178, or § 176). refūgit: a true pf., and indeed has ever shrunk (from the remembrance). We should say, 'shudders still, today, as it always has shuddered.' The verse in effect=horret adhūc, etiam post sex annōs.

13-39. "The Greeks, hopeless of taking Troy by force, try strategy. They build a Wooden Horse, calling it a gift to Minerva, and then pretend to depart forever."

14. tot ... annis: causal abl. absolute. The emphasis is on tot; nine full years had passed. Render by since the swiftly-gliding years numbered now so many.

15. instar . . . ecum, a horse towering mountain-high. See instar in Vocabulary. Aeneas's emotion makes him exaggerate. However, the Wooden Horse must be huge to shelter soldiers enough to make plausible the story of the sack of Troy through its aid. For the spelling ecum see note on secuntur, i. 185. divinā . . . arte, with the aid, etc. See § 315. For case cf. procācibus Austrīs, i. 536, with note.

16. intexunt... costās, they interlace its ribs, by making the ribs and the planks of fir cross at right angles as the threads of the warp and those of the woof cross. intexunt='form by interweaving,' and costās is acc. of effect; cf. note on stringere rēmōs, i. 552. For scansion of abiete see § 273.

17. votum is the noun; sc. eum (=ecum) esse. For the meaning of votum see note on i. 334; for the meaning of simulo see note on Dissimulant, i. 516. Here payment is made to the gods in advance. pro, in return for, in payment for. emphatic: such is the report that, etc. The words suggest intercommunication (unofficial, informal) between the Greek camp and Troy, just such communication as has, in fact existed between the opposing forces in all wars. Ancient writers say that an inscription on the Wooden Horse declared it to be a gift to Minerva.

Hūc dēlēcta virum sortītī corpora fūrtim inclūdunt caecō laterī, penitusque cavernās 20 ingentīs uterumque armātō mīlite complent.

Est in conspectu Tenedos, notissima fama insula, dives opum, Priami dum regna manebant, nunc tantum sinus et statio male fida carinis; hūc se provecti deserto in litore condunt.

Nos abiisse rati et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria lūctū:

Ergō omnis longō solvit sē Teucria lūctū: panduntur portae; iuvat īre et Dōrica castra dēsertōsque vidēre locōs lītusque relictum.

18. Hūc = Hunc in ecum: it is further defined by caeco lateri, 19. dēlēcta virum . . . corpora = dēlēctōs virõs corporibus validīs; see note on magnārum . . . suum, i. 634-635. sortītī, having chosen them by lot. In Iliad VII. 161-199, when nine Greek chieftains volunteered to fight Hector in single combat, use was made of the lots to see whom the gods chose as champion of the Greeks (see note on i. 508, at the end). So, many more volunteered than could find places in the Wooden Horse, Render, freely, by In this Horse, picked frames of heroes, chosen by lot, they shut, etc.

19. caecŏ lateri=in caecum latus (§ 134), within its blind sides. penitus, to their uttermost deeps.

20. ingentis, huge though they were. See note on aeger, i. 208. For position see § 232. milite, soldiery; for the sing. see § 187.

21-22. in conspectu: sc. Trōiae. Tenedos lay about four miles off the coast. Of course, at that distance only its higher parts, not its strand, would be visible. dives opum: as in i. 14. dum... manēbant: cf. dum rēs stetit Ītia rēgnō, i. 268. The pl. rēgna is metrically convenient.

23. tantum, only. This meaning comes through that of 'so much (but no more).' sinus, a bay; see note on inque...reductōs, i. 161. statiō: see

Vocabulary. Here, helped by carīnīs, statio = a roadstead, male . . . carīnīs, of scant loyalty to ships; lit., 'but poorly loyal to ships.' Male is often used with adjectives, in the sense of 'poorly,' 'wretchedly.' It negatives adjectives of complimentary sense, intensifies those of uncomplimentary meaning. carīnīs here = nāvibus; see § 204. In 21-23, Aeneas is telling Dido that, at the time of his story, Tenedos was without inhabitants (it was, of course, under Greek control during the war). Its harbor, safe while the island was dives opum, was then treacherous. Most Mediterranean harbors or roadsteads are formed by artificial breakwaters, which need constant attention and frequent repairs.

24. provectī, sailing; see note on quā vectus Abās, i. 121. litore: not visible from Troy; see note on in conspectū, 21.

25. ratī: sc. sumus. As subject of the inf. sc. eōs = Danaōs. Mycenas: as in i. 650.

26-28. omnis, everywhere; the word is often best rendered thus. Note the juxtaposition of the adjectives and the nouns (§ 242). panduntur portae: the gates were of course closed in times of war and siege. Ire = exîre (sc. urbe); cf. it = exit, i. 246. As subject of īre and vidēre sc. eōs = Trōiānōs, easily derived from omnis . . . Teucria, 26. Dōrica. Grecian. The Greek race was

35

Hīc Dolopum manus, hīc saevus tendēbat Achillēs; classibus hīc locus; hīc aciē certāre solēbant.

Pars stupet innūptae dōnum exitiāle Minervae, et mōlem mīrantur equī; prīmusque Thymoetēs dūcī intrā mūrōs hortātur et arce locārī, sīve dolō seu iam Trōiae sīc fāta ferēbant.

At Capys et quōrum melior sententia mentī aut pelagō Danaum īnsidiās suspectaque dōna praecipitāre iubent, subiectīsque ūrere flammīs.

The adj. fits Aeneas's feelings as he tells his story, not those with which the Trojans first saw the Wooden Horse.

32. mölem mīrantur: cf. Mīrātur mölem, i. 421. Note the pl. with the coll. noun pars after the sing. in stupet; similar shifts are common.

33-34. dūcī . . . locārī, urges that it be, etc. For the inf. see § 182. arce: local abl. (§ 155). In writing arce locārī Vergil was probably influenced by the familiar expressions arce tenērī, castrīs retinēre. locārī, be lodged. dolo: sc. hortatur from 33. Thymoetes had a grudge against Priam, and so might naturally be suspected of helping Priam's enemies. iam, by this time, at last, as in i. 120. ferebant, were setting that way; sc. se, and see § 151. Those who urged dūcī . . . locārī thought that the Wooden Horse meant good for Troy (see note on donum . . . Minervae, 31).

35. quōrum . . . mentī (est), whose minds possessed sounder judgment.

36-37. Verses 36-37 are much condensed, as Latin expressions often are. The sense is, 'thought the Horse a trick, and viewed the gift with suspicion, and so bade,' etc. pelagō=in pelagus (§ 134). subjectisque: we should say 'or,' etc., since 36-37 contain two distinct plans for the destruction of the Wooden Horse. -que and et may often be rendered by or. With subjectis sc. eis=insidis dönisque. Render by lay fires beneath it and consume it.

divided into Ionians, Aeolians, and Dorians, dēsertōs...relictum: sc. ā Grāīs, out of Dōrica, 27.

29-30. Hīc . . . hīc . . . hīc: we are to think of the Trojans as pointing out to one another these famous spots. For the metrical treatment see § 300. tendēbat: sc. tentēria (i. 469), used to tent. classibus: the Greek force consisted of contingents and fleets from many separate states (§ 54). locus: the vessels had been drawn up on shore; see note on subducere, i. 551. Note the sing., metrically convenient, after the pl. in 28. solebant: sc. Grāī or Danat, not classes. The verse gives (1) the places where the vessels had been beached, (2) the place where the land battles had been fought.

31.  $stupet = admir\bar{a}tur$ , viewed with amazement, and so may be used with an acc. (§§ 141, 142). innuptae: the Athenians called Pallas (Minerva) Parthenos, 'The Maiden,' and her temple the Parthenon. donum . . . Minervae, gift to Minerva. The gen. is objective; see § 130. The Greeks had offended Minerva by carrying off her statue from the citadel of Troy They now gave it out (162-175).that the Wooden Horse was meant as a substitute for this statue. It was thus at once a gift to Minerva and to Troy. This would seem to the Trojans a natural proceeding; hence the success of the Greek scheme to get the Wooden Horse and its occupants into the city. exitiale: sc. Trōiānīs. aut terebrāre cavās uterī, et temptāre latebrās. Scinditur incertum studia in contrāria vulgus.

- Prīmus ibi ante omnīs, magnā comitante catervā,
  Lāocoōn ārdēns summā dēcurrit ab arce,
  et procul: 'Ō miserī, quae tanta īnsānia, cīvēs?
  Crēditis āvectōs hostīs, aut ūlla putātis
  dōna carēre dolīs Danaüm? Sīc nōtus Ulixēs?
- 45 Aut hōc inclūsī lignō occultantur Achīvī, aut haec in nostrōs fabricāta est māchina mūrōs, īnspectūra domōs ventūraque dēsuper urbī, aut aliquis latet error; equō nē crēdite, Teucrī.

38. cavās...latebrās: render by two nouns, hollows...hiding-places. et=itaque, and as a result (§ 219). temptāre, probe. In suspecta, 36, and in 38, as in 18-20, Aeneas speaks with the knowledge of after days.

39. Scinditur ... vulgus, The throng, uncertain, is rent asunder into confronting views, eagerly urged, studia properly='eagerness(es),' partisanship,' here it=opinions zealously held, partisan opinions.

40-56. "Laöcoön, priest of Neptune, declares that the Wooden Horse cloaks some scheme of the Greeks."

40-41. ibi, at this (critical) moment, when a very little would determine the action of the crowd. ardens, all aglow. Laöcoön, too, has an opinion, which he urres with fire.

42. procul: sc. clāmat; see § 246. miserī . . . cīvēs: by keeping these words apart Vergil gets the effect of two vocatives, i.e. of a double appeal. Render by hapless mortals . . . my countrymen. tanta, monstrous, dire,

43. avectos (esse): cf. provecto, 24. ulla: ullus and quisquam are used in sentences directly or indirectly negative. The answer expected to the questions in 43-44 is negative; hence the questions = negative assertions or negative commands.

44. dona . . . Danaum, gifts made by Greeks (to Trojans). For the Wooden Horse as a gift to Troy see note on donum . . . Minervae, 31. Laōcoön is speaking against the proposal of 33, and for those of 36-38. sic, thus only, i.e. so imperfectly. Laōcoön means, 'Do you not know Ulysses better than that?' Ulixēs: to Laōcoōn all Greeks are tricksters; to Vergil, the poet of the Trojans (i.e. the Romans), Ulysses is the embodiment of guile. In the Homeric age trickery was not reprehensible; Homer, a Greek, everywhere praises Ulysses.

45. hōc . . lignō: contemptuous, this lump of wood, this log. Join with inclūsī. lignō = in lignum (§ 134); cf. caecō laterī, 19.

47. inspectura...ventura, minded to look into, etc. The fut. part. often thus expresses purpose, esp. in poetry and in later prose. Vergil had in mind the attacking towers so often mentioned by Caesar. urbī: freely, against our city; dat. of personal interest (disadvantage). See § 131. In 46-47 Laöcoön has in mind a surprise attack made by the Greeks on the Trojans outside the city.

48. aliquis = aliquis alius. error: here that which causes error, mischief, trick: \$202. në crëdite: for this form of prohibition in the second person see \$170.

55

Quidquid id est, timeo Danaos et dona ferentis.' Sīc fātus, validīs ingentem vīribus hastam in latus inque ferī curvam compāgibus alvum contorsit. Stetit illa tremēns, uteroque recusso însonuēre cavae gemitumque dedēre cavernae. et, sī fāta deum, sī mēns non laeva fuisset, impulerat ferro Argolicas foedare latebras, Trōiaque nunc stāret, Priamīque arx alta manērēs.

Ecce manūs iuvenem intereā post terga revinctum

49. timeo . . . ferentis: this is a much quoted sentence, in the sense that an enemy's gifts are to be viewed with suspicion. et . . . ferentis, even when (though) they are bringing. See note on aeger, i. 208.

50. For the arrangement of the adjectives and the nouns in this verse

see § 242, and cf. 26.

51. curvam . . . alvum, the belly of the beast, rounded with planks closely joined (lit., 'with close joints'); compāgibus is instr. abl. with curvam; which gives the result, curving, not the process, 'curved' (curvātam). See §§ 160, 215. For the word compages see i. 122, i. 293.

52-53. Stetit: sc. in alvo. Stetit carries two thoughts: (1) the spear struck its mark, the Wooden Horse; (2) it lodged there. Render, freely, by The spear reached its mark, and stood there, quivering, utero . . . recusso, (with=) through the recoil of the belly. See § 214. recussō, which literally = 'struck back,' 'made to recoil,' is strikingly picturesque, but, of course, inaccurate. In v. 150 we shall find pulsātī collēs clāmore resultant, the hills, lashed by the shouts, leap back. cavae is pred. to insonuere, rang hollow. We may also render by its hollows rang . . . and its caverns, etc.; see, then, note on cavās . . . latebrās, 38. gemitum . . . dedēre, which = gemuēre (see § 223), explains insonuere. verse is onomatopoetic (§ 253).

54. sī fāta deum: sc. non laeva fuissent: deum is subjective gen., ordained by the gods, laeva = adverse, with  $f\bar{a}ta$ ; with  $m\bar{e}ns$  it = perverse, warped.

55, impulerat: after 54, a cond. contrary to fact, we should expect the plpf, subjunctive. The indicative here strongly emphasizes the inevitable certainty of a given result, had the proper conditions been realized. foedare, befoul. For the inf. with impulerat cf. i. 8-11.

56. arx: vocative. For the apostrophe as a token of emotion see note on te . . . Teucrum, i. 555. alta: pred. adj., in thy proud height. maneres: manëret, metrically and syntactically possible, would be far less emotional, less effective.

57-76. "Trojan shepherds now appear with a Greek prisoner, a man who had deliberately thrust himself in their way. We bid him give an account of himself."

57. manus . . . revinctum, with his hands bound, etc. For the constr. see § 150; for the expression cf. centum . . . tergum nodīs, i. 295-296. intereā, which = quae dum geruntur, by its suggestion of duration of time gives to trahebant the sense of had been haling (= dragging); see note on iam dūdum . . . ārdēbant, i. 580-581. The shepherds, on their way back to Troy with their prisoner, have now come within sight of the crowd by the Wooden Horse.

pāstōrēs magnō ad rēgem clāmōre trahēbant Dardanidae, quī sē ignōtum venientibus ultrō,

- 60 hoc ipsum ut strueret, Trōiamque aperīret Achīvīs, obtulerat, fīdēns animī, atque in utrumque parātus, seu versāre dolōs, seu certae occumbere mortī.

  Undique vīsendī studiō Trōiāna iuventūs circumfūsa ruit, certantque inlūdere captō.
- 65 Accipe nunc Danaüm īnsidiās, et crīmine ab ūnō disce omnīs.

Namque ut conspectu in medio turbatus inermis constitit, atque oculis Phrygia agmina circumspexit,

59-61. sē . . . obtulerat (61) belong together; for the word-order see § 230. ignotum belongs in thought with iuvenem, 57. Latin often places in the rel. clause a word which really modifies the antecedent, esp. when the antecedent has another modifier. Examples are quae . . . miserrima, 5, 'the heart-rending experiences which,' plūrimus, i. 419. venientibus: with obtulerat, 61; sc. eīs. When the gates were opened (27), the shepherds had set forth with their flocks. Trojans had taken up the life which the coming of the Greeks, ten years before, had interrupted. See § 254. ultro, of his own initiative, deliberately: join closely with obtulerat, 61. This is a very important word here. A Greek near Troy would naturally try to hide from Trojans. hoc ipsum: i.e. to be brought into Troy and so to get a chance to tell his plausible story. strueret, might compass. Struō is used of difficult tasks, as molior is (i. 564). animi: for case see § 162. utrumque. each (either) outcome, is explained by 62.

62. seu . . . seu: conditions introduced by seu . . . seu may both be true at once; hence the writer does not trouble to choose between them. The words are here very effective. Sinon is pictured as wholly uncon-

cerned about the outcome; he was as ready to die as he was to achieve his purpose. To get the effect, render by prepared, without concern (seu... seu) to face either outcome, to shift and shuffle successfully, etc. versäre, ply, work out; lit., 'shuffle.' The suggestion is of carrying one's point by trying scheme after scheme. occumbere (sē) mortī: cf. occumbere alone in this sense, i. 97.

64. circumfūsa is a middle, 'streaming round'; see § 186. We should say, 'stream swiftly round.' certant: sc. inter sē. The pl. certant suggests the action of numerous individuals. The sing. ruit had expressed the act of the whole body of iuvenēs in hastening from every side as a unit; cf. note on mōlem mīrantur, 32. inlūdere, taunt. Join with certant; see § 179. captō, the captive; the part. = a noun (§ 216. 1).

65-66. Insidiās: cf. insidiās, 36, i. 754. crimine, charge, indictment. This is the meaning of crimen in the best prose. But 'crime,' 'guilty act,' may be the sense here. omnis: sc. Danaös.

67-68. cōnspectū, the onlookers. See Vocabulary. turbātus: his emotion is a pretense; cf. fīdēns animī, 61. inermis is full of pathos. The Trojans were doubtless armed, as Laöcoön was (50); at any rate they were numerous and his foes. agmina,

'Heu, quae nunc tellūs,' inquit, 'quae me aequora possunt accipere, aut quid iam miserō mihi dēnique restat, cui neque apud Danaōs usquam locus, et super ipsī Dardanidae īnfēnsī poenās cum sanguine poscunt?' Quō gemitū conversī animī, compressus et omnis impetus. Hortāmur fārī quō sanguine crētus quidve ferat; memoret quae sit fīdūcia captō. 75 Ille haec dēpositā tandem formīdine fātur:

'Cūncta equidem tibi, rēx, fuerit quodcumque, fatēbor vēra,' inquit, 'neque mē Argolicā de gente negābō; hoc prīmum, nec, sī miserum Fortūna Sinōnem

columns, hosts. circumspexit makes the verse spondaic (§ 265).

69-70. nunc and iam are rightly used; see notes on i. 120, and on Iam ...audētis, i. 133-134. Further, iam and dēnique strengthen each other; dēnique more often='finally,' as preachers or lecturers use that word. accipere, welcome. quid ... restat ...?, what is left now, at this last hour, for such a wretch as I ...? That quid='what

(save death)' is made plain by 71-72.
71. cui...locus: sc. est. After et sc. quem, from whom. See note on quōs, 139. A rel. pron. is seldom repeated in Latin in a different case form from that in which it has occurred in a sentence. super: adv., besides. ipsī, even; the Trojans ought to be friendly to one hated by the Greeks.

72. infēnsi = an adv., relentlessly. poenās cum sanguine = poenās et sanguinem, vengeance and my heart's blood. Cum with the abl. often = et with a case parallel to that just used. poscunt, are (already) demanding, is most effective. Sinon has in mind 63-64. et super ... poscunt (71-72) is a powerful substitute for neque apud Trōiānōs, which one would expect after neque apud Danaōs.

73-74. animi, our feelings, our mood. omnis impetus, every (act of) violence. farl: for the inf. with hortor

cf. dūcī... locārī, 33, with note. crētus: a dep. part. of crēscō; see B. 114, esp. 2. With crētus sc. sit, and see note on virīs, i. 517. Render Hortāmur... crētus by We bid him speak, telling us, etc. The Trojans are asking Sinon from what part of Greece he came, what his family was.

75. quidve ferat, what his errand is, represents Quid fers of O.R. memoret: subj. in O.O., representing an imp. of O.R. The Trojans actually said: Fāre quō sanguine crētus (sīs). Quidve fers? Memorā quae sit fīdūcia tibi captō. captō (sc. eī) is a part.; contrast captō (the noun), 64. quae ... captō = on what he relies, now that he is a (our) prisoner. The Trojans are reminding Sinon that he had deliberately put himself at their mercy (59-61).

77-104. "Sinon begins his story. "I am a Greek. When Ulysses compassed the death of Palamedes, my kinsman, I swore vengeance against him. Ulysses in turn sought my ruin."

77. fuerit quodcumque, whatever the result shall prove to be.

78. vēra = an adv.; for position see § 232. neque = itaque non.

79. hoc prīmum: sc. fatēbor. miserum, a man of sorrows; pred. accusative. Sinōnem=mē; see note on Iūnōnis, i. 48.

- finxit, vānum etiam mendācemque improba finget. Fandō aliquod sī forte tuās pervēnit ad aurīs Bēlīdae nōmen Palamēdis et incluta fāmā glōria, quem falsā sub prōditione Pelasgī īnsontem īnfandō indicio, quia bella vetābat,
- 85 dēmīsēre necī, nunc cassum lūmine lūgent, illī mē comitem et cōnsanguinitāte propincum pauper in arma pater prīmīs hūc mīsit ab annīs. Dum stābat rēgnō incolumis, rēgumque vigēbat conciliīs, et nōs aliquod nōmenque decusque

80. finxit . . . finget: fingō is a fine verb here, since it suggests the potter who molds the clay at his own will. Render by molded me into, etc. vānum ... mendacem: render by two nouns. deceiver . . . liar. improba, shameless though she is; emphatic by position, as dea is in i. 412; see note there. See also note on aeger, i. 208. Improbus often describes persons or things as utterly lacking in moderation and respect for the rights of others.-In 78-80 Sinon makes much of confessing a fact self-evident to the Trojans. At such an exciting moment, however, the Trojans would note only that he was telling them the truth.

81-84. Fando, as men talked; lit., 'through talking.' Fandō is a gerund, in instr. ablative (cf. 6). nomen, mention. With sī . . . nomen cf. sī . . . iit, i. 375-376, incluta fāmā, made famous by the talk of men. falsā sub proditione, under cover of evidence in which there was no truth. In compound words sub- often suggests trickery ('under-handed work'). prōditione is said in deep bitterness. For its meaning here cf. memoriae prodere='to hand down,' 'to state.' īnsontem īnfandō indiciō, innocent though he was, by infamous intrigue. The alliteration (§ 252) helps to express Sinon's indignant horror. infando indicio: his enemies hid a letter and some money in his tent and then

used them, when they were discovered, by others, as evidence of his guilt, saying that they had come from Priam. In quem...indiciō...necī, Vergil suggests indirectly (§ 254) that Palamedes was tried by the whole Greek force, and formally condemned to death. Ulysses hated Palamedes, because the latter had forced him to take part in the Trojan War; see Gayley (§ 362), page 279.

85. neci=ad necem: § 134. nunc: advers. asynd., as in i. 240. lümine: abl. of separation with cassum; cf. the abl. with carere. 44.

86-87. illī begins the apodosis to the sī-clause, 81-85; it is dat. with comitem (§ 138). pauper=quod pauper erat. Sinon is apologizing to the Trojans for his presence in the ranks of their foes. prīmīs...ab annīs, from the first years (of the strife); sc. eōrum=armōrum=bellī.

88-89. Dum ... vigēbat: sc. Palamēdēs; cf. Priamī dum rēgna manēbant, 22. rēgnō incolumis, with his royal power unimpaired; lit., 'unharmed in respect of,' etc. Vergil might have written rēgnō incolumī (§ 161). vigēbat conciliīs, wielded influence (through=) by way of the council board of the chieftains. conciliīs is instr. ablative. We should say, less vigorously, 'at the council board,' etc. et nōs, I also.-que ...-que: as in i. 18, i. 43, i. 85, i. 87, etc.

gessimus; invidiā postquam pellācis Ulixī 90 (haud ignōta loquor) superīs concessit ab ōrīs, adflictus vitam in tenebrīs lūctūque trahēbam, et cāsum īnsontis mēcum indignābar amīcī. Nec tacuī dēmēns, et mē, fors sī qua tulisset, sī patriōs umquam remeāssem victor ad Argōs. 95 promisi ultorem, et verbis odia aspera movi. Hinc mihi prīma malī lābēs, hinc semper Ulixēs crīminibus terrēre novīs, hinc spargere vocēs in vulgum ambiguās, et quaerere conscius arma. Nec requievit enim, donec, Calchante ministro-

100

90-91. invidiā, malice. pellācis, that prince of schemers. Sinon speaks of Ulysses as his Trojan hearers would; see note on Ulixes, 44. haud ... loquor: freely, no man is ignorant of the tale I am telling. The words imply that the Trojans themselves can tell whether Sinon is keeping his promise of 77-78. For interchange of news between Greeks and Trojans see note on ea, 17. superīs . . . ab orīs, from this upper clime.

92-93. adflictus, dashed down. In this verse we have three contrasts with Sinon's former lot, which had been high, conspicuous, happy (86, 88-90). mēcum, in my secret soul; cf. sēcum, i. 221. indignābar: freely, I o'er and o'er gave way to wrath at.

94-96. tacui, did I hold my tongue. et, but. After a neg. clause, et and -que may often be so rendered. . . . ultörem (96): for the word-order see § 230. qua: render by an adv., ever. tulisset = obtulisset (see § 221), should offer itself. Sc. sē, and cf. fāta ferebant, 34, with note. tulisset and remeāssem are in O. O., dependent on promisi, 96. Sinon said to himself: Fors sī qua tulerit, sī . . . remeārō, ultor ero. victor: an important word. If he should return to Greece as victor (i.e. as part of a Greek army that had captured Troy), he would be in position to avenge Palamedes. Argos =Graeciam: see note on Argis, i. 24. Sinon, we learn elsewhere, hailed from Euboea. ultörem: in the pred. with  $m\bar{e}$  (94) . . .  $pr\bar{o}m\bar{i}s\bar{i}$ ; lit., 'Î promised myself his avenger,' i.e. 'I swore to be his avenger.' In prose we should have promisi me ultorem fore.

97. labes, taint; we should say, now, 'germ.'

98-99. crīminibus, charges; see note on crīmine, 65. spargere . . . ambiguas: note the figure. Ulysses is a sower; the seed he scatters is slander, the rabble is the ground in which he sows the seed. For the infinitives in 98-99 see § 172. vulgum: masculine, a rare ambiguas, of double meaning. Ambiguae vocēs are utterances that, on the surface, seem innocent of hostile meaning, but are so expressed as to suggest the worst to the hearer. quaerere . . . arma, cast about for weapons. conscius, conscious (of his guilt), gives the cause of quaerere. Vergil's psychology is See § 241. sound here. Men hate those whom they have wronged.

100. enim, indeed; see note on sed enim, i. 19. Calchante ministro: abl. abs., with Calchas as his tool. Calchas himself, and what he does (122-129) and says finally (cf. me destinat arae, 129), constitute the arma of 99.

sed quid ego haec autem nequiquam ingrata revolvo, quidve moror, sī omnīs ūnō ōrdine habētis Achīvōs, idque audīre sat est? Iam dūdum sūmite poenās: hoc Ithacus velit, et magno mercentur Atridae.'

Tum vērō ārdēmus scītārī, et quaerere causās, ignārī scelerum tantōrum artisque Pelasgae. Prosequitur pavitans, et ficto pectore fatur: 'Saepe fugam Danaï Trōiā cupiēre relictā möliri, et longo fessi discedere bello 110 (fēcissentque utinam!), saepe illos aspera pontī

interclūsit hiems et terruit Auster euntīs;

101-102. sed . . . autem is pleonastic, since both words have advers. force. The expression comes from the older, more colloquial Latin in which such pleonastic combinations are common. The break in the story is most effective; cf. quōs ego -!, i. 135, with note. ingrata, without interest; sc. vōbīs. revolvo is used as volvo is in i. 9, i. 22. moror: sc. vos, or vestrās poenās. The next words, sī omnīs . . . poenās, show that quid . . . moror = 'Why am I keeping you from wreaking your vengeance on me?'

103. id: i.e. that one is a Greek. Iam dūdum . . . poenās: an extraordinary expression, meaning, literally, 'This long time past exact (now) your vengeance': freely, Exact at once your vengeance long overdue. The words logically = Sümite poenās, id quod (an act which) iam dūdum facere dēbētis. Iam dūdum refers to the past, and so ought not to be joined to a pres. imperative, which invites to an action yet to be done. This lack of logic gives weight to the words. Sinon is, or pretends to be, a sorrow-stricken man, only too eager to die; he is not a grammarian.

104. hoc sums up sūmite poenās, 103. Join it with mercentur, too. Ithacus: Ulysses. See note on 122. velit . . . mercentur: cond.; the protasis is contained in hoc, which = sī hoc fēceritis.

magno: sc. pretio. Why Ulysses would like the death of Sinon is by this time clear enough. Verses 108-140 make the matter clearer still; they explain, also, hoc . . . mercentur, 104. See also notes on 139-140, at the end.

105-144. "We bid him speak further. He details the scheme whereby Ulysses had sought to work his ruin."

105-106, causās, explanations, of Sinon's cry in 104. scelerum tantorum, villainy so monstrous. . . . Pelasgae: cf. dolis Danaüm, 44, Danaüm īnsidiās, 65.

107. Prosequitur, pursues; sc. fabulam, 'story,' or the like. pavitans marks the result of the emotion of 101-104; cf. turbātus, 67. ficto pectore. with lying soul; lit., 'with soul molded (to fit the occasion).' See note on finxit . . . finget, 80.

108-110. Saepe . . . saepe (110): the placing of saepe at the head of the two clauses brings out their real connection, thus: Often they sought . . . but as often, etc. fugam . . . moliri, compass flight, is much stronger than a simple fugere. See note on moliri. i. 564. et, or; cf. the use of -que in 37. fēcissent . . . utinam: see note on utinam . . . adforet, i. 575-576.

111. interclūsit: sc. from sailing at all. hiems: here storminess, inclemency. terruit: i.e. drove them back in

praecipuē, cum iam hic trabibus contextus acernīs stāret ecus, tōtō sonuērunt aethere nimbī.

Suspēnsī Eurypylum scītantem ōrācula Phoebī mittimus, isque adytīs haec trīstia dicta reportat:

Sanguine plācāstis ventōs et virgine caesā, cum prīmum Īliacās, Danaï, vēnistis ad ōrās; sanguine quaerendī reditūs, animāque litandum Argolicā. Vulgī quae vōx ut vēnit ad aurīs, obstipuēre animī, gelidusque per īma cucurrit ossa tremor, cui fāta parent, quem poscat Apollō.

Hīc Ithacus vātem magnō Calchanta tumultū prōtrahit in mediōs; quae sint ea nūmina dīvum flāgitat. Et mihi iam multī crūdēle canēbant

120

terror to the land. Auster: here in its strict sense; the South Wind would be in the very teeth of voyagers seeking to make Greece from Troy. The South Wind was frequently a stormy, blustering wind, esp. in the autumn. In Homeric days ships could make little progress against head winds. After the Greek ships had assembled at Aulis in Euboea, head winds for days prevented their departure for Troy. euntis, when they were already under way.

112-113. acernīs: contrast abiete,
16. Both are simply poetic ways of saying 'wooden,' 'wood'; see § 208,
196. stāret, was in place, gives the result, not the process (constitutus esset, 'had been set up'). See § 222.

114-115. scitantem: freely, as questioner (consultant) of the oracles; lit., 'as one (in the act of) consulting.' oracula Phoebi: the oracle at Delphi; see § 317. trīstia dicta, message of gloom.

116. virgine caesa, by the slaying of a maiden. See § 214. The Greeks could not leave Aulis (see end of note on Auster, 111) till they had appeased the gods by the sacrifice of Iphigenia, daughter of Agamemnon. See Gayley (§ 362), pages 280-281, 529.

118-119. sanguine: cf. Sanguine,

116. The repetition gives the same effect as that of saepe, 108-110: As by blood..., so by blood. reditūs: for pl. see § 193. animā... Argolicā, the life you must offer to sacrifice with success is the life of—a Greek! Study litō in Vocabulary. Argolicā is emphatic by position: § 232.

120-121. gelidus . . . tremor: cf. frigore, of fear, i. 92. ima . . . ossa, the innermost deeps of their frames. Imus is used here as in i. 84, i. 125. See also note on ossibus, i. 660. parent . . . poscat: subj. in questions dependent on tremor, which suggests the idea of fearful questioning. With parent sc. mortem, or exitium, out of the context. In cui . . . A pollo there is parallelism (§ 251). Render by (as they ask) for whom the Fates are preparing (death), who it is that A pollo demands.

122-123. Ithacus, the man from Ithaca; contemptuous, as in 104. protrahit: Calchas pretends to be unwilling to have any part in the matter. numina, intimations of the will.

124. canebant, were prophesying. Cano gains this meaning from the fact that originally prophecies were delivered in verse. The persons meant by multi... scelus were giving Sinon friendly warning.

artificis scelus, et tacitī ventūra vidēbant.
Bis quīnōs silet ille diēs, tēctusque recūsat
prōdere vōce suā quemquam aut oppōnere mortī.
Vix tandem, magnīs Ithacī clāmōribus āctus,
compositō rumpit vōcem, et mē dēstinat ārae.

130 Adsēnsēre omnēs, et quae sibi quisque timēbat ūnius in miserī exitium conversa tulēre. Iamque diēs īnfanda aderat; mihi sacra parārī et salsae frūgēs et circum tempora vittae. Ēripuī, fateor, lētō mē, et vincula rūpī,

125. artificis: see note on pellācis, 90. The juxtaposition with scelus shows in what Ulysses was a craftsman. et: we should expect aut; but see note on subiectisque, 37. Instead of multī...vidēbant we ought to have altī...canēbant, altī tacitī...vidēbant, i.e. 'some openly told of,' 'others silently foresaw.' Vergil, has, however, combined the two altī into multī, and then united the verbs of their respective clauses by et. tacitī, though they said no word. ventūra: see note on futūrae, i. 712.

. 126. Bis quīnos: see note on Bis dēnīs, i. 381. silet, makes no sound, is far stronger than tacet would be. ille—Calchas. tēctus, keeping his tent; lit., 'covered' (by his tent, or the like).

127. voce sua, by word of his. quemquam: see note on  $\bar{u}lla$ , 43.

128. Vix tandem: a favorite expression with Vergil. Vix (cf. vīs) = 'Only with difficulty'; freely, Only under strong compulsion. That the word is sarcastic here is shown by compositō, 129. In writing 128-129 Vergil had in mind such words as Vix tandem Ulixēs Calchanta vōcem rumpere coēgit, etc.

129. composito: for case see note on foedere certo, i. 62. In prose we should have \(\bar{e}\) or \(d\)e composito. rumpit vocem, he makes speech break forth (\(\xi\) 140, at the end).

130-131. quae, the dread things that. timebat: note the tense, once feared, or,

had been fearing. unius...conversa tulere, they endured, now that they were diverted from themselves on one unfortunate, to work his ruin. timebat, 130, and tulere gain force each from the other; timebat='found unbearable,' even in thought, tulere(=pertulere)='cheerfully bore.' Sinon speaks in bitter sarcasm.

132-133. sacra, the holy implements, i.e. the knife by which Sinon was to be slain. parārī: for inf. see § 172. salsae frūgēs: the salted meal which, prior to the sacrifice, was sprinkled on the head of the victim. frūgēs is used as in i. 178.

134. Ēripuī . . . mē: a strong expression, I wrested myself. . fateor seems strange, till we reflect that Sinon represents himself as a sacrificial victim, offered to the gods, in obedience to the divine command, 116-119. He had, therefore, no right to attempt an escape. Besides, his death was to set the whole Greek host free to return home (108-119, esp. 116-119). That possibility his escape brought to naught. lētō: freely, from death. But we really have a dat. of interest (§ 131), 'to the loss of death.' Death is personified, and pictured as eagerly awaiting its victim, only to be disappointed. See note on silicī, i. 174. vincula: Sinon was bound as victims were before the altar.

līmōsōque lacū per noctem obscūrus in ulvā dēlituī, dum vēla darent, sī forte dedissent.

Nec mihi iam patriam antīquam spēs ūlla videndī nec dulcīs nātōs exoptātumque parentem, quōs illī fors et poenās ob nostra reposcent effugia, et culpam hanc miserōrum morte piābunt.

Quod tē per superōs et cōnscia nūmina vērī, per sī qua est quae restat adhūc mortālibus usquam

140

135. obscurus is proleptic (§ 211), so that I was concealed.

136. dělituí: dēlitēscō is a strong verb, 'to skulk,' used esp. of beasts, serpents, etc. It harmonizes with the tone of Ēripuī...mē, 134. obscūrus ... dēlituī='I hid, yes, I skulked.' dum . . . dedissent: O. O. dependent on dēlituī. Sinon's thought was: Dēlitēscam dum ('till') vēla dent, sī forte dederint. The dum-clause is really a wish or prayer: 'only (dum= modo, or dummodo) let them sail.' etc. Sinon might well doubt (sī farte) whether they would depart; his own escape had prevented the fulfillment of the condition necessary to such departure, as stated in 116-119. Besides, under the (imagined) circumstances, waiting would be desperately

137-138. Nec = Itaque non, as in 78. patriam . . . videndī: in prose we should have patriae . . . videndae. antiquam is rightly used; it = that was mine in olden days (once on a time). See Vocabulary. exoptātum: join with nātōs also. The tense, I once longed to see, fits antiquam.

139-140. quos, from whom. The two accusatives used here with reposcent justify us in supplying quemin 71. In the light of the rest of 139-140 quos='from whom, innocent though they are.' fors et together = perchance, mayhap. The expression is a survival from the days when parataxis (§ 247) was the rule. fors et reposcent thus=fors (est) et reposcent,

'there is a chance, and,' etc., i.e. 'there is a chance that.' culpam: see notes on fateor, 134, and on delitui, 136, hanc = meam, as in i. 98. miserorum, these (innocent) unfortunates; see note on quōs, 139.—The answers that Sinon meant the Trojans to get to their questions about 104 are now clear. To his other reasons for hating Sinon Ulysses would now have the thwarting of the vengeance he had been so sure he was going to wreak on him. Sinon has been suggesting that to the Atridae Sinon would seem a traitor to the Greek host and a sinner against heaven (see notes on 134). The idea that they would leave no stone unturned to capture Sinon and complete the sacrifice by putting him to death would seem natural to the Trojans.

141. Quod: often used idiomatically in entreaties as English 'but' is used. In such instances it is really the rel. pron. with its antecedent implied in the context; here the antecedent is to be got from Sinon's whole speech, esp. 134-140. Quod thus literally='As to all of which.' tē: with δrō, 143. Note the singular. Sinon is talking to Priam; see 77. superōs: as in i. 4. vērī, the right; properly, 'truth,' i.e. in conduct.

142. per governs the clause  $s\bar{i}$ ... fides (143); Sinon is speaking rhetorically. A simpler expression would be per fidem  $s\bar{i}$  qua adhūc restat mortālibus usquam intemerāta. Render thus: by whatever faith remains—IF any yet remains—unoutraged, etc.

intemerāta fidēs, ōrō, miserēre labōrum tantōrum, miserēre animī nōn digna ferentis.'

Hīs lacrimīs vītam damus, et miserēscimus ultrō.

Ipse virō prīmus manicās atque arta levārī
vincla iubet Priamus, dictīsque ita fātur amīcīs:

'Quisquis es, āmissōs hinc iam oblīvīscere Grāiōs;
noster eris, mihique haec ēdissere vēra rogantī.

150 Quō mōlem hanc immānis equī statuēre? Quis auctor,

Quō mōlem hanc immānis equī statuēre? Quis auctor, quidve petunt? Quae rēligiō aut quae māchina bellī?" Dīxerat. Ille, dolīs īnstrūctus et arte Pelasgā, sustulit exūtās vinclīs ad sīdera palmās: 'Vōs, aeternī ignēs, et nōn violābile vestrum

155 testor nūmen,' ait, 'vōs, ārae ēnsēsque nefandī, quōs fūgī, vittaeque deum, quās hostia gessī:

**143-144.** labōrum: gen. with *mise*rēre. See A.354, a; B.209, 2; Bu.443; D.365; G.377; H.457; H.B.352,2. nōn digna, *undeserved*; lit., 'unworthy (of it).'

145-198. "Sinon tells us that the Wooden Horse is a gift to Minerva and that, if we set it in our city, we shall win her favor and injure the Greeks."

145. miserescimus: mark the tense, begin to pity him. ultro, besides. The Trojans might out of sheer indifference have suffered Sinon to live.

146-147. Ipse... Priamus: for the word-order see § 230. virō: dat. of pers. interest (advantage: § 131) with levārī. A more usual constr. would be virum manicīs... vinclīs levārī iubet. For the manicae and the vincla see 57.

148. āmissõs . . . oblīvīscere = āmitte et oblīvīscere; see note on summersās . . . obrue, i. 69. The pers. acc. with oblīvīscor is rare. The gen. is the ordinary case with words referring to persons.

149. noster eris, be one of us. Cf. Dido's invitation, i.572-574. The fut. indic. in familiar address (here the superior is speaking to the inferior)

often=an imperative. Since eris=an imperative, ēdissere may be joined to it by -que; see note on dulcī adspīrās...umbrā, i. 694. haec: join with rogantī. Render by to my questions.

150-151. Quō, To what end, For what purpose. molem . . . equi: for the expression see note on magnorum . . . suum, i. 634-635. religio, sanctity, religious significance. Quae . . . belli = Quae religio equi est ('belongs to') aut quae machina belli est ecus? This verse repeats, in three forms, the first question (150).

152. instructus = armātus, equipped with. arte Pelasgā: cf. artis... Pelasgae. 106.

153. exūtās vinclīs: an important expression; he cheats the very men to whom he owed life and liberty.

154-156. Võs (acc.) . . . testor is most conveniently rendered by Be ye my witnesses, etc. ignēs = sīdera, 153. See note on sīdera, i. 93. non violābile: freely, that none may (should) outrage. Adjectives ending in -bilis often have the force of gerundives. testor: he calls them to bear witness to the truth of his statements in 157-159. vittae . . . gessī: cf. 133.

fās mihi Grāiōrum sacrāta resolvere iūra, fās ōdisse virōs atque omnia ferre sub aurās, sī qua tegunt, teneor patriae nec lēgibus ūllīs. Tū modo prōmissīs maneās, servātaque servēs Trōia fidem, sī vēra feram, sī magna rependam.

160

Omnis spēs Danaüm et coeptī fīdūcia bellī Palladis auxiliīs semper stetit. Impius ex quō Tȳdīdēs sed enim scelerumque inventor Ulixēs, fātāle adgressī sacrātō āvellere templō Palladium, caesīs summae custōdibus arcis, corripuēre sacram effigiem, manibusque cruentīs virgineās ausī dīvae contingere vittās,

165

the hallowed rights of the Greeks, or, nore freely, the hallowed rights of the Greeks, or, nore freely, the hallowed rights that bound me to the Greeks. Vergil thinks of the Greeks as having taken an oath like the Roman sacrāmentum, whereby soldiers swore to be faithful to their general and to one another. Thenceforth the Greeks had iūra, 'rights,' in one another, e.g. the right to loyal help. Up to this time, Sinon means, these iūra had gripped him fast.

158-159. virôs =  $e\bar{o}s = Gr\bar{a}i\bar{o}s$ . In poetry, forms of vir and  $hom\bar{o}$  often replace forms of is, which is a colorless word. omnia: freely, all their secrets. ferre sub aurās: i.e. to reveal. nec: for position see § 236. Of 157-159 it has been well said: "Sinon disclaims all obligations as a soldier, as a friend  $(\bar{o}disse\ vir\bar{o}s)$ , as a colleague and confidant  $(s\bar{i}\ qua\ tegunt)$ , and as a citizen

(patriae, etc.)."

160-161. promissis: implied in noster eris, 149. The word is local abl. (§ 156) with maneās, stand on, abide by. servāta... Troia is vocative. Render by land of Troy, kept safe (by me), keep faith (with me). To the Trojans servāta = "when kept safe; to Sinon it means' if kept safe." magna rependam, I shall make you a great requital, i.e. through the information in 162-194.

162-163. coeptī: freely, from the hour of its beginning. bellī: obj. gen. with fīdūcia (§ 130). auxiliīs: instr. abl. with stetit, which gives the result, stood firm, not the process, 'was made firm' (stabīlīta est); see §§ 160, 222. For the pl. see § 193. ex quō is balanced by ex illō, 169. With both expressions sc. tempore.—Note that Impius ex quō... trementem (175) means, in brief, 'But that help they lost utterly through an act of Ulysses and Diomedes.'

165-166. adgressi=cōnātī, essaying, and so can be used with the inf. āvellere. templo: within the citadel of Troy. Paliadium: see Vocabulary. It is fātāle, fateful, because the loss of it meant the loss of the favor of the deity whom it represented: § 335. Aeneas refers but briefly to this story, omitting details, as if Dido were fully acquainted with the story. Vergil's readers knew the tale well. Cf. notes on i. 1, on genus Aeneadum, i. 565, and on i. 619-626.

167-168. corripuere, hurried off. cruentis virgineas: juxtaposition of contrasts (§ 240). virgineas is a transferred epithet (§ 212); the fillets are virgin because they are worn by a virgin goddess. See note on innuptae, 31. ausi: sc. sunt.

ex illō fluere ac retrō sublāpsa referrī

170 spēs Danaüm, frāctae vīrēs, āversa deae mēns.

Nec dubiīs ea signa dedit Trītōnia mōnstrīs.

Vix positum castrīs simulācrum: ārsēre coruscae lūminibus flammae arrēctīs, salsusque per artūs sūdor iit, terque ipsa solō (mīrābile dictū)

175 ēmicuit, parmamque ferēns hastamque trementem.

Extemplō temptanda fugā canit aequora Calchās nec posse Argolicīs exscindī Pergama tēlīs,

ōmina nī repetant Argīs, nūmenque redūcant quod pelagō et curvīs sēcum āvexēre carīnīs.

180 Et nunc quod patriās ventō petiēre Mycēnās,

169-170. fluere . . . Danaüm, the hopes of the Greeks streamed backward, aye, were swept swiftly backward. The infinitives are historical (§ 172). sublāpsa referrī: cf. circumfūsa ruit, 64, with notes. sublāpsa, which literally = 'gliding,' can best be rendered by an adv., swiftly. frāctae (sunt) . . . äversa (est): note indic. after hist. infinitives in 169; see § 172. äversa (est), was estranged. She no longer put her intellect at their service. Contrast 15-16.

171. ea signa = eius reī signa, i.e. tokens of her hostility to the Greeks. ea refers back to āversa. . . mēns, 170. Trītōnia: Pallas: § 315. The important word in this verse is dubīs: not doubtful (i.e. of clear, unmistakable meaning) were the marvels by which, etc.

172-175. Vix...ārsēre: for the parataxis see § 249. lūminibus...arrēctīs, her staring eyes. arrēctīs= uplifted! (i. 152), and is applied to the eyes either as (1) raised in fury from the ground (contrast i. 482), or (2) as wide open. In (2) the epithet would apply really to the eyelids. salsus: freely, living: the adj., with its realistic suggestions, emphasizes the significance of the portent. The statue is apparently alive. It sweats as a living mortal might; see § 335. iit, streamed. ter: three was to the Romans a sacred

number. ipsa, of herself, unaided. -que...-que: as in i. 18, i. 43, i. 85, i. 87, etc. In translating, omit the first -que. trementem: i.e. ready for action, now against the Greeks.

176. Extemplō: join with temptanda. temptanda, must be essayed. fugā: instr. ablative. canit: see note on canēbant. 124.

178-179. ōmina nī . . . Argīs: i.e. unless they go back to Greece and start afresh. ōmina . . . repetant, seek new (re-) omens. Vergil is thinking of a Roman custom whereby a general, if bad luck overtook his expedition, returned to Rome to consult the omens afresh, and to begin his operations anew, in hope of better fortune. Argis: join with both verbs. numen, the favor of heaven. Vergil is again thinking of Roman custom. No Roman general would set out till the omens became favorable, i.e. till he had the numen. By the theft of the Palladium the Greeks lost (163-175) the numen they had brought to Troy. They are seeking now a fresh numen. in order to renew the attack. et joins two instr. ablatives, pelago and carinis (see note on i. 694). We should say, by way of the sea, in their curved hulls (ships). carīnīs, hulls; see Vocabulary.

180. quod . . . Mycēnās, in so far as they have sought, etc. The conj.

arma deōsque parant comites, pelagoque remenso improvisi aderunt; ita digerit omina Calchas. Hanc pro Palladio moniti, pro numine laeso effigiem statuere, nefas quae triste piaret. Hanc tamen immēnsam Calchās attollere molem 185 roboribus textīs caeloque ēdūcere iussit. në recipi portis aut duci in moenia posset neu populum antīguā sub rēligione tuērī, nam sī vestra manus violāsset dona Minervae. tum magnum exitium (quod dī prius ōmen in ipsum convertant!) Priamī imperio Phrygibusque futūrum. sīn manibus vestrīs vestram ascendisset in urbem.

190

quod is, in origin, the neut. sing. acc. of the rel. pronoun, used as an acc. of extent (§ 146); it literally = 'to what extent,' 'in so far as,' 'in as much as.'

181-182. arma deosque: the context gives to these words the meaning new arms, new gods. comites: freely, to return with them. See note on numen, 178. For an appos, used to express purpose see notes on mūnera . . . diī. i. 636. remēnso: in pass. sense; see note on comitātus, i. 312. improvīsī: freely, ere you see them, ita goes back to 176-179; 180-182 contain a side remark. digerit, interprets; lit., 'arranges,' 'marshals,' to give them sequence and meaning.

183-184. pro, in place of, in compensation for. moniti, prompted (by Calchas). numine laeso, the outrage done her divine majesty. See § 214. Cf. quō nūmine laesō, i. 8. nefās . . . piaret: a rel. clause of purpose. triste:

as in i. 238. 185. tamen carries us back to pro Palladiō, 183; we must supply a thought like 'though this Wooden Horse is a substitute for the (small) Palladium.' immēnsam . . . attollere mölem, rear a boundless bulk, or rear into boundless bulk. The acc. is one of effect (§ 140). molem: as in 150. In 185-194 Sinon is meeting a thought which, he well knew, would naturally

be suggested to the Trojans by 163-184: 'Why is the Wooden Horse so huge?

186. roboribus textis, interwoven planks of oak. See note on acernis, 112.

187-188. në . . . tuëri, to keep it from finding welcome within your citygates or being drawn . . . or sheltering, etc. For this rendering of a ne-clause of purpose see note on nē . . . arcēret. i. 299-300. populum . . . tueri: freely, sheltering the people as of old with the bulwarks of religion. sub literally = under cover of.

189. nam sī . . . violāsset, for, said he, should your hands have, etc. 189-194 give, in O. O., Calchas's words. He said: Sī Trōiāna manus . . . violāverit (indic.) . . . , tum . . . erit, sīn ascenderit . . . , veniet . . . manet. dona Minervae: cf. 31.

190-191. omen: i.e. the fate these words foreshadowed. convertant: subj.; cf. the subj. of prayer in i. 733-734. Priami . . . Phrygibus: Sinon might have said vestrō imperiō vestrōque populō, but he is quoting Calchas, exactly. futurum, would be wrought out; see note on fore, i. 235.

192. ascendisset: Vergil is thinking of the Wooden Horse making its way up to the summa arx Troiae (166), where the Palladium had stood (162-

ultrō Asiam magnō Pelopēa ad moenia bellō ventūram, et nostrōs ea fāta manēre nepōtēs.'

Tālibus īnsidiīs periūrīque arte Sinōnis crēdita rēs, captīque dolīs lacrimīsque coāctīs, quōs neque Tydīdēs nec Lārissaeus Achillēs, nōn annī domuēre decem, nōn mīlle carīnae.

Hīc aliud maius miserīs multōque tremendum obicitur magis, atque imprōvida pectora turbat. Lāocoōn, ductus Neptūnō sorte sacerdōs, sollemnīs taur<del>um</del> ingentem mactābat ad ārās. Ecce autem geminī ā Tenedō tranquilla per alta (horrēscō referēns) immēnsīs orbibus anguēs

193. ultro: best rendered by a participial expression, taking the initiative; lit., 'of its own will,' 'deliberately.' Study this word well in Vocabulary.

194. manere: the 'prophetic' present is striking after futurum, 191, and venturam, 194; it pictures the certainty of the future happenings predicted by the seer. The eye of prophecy enables him to see the future as if it were actually materialized before him. The pres, tense when used in prophecies brings the future before reader or hearer as the historical present brings the past before him.

196. crēdita (est): the process of interest in Sinon and of trust in him, begun at 145 (see note on miserēscimus there), is now complete. rēs, his narrative. coāctīs, forced, and so, lying, deceptive.

197-198. Tydides: cf. i. 96-98. Larissaeus: properly 'of Larissa,' a town in Northern Thessaly, but, since Achilles came from Phthia in Southern Thessaly, it must stand by localization (§ 208) for 'Thessalian.' non...non, not...not. Strict correlation with 197 would require nec...nec. The shift is due to Aeneas's emotion; see notes on 5-6, and on 56. mille: a round number, often used of the Greek ships before Troy. carinae: as in 23, 179.

199-249. "While Laöcoön is sacrificing, two serpents destroy him and his sons. We think his death due to his assault upon the Wooden Horse, and so with rejoicing bring the monster into our city."

199-200. aliud . . . tremendum, another matter, of graver import by far, and far more awful. miserīs (sc. nöbīs): freely, to our trembling eyes. obicitur: for scansion see note on disice, i. 70. improvida, unexpectant.

201. ductus, drawn, i.e. chosen. In 'draft' times we 'draw' men for the army. See notes on i. 508, esp. on sorte trahēbat. Through the lots the gods had indicated Laöcoön to be their choice for the priesthood; his death now, wrought by snakes that come from the sea, Neptune's element, while he is engaged in his priestly duties in honor of Neptune, is understood by the Trojans to show that by some act he has forfeited the divine favor.

203-204. Ecce autem, But lo, When, lo. autem marks a change of scene, Ecce calls attention to the new scene, geminī . . . anguēs: for word-order see § 230. geminī here = simply two, as often in poetry. Cf. the use of duplicis, two, i. 93. Render 203-204 thus: When, lo, creatures twain, making their way from Tenedos . . hugespired snakes . . . Tenedō: cf. 21-23. The coming of the snakes from Tene-





THE LAUCOON GROUP

incumbunt pelago, pariterque ad litora tendunt, 205 pectora quorum inter fluctus arrecta iubaeque sanguineae superant undās, pars cētera pontum pone legit, sinuatque immensa volumine terga. Fit sonitus spūmante salo, iamque arva tenebant, ārdentīsque oculos suffectī sanguine et ignī 210 sībila lambēbant linguīs vibrantibus ora. Diffugimus, vīsū exsanguēs. Illī agmine certõ Lāocoonta petunt, et prīmum parva duōrum corpora nātōrum serpēns amplexus uterque implicat, et miseros morsu depascitur artus; 215 post ipsum auxiliō subeuntem et tēla ferentem corripiunt, spīrīsque ligant ingentibus, et iam bis medium amplexī, bis collō squāmea circum

dos symbolized the later coming of the Greeks from the same quarter. But this the Trojans did not realize til it was too late. orbibus, coils. immēnsīs orbibus is an abl. of characteristic; see note on praestantī corpore, i. 71.

205. incumbunt, are breasting; freely, are seen breasting. Sc. sē (§ 151). pariter: the snakes have a common purpose. tendunt, are straining their way. Study tendō in Vocabulary.

206-208. quōrum: in translating,

206-208. quorum: in translating, begin a new sentence here, Their breasts, etc. flüctüs, the billows, caused by the swift progress of the huge snakes. iubae . . . sanguineae: freely, their crested heads, blood red. Hairy crests are often given to snakes by Greek and Roman writers. pars . . . terga, the rest of their length skims the main, behind, and winds their monstrous backs in coil on coil. legit, skims. Study lego carefully in Vocabulary. volümine: modal abl., in coils.

209. Fit sonitus, A crashing roar is made. spümante, foaming, i.e. lashed to foam, by the swift-moving anguēs. See note on flūctūs, 206. iam, presently; lit., 'already.' The word is often thus used to denote the quick develop-

ment of events. arva: the land be-

210. oculos suffectī: cf. lacrimīs oculos suffūsa nitentīs, i. 228. Render ārdentīs...ignī by their eyes steeped in blood, ablaze with fire.

212. Diffugimus: the prefix (= dis-) suggests the scattering of the Trojans. exsangues: freely, drained of blood. agmine certo, in unswerving column, or, with course unerring. Agmen suggests here (1) the long, trailing bodies of the snakes, which remind one of an army, long drawn out, on the march, and (2) the movement of those bodies.

213. Laocoonta: for form see § 107. 214-215. amplexus, encircling, uterque: note the exact force, each of the two. An English poet might say 'either.' morsū, its fangs.

216. ipsum: as in i.114. auxiliō: sc. eīs; see note on excidiō Libyae, i. 22.

218. medium (sc. eum), his waist. collo... dati (219), twice flinging their scaly backs about his neck. collo is dat. with circum... dati, which belong together; for the separation see § 238. Note too that circum... dati is a 'middle' participle, with the force of a present (§ 186); it governs terga (§ 148).

terga datī superant capite et cervīcibus altīs.

220 Ille simul manibus tendit dīvellere nōdōs,
perfūsus saniē vittās ātrōque venēnō,
clāmōrēs simul horrendōs ad sīdera tollit,
quālīs mūgītūs, fūgit cum saucius āram
taurus et incertam excussit cervīce secūrim.

225 At geminī lāpsū dēlūbra ad summa dracōnēs

At geminī lāpsū dēlūbra ad summa dracōnēs diffugiunt, saevaeque petunt Trītōnidis arcem, sub pedibusque deae clipeīque sub orbe teguntur. Tum vērō tremefacta novus per pectora cūnctīs īnsinuat pavor, et scelus expendisse merentem

219. superant (eum=ipsum, 216), tower over him. Cf. superant undās, 207. capite: coll. sing. (§ 187). Capitibus, with its four light syllables (§ 258), can not be got into dactylic hexameter verse. altīs, high, gives the result, not the process, 'uplifted' (arrēctīs); see § 215.

220. nodos, knotted coils, = spīrīs, 217. orbibus, 204.

221. perfüsus...vittäs: for constr. see §§ 166, 169. Even his priestly character could not save him. åtro... venēnō: poison is so called either because of its effect on the body (it often makes the body turn black), or because it works death. Åter is applied to all things connected with death.

223. qualis mūgītūs (tollit) is to be joined closely with clāmōrēs, 222, cries like the bellowing one hears when, etc. Vergil does not directly describe or even mention the actual death of Laöcoön and his sons; the best Greco-Roman art, plastic or literary, was unwilling to dwell on painful scenes or themes. See also § 254.

225. geminī . . . dracōnēs: cf., for meaning and position, geminī . . . anguēs, 203-204. dēlūbra . . . summa: the shrines situated on the summa arx (41, 166). dracōnēs: cf. serpēns, 214, and anguēs, 204.

226. saevae . . Trītonidis: cf.

saevae . . . Iūnonis, i. 4. With Trītonidis ef. Trītōnia, 171. Minerva was esp. interested in the Wooden Horse; cf. 15-16, 31. The snakes evidently have the favor of Pallas, a favor important to the Greeks (162-171), but even more so to the Trojans (see note on 166, and cf. i. 479-482). Pallas's welcome of the snakes, after they had killed Laöcoön, would naturally seem significant to the Trojans. The fact that the snakes made their way to the summa arx would be taken by them to mean that the Wooden Horse itself must be taken to the arx. Aeneas calls Pallas saeva in the light of the sequel (see note on exitiale, 31).

227. pedibusque: we should have expected subque pedibus . . . subque orbe. The order in the text may be due to metrical necessity; besides, classical Latin to some extent avoided joining -que to a monosyllabic preposition. In statues of Pallas snakes are sometimes found coiled at the feet of the goddess. teguntur=sē tegunt (§ 166, at the end).

229. insinuat: sc. sē (§ 151), winds its way. scelus: join both with expendisse and with merentem. merentem refers in part to the past, having earned (see, then, note on volvēns, i. 305), in part to the present, deserving, We should emphasize the past alone.

Lāocoonta ferunt, sacrum quī cuspide rōbur laeserit, et tergō scelerātam intorserit hastam. Dūcendum ad sēdīs simulācrum ōrandaque dīvae nūmina conclāmant.

Dīvidimus mūrōs, et moenia pandimus urbis. Accingunt omnēs operī, pedibusque rotārum subiciunt lāpsūs, et stuppea vincula collō intendunt. Scandit fātālis māchina mūrōs, fēta armīs. Puerī circum innūptaeque puellae sacra canunt, fūnemque manū contingere gaudent; illa subit, mediaeque mināns inlābitur urbī. Ō patria, ō dīvum domus Īlium, et incluta bellō

240

Render by having earned the penalty of sin, had paid the penalty to the full (ex-, in expendisse). In writing scelus expendisse Vergil had scelus expiasse, a simple expression, in mind.

230-231. ferunt, men say. laeserit ... intorserit: subj. in causal rel. clause. Laöccön's fate would seem to the Trojans to fulfill Sinon's statement in 189-191. See also note on 201. tergő... hastam: cf. validīs... contorsit, 50-52, noting again Vergil's love

of variety. tergō=frame.
232-233. sēdīs, its proper home, the place the gods meant it to occupy. oranda...nūmina, prayer must be made to the majesty. conclāmant: note force of the prefix: they agree in shouting. Contrast 39. The group of statuary known as the Laccoon Group (see picture facing page 227) was discovered in Rome in 1506, near the ruins of the Baths of Titus. It stands now in the Vatican.

234. Dividimus mūrōs: ancient cities had small gateways. Besides, the walls were carried over the gateways. The only way, therefore, to get the huge Wooden Horse into Troy was to open up the walls, either by enlarging a gate, or by making a breach elsewhere. moenia: here the buildings; see note on i. 264.

235-236. Accingunt: sc. sē (§ 151). Contrast Illī sē . . . accingunt, i. 210. rotārum . . . lāpsūs, smoothly gliding wheels. See note on magnōrum . . . su-um, i. 634-635. subiciunt: for scansion see note on disice, i. 70. et, or, as in 125. collō: for the abl. see § 153.

237-239. intendunt, strain taut. Scandit: see notes on ascendisset, 192, altae, i. 7. Render by Up climbs, up the walls climbs, etc. fātālis: Aeneas speaks in the light of knowledge gained later. See note on saevae . . . Tritōnidis, 226. fēta armīs: cf. loca fēta . . . Austrīs, i. 51. Puerī . . . gaudent: a fine example of the irony of fate; the Trojans exultingly do the very thing that in a few hours is to work the ruin that nothing else (197-198) had been able to accomplish.

240. subit, goes up, repeats Scandit, 237. If we think of the movable towers used by Caesar, and in the Middle Ages, too, 234-240 will not seem incredible.

241. Ō... Dardanidum! (242): this outburst is wrung from Aeneas as he thinks how fully warned his countrymen had been, and how blindly they had ignored all hints of danger. incluta bellō, made famous by war, not by treachery. See note on insidiās... Danaüm, i. 754.

moenia Dardanidum! Quater ipsō in līmine portae substitit, atque uterō sonitum quater arma dedēre; īnstāmus tamen, immemorēs, caecīque furōre, et mōnstrum īnfēlīx sacrātā sistimus arce.

Tunc etiam fātīs aperit Cassandra futūrīs ōra, deī iussū nōn umquam crēdita Teucrīs; nōs dēlūbra deum miserī, quibus ultimus esset ille diēs. fēstā vēlāmus fronde per urbem.

Vertitur intereā caelum, et ruit Ōceanō nox, involvēns umbrā magnā terramque polumque Myrmidonumque dolōs; fūsī per moenia Teucrī conticuēre; sopor fessōs complectitur artūs.

242. Quater . . . dedēre (243) explains mināns, 240. portae: the breach was made at one of the gates; see note on Dīvidimus mūrōs, 234.

243. substitit, came to a standstill. The form is from subsistō. Cf. Cōnstitit, i. 187. Mere stumbling on a threshold was ominous. uterō . . . dedēre: cf. and yet contrast uterō . . . cavernae, 52-53. sonitum, clang, clatter.

244. furore: instr. abl. with caeci, which gives the result, not the process ('blinded'). See §§ 160, 215. Render 244 by none the less we press on, unthinking, blind, mad.

245. monstrum: see Vocabulary. The Wooden Horse is a monstrum (1) because it is of enormous size, (2) because it is ominous of evil to the Trojans. Read §§ 345-347. Infēlix sacrātā: juxtaposition of contrasts (§ 240); the last place in the world for an infēlix monstrum is an arx sacrāta. There is chiasmus (§ 243) in 245.

246. fātīs: briefly put for with utterance of fates, etc.; instr. ablative. futūrīs, destined to be fulfilled; see note on futūrae, i. 712.

247. deī: Apollo, whom Cassandra had offended. He could not take back the prophetic power which he

had given her, but he decreed that her prophecies should never be believed. **Teucris:** dat. with *crēdita* (§ 133).

248. miseri, poor unfortunates. quibus . . . esset, though, etc. For the subj. in advers. rel. clauses see A.535, e; B.283, 3; Bu.807; D.730, II; G.634; H.593, 2; H.B.523. Join the clause closely with vēlāmus. The words may, however, = since, etc.; in that event they are to be joined with miseri.

249. fronde, leafage.

250-267. "That night, while all in Troy are asleep, the Greek fleet returns from Tenedos. Sinon opens the Wooden Horse, and lets out the warriors shut therein. These warriors open the gates to others that come from the ships."

250-252. Vertitur, revolves, a reflexive middle (§ 166, at the end). The heavens are said to revolve, just as we speak of the sun's movement across the sky. ruit Öceano: for the opposite thought cf. nox ūmida caelo praecipitat, 8-9. -que...-que...
-que=et...et...et. In translating disregard the first -que. fūsī per moenia: cf. fūsī... per herbam, i. 214. fūsī, stretched at ease, suggests a contrast to a soldier alert, intently on guard.

Et iam Argīva phalānx īnstrūctīs nāvibus ībat ā Tenedō, tacitae per amīca silentia lūnae 255 lītora nōta petēns, flammās cum rēgia puppis extulerat, fātīsque deum dēfēnsus inīquīs inclūsōs uterō Danaōs et pīnea fūrtim laxat claustra Sinōn. Illōs patefactus ad aurās reddit ecus, laetīque cavō sē rōbore prōmunt 260 Thessandrus Sthenelusque ducēs, et dīrus Ulixēs, dēmissum lāpsī per fūnem, Acamāsque, Thoāsque, Pēlīdēsque Neoptolemus, prīmusque Machāōn, et Menelāus, et ipse dolī fabricātor Epēos. Invādunt urbem, somnō vīnōque sepultam;

**254.** înstructis, arrayed for battle; cf. the common expressions, acië instructa, classe instructa.

256-257. petens, having set out for; see note on merentem, 229. flammas: here a fire-signal. Signals by light, by beacon fires, and by smoke were much used by the ancients. extulerat (257), at the moment that, etc. Cum with the plpf. indic. is a very rare constr. (except in clauses expressing repetition. In such clauses cum='whenever,' 'as often as'). regia puppis, the king's ship, i.e. the ship of Agamemnon. Here puppis='ship,' as carīnae does in 23, 179. fātīs . . . deum: cf. fāta deum, 54, and note. dēfēnsus; i.e. from discovery and nunishment.

258-260. uterō: sc. equī; cf. uterum . . . complent, 20. pīnea: contrast abiete, 16, acernīs, 112, rōboribus, 186, and rōbur, 230, all said of the Wooden Horse. See § 196. laxat, historical pres. and so, in effect, past, is joined by -que (257) to ībat, 254; cf. note on fātur, i. 256. With Danaōs, laxat= 'sets free'; with claustra it='loosens,' opens.' See note on legunt, i. 426. Sinon could easily see a fire signal displayed at Tenedos; cf. 21, with notes. rōbore: contrast pīnea, 258, and see note there.

261-262. dīrus Ulixēs: cf. dūrī... Ulixī, 7. dēmissum, lowered. lāpsī, slipping, gliding (§ 186).

263. prīmus: what Vergil meant by this word no one knows. It ought to = (1) 'first in order of exit,' or (2) 'first in importance,' 'peerless.' To both views objection is made, to (1) that it is extraordinary to mention seventh the man who came out first, to (2) that neither in Homer nor in Vergil does Machaön play a great part, at least in war. In Homer Machaön is a physician and son of Aesculapius, the god of medicine. Perhaps, Vergil calls him 'peerless,' in compliment to his art and his lineage. If so, it still seems strange that Vergil emphasizes the greatness of a Machaön after six greater men have been mentioned with but one complimentary epithet (ducēs, 261). But see note on maximus . . . Epytus, 339-340.

265. somnō vīnōque: instr. ablative. We say in sleep, etc. sepultam: an exaggeration for victam or superātam, used to heighten the pathos. The wine was drunk in connection with the festivities hinted at in 248-249. The words somnō...sepultam explain why Troy was so easily captured.

caeduntur vigilēs, portīsque patentibus omnīs accipiunt socios, atque agmina conscia iungunt.

Tempus erat, quō prīma quies mortalibus aegrīs incipit, et dono divum grātissima serpit.

270 In somnīs ecce ante oculos maestissimus Hector vīsus adesse mihī largosque effundere flētūs, raptātus bīgīs, ut quondam, āterque cruentō pulvere, perque pedēs trāiectus lora tumentīs (ei mihi, quālis erat, quantum mūtātus ab illō 275 Hectore, qui redit exuviās indūtus Achilli, vel Danaüm Phrygiōs iaculātus puppibus ignīs),

squālentem barbam et concrētos sanguine crīnīs

266-267. caeduntur vigilēs: a powerful expression here, suggesting the thought that the Greeks kill the few that are awake. Cf. caesis . . . arcis, 166. portis . . . patentibus: abl. of the route, through, etc. (§ 159). patentibus, open, gives the result, not the process ('opened,' patefactis; sc. ā Grāīs). See § 215. socios: the force from the ships. conscia, confederate; properly, knowing what was on foot.

268-297. "As I lie asleep, the spirit of Hector appears to me in a vision, and bids me fly with the gods of Troy."

268-269. aegris, exhausted. grātissima = an adv., with fullest charm. serpit (cf. serpëns), creeps over, well suggests the quiet approach of sleep.

271. adesse mihī, to be beside me. largos . . . flētūs: cf. largo . . . vultum, i. 465.

272. raptātus bīgīs, roughly dragged by the chariot. We should say, rather, 'looking as he did after he had been roughly dragged by the chariot.' Cf. i. 483-484.

273. perque . . . tumentis, his swollen feet pierced through and through with thongs; see § 150. trāiectus pedēs lorīs would have been simpler. tumentis shows that Vergil

thought of Hector as dragged round Trov while he was still living; dead limbs do not swell from violence. Vergil makes the Greeks unfeeling barbarians. Cf. note on Ulixēs, 44.

274. qualis erat . . . !, what a sorrowful sight he was . . . ! illo, the famous, the glorious, a common meaning of ille.

275. redit, who is returning; hist. present. Aeneas talks as if, at the moment of this vision, he saw Hector returning; cf. note on volvit, i. 101. exuviās indūtus: for constr. see §§ 168, 149. Hector won these spoils by killing Patroclus, while the latter was wearing the arms of Achilles. The words redit . . . Achilli thus='is returning from slaying Patroclus.'

276. Danaüm Phrygiös: juxtaposition of contrasts (§ 240). While Achilles refrained from fighting (see notes on i. 458), Hector drove the Greeks back to their camp, and set fire to the Greek ships. iaculātus, from hurling: lit., 'having hurled'='after hurling.' puppibus: dat. of interest (disadvantage: § 131), the ships being personified, or dat. = in puppis (§ 134).

277. squalentem . . . gerens (278): after the parenthesis (274-276), render, for the sake of clearness, by a Hector wearing, etc. concrētos, matted; see note on crētus. 74.

vulneraque illa gerens, quae circum plūrima mūros accēpit patrios! Ultro flens ipse videbar compellare virum et maestas expromere voces: 280 'Ō lūx Dardaniae, spēs ō fīdissima Teucrum, quae tantae tenuēre morae? Quibus, Hector, ab ōrīs exspectate venis? Ut te post multa tuorum fūnera, post varios hominumque urbisque labores dēfessī aspicimus! Quae causa indigna serēnōs 285 foedāvit vultūs, aut cūr haec vulnera cernō?' Ille nihil, nec mē quaerentem vāna morātur, sed, graviter gemitūs īmō dē pectore dūcēns, 'Heu fuge, nate dea, teque his,' ait, 'eripe flammis: hostis habet mūrōs; ruit altō ā culmine Trōia. Sat patriae Priamogue datum; sī Pergama dextrā dēfendī possent, etiam hāc dēfēnsa fuissent.

278-280. vulnera: received while he was being dragged around the walls of Troy. plūrima: for position see note on ignōtum, 59. Mark the splendid effect obtained by interrupting the description of Hector's sorry plight, as given in 270-273 and 277-279, to dwell on the contrasting picture of his appearance in the full flush of victory and triumph (274-276). Ultrō, Of my own initiative, i.e. without waiting for the spirit to speak, and explain its coming. vidēbar (mihi), I thought (fancied) that I. vōcēs, cries.

281. lūx, light. The figure is that

of a beacon light.

282-283. tenuēre: sc.  $t\bar{e}$   $\bar{a}$   $n\bar{o}b\bar{v}s$ . Hector...exspectāte: for the separation of the parts of the voc. expression, see note on  $miser\bar{v}$ ... $c\bar{v}v\bar{e}s$ , 42.  $\bar{o}ris$ : as in i. 1. Aeneas means, 'You must have gone far, far away to have been parted from us so long.' Aeneas talks here, and in 285-286, as if he had forgotten about Hector's death. Ut, in itself 'How,' gains from the context the force of Quam libenter, How gladly.

**285.** indigna, unseemly, = non digna, 144.

287. nihil: sc. respondet. mē . . . vāna, my idle questions. vāna is acc. of effect (§§ 140, 142). morātur, heeds. See moror in Vocabulary.

288. graviter . . . důcēns: cf. suspirāns : . . vōcem, i. 371, and the English expressions, 'a long-drawn sigh,' 'to heave a sigh.'

289. nāte deā, goddess-born though you are, makes an effective juxtaposition of contrasts (§ 240) with fuge

(=effuge).

290. ruit . . . Trōia: a fig. way of saying, 'Troy is utterly lost'; allō, by dwelling on the distance through which Troy falls, emphasizes the completeness of its ruin. culmine, pinnacle.

291. Sat... datum (sc. ā tē), You have done your full duty, etc. dextrā (sc. manū) stands for human strength

in general.

292. dēfendī possent . . . dēfēnsa fuissent: note the tenses. Render by were defensible now . . . , had been defended, etc. etiam hāc, by mine too, i.e. even as, were the chance at hand, it would still be by Aeneas's. With hāc = meā cf. hoc = meum, i. 78.

Sacra suōsque tibī commendat Trōia Penātīs: hōs cape fātōrum comitēs, hīs moenia quaere, magna pererrātō statuēs quae dēnique pontō.' Sīc ait, et manibus vittās Vestamque potentem aeternumque adytīs effert penetrālibus ignem.

Dīversō intereā miscentur moenia lūctū, et magis atque magis, quamquam sēcrēta parentis 300 Anchīsae domus arboribusque obtēcta recessit, clārēscunt sonitūs, armōrumque ingruit horror. Excutior somnō, et summī fastīgia tēctī ascēnsū superō, atque arrēctīs auribus astō, in segetem velutī cum flamma furentibus Austrīs 305 incidit, aut rapidus montānō flūmine torrēns

293. Sacra: emphatic: It is her holy rites and her beloved (suōs) Penates (not her walls) that Troy, etc. The Penates and Vesta (\$\frac{1}{2}\] 331-334) are evidently thought of here as represented by statues or images that could be easily carried; cf., then, \$\frac{1}{2}\] 335.

294-295. fātōrum, destinies. comitēs: freely, to share; lit., 'as sharers of.' See note on comitēs, 181. moenia... pontō contains a prophecy. See note on Ō... surgunt!, i. 437. For position of magna, in all its greatness, 295, see note on ignōtum, 59. dēnique: as in 70. For 'finally,' in temporal sense, tandem is the usual word.

296-297. vittās . . . potentem, a filleted image of mighty Vesta. Vergil's words in 296-297 ought to mean that Hector's spirit gives to Aeneas the actual image of Vesta, and Vesta's actual fire. How the spirit could do the latter is not clear. See notes on 320-321.

298-317. "On awaking I climb to the roof of my father's house to reconnoiter. I find the city all ablaze. I resolve to make for the citadel, to fight and to die there."

298. Diverso: lit., 'Widely sundered,' but best rendered as an adv., In divers quarters, Everywhere. miscentur: ci. misceri . . . pontum, i. 124. Render 298 by Everywhere, throughout

the city, confusion reigns, and wee. Cf. note on trahit, 321.

299-300. sēcrēta, apart; lit., 'separated,' 'withdrawn' (from all other houses). obtēcta, sheltered, protected (against noises). recessit, stood back (lit., 'withdrew'), personifies domus. quamquam . . . recessit testifies to the importance of Anchises (and Aeneas).

301. ingruit: sc. mihi, assails (me=) my ears.

302-303. summī fastīgia tēctī, the highest point on the roof. Since fastīgia tēctī is a compact expression setting forth a single idea, it matters not whether summus is put with fastīgia or with tēctī. ascensū superō, climbing upward I gain; lit., 'by my climbing I overpass.' superō really involves the idea of 'mastering,' 'conquering,' i.e. passing through all that lies between his chamber and the roof. arrēctīs... astō: cf. i. 152.

304. furentibus Austris: cf. i. 51. The words are instr. abl. with *incidit*, which gives the result, *falls*, not the process ('is swept,' 'is borne,' *fertur*); see §§ 160, 222.

305. montānō flūmine: instr. abl. with rapidus: swept swiftly onward by its mountain-flood. rapidus here=raptātus or correptus; see § 215, Most streams in Italy are mountain streams.

sternit agrōs, sternit sata laeta boumque labōrēs, praecipitīsque trahit silvās, stupet īnscius altō accipiēns sonitum saxī dē vertice pāstor.

Tum vērō manifesta fidēs Danaümque patēscunt īnsidiae. Iam Dēïphobī dedit ampla ruīnam Vulcānō superante domus, iam proximus ārdet Ūcalegōn, Sīgēa ignī freta lāta relūcent.

Exoritur clāmorque virum clangorque tubārum. Arma āmēns capiō; nec sat ratiōnis in armīs, sed glomerāre manum bellō et concurrere in arcem cum sociīs ārdent animī; furor īraque mentem praecipitant, pulchrumque morī succurrit in armīs.

310

306. sternit . . . sternit: the repetition serves to tie the clauses closely together; cf. Saepe . . . saepe, 108-110, Sanguine . . . sanguine, 116-118, and notes there. agros, tilled lands, tilthland. laeta, gladsome, glad. Laetus is often used of crops. Cf. "The valleys stand so thick with corn that they laugh and sing."

307-308. stupet . . . pāstor: for word-order see § 230. stupet īnscius, is overwhelmed, since he understands not, as he hears, etc.; juxtaposition of effect and cause (§ 241). stupet corresponds to arrēctīs . . . astō, 303, altō . . . saxī . . . vertice to summī . . .

tēctī, 302.

309. fides: truth; strictly, 'proof,' that which produces belief. patescunt, begin to unfold (before us).

310. dedit . . . ruīnam: see § 223, at the end. Ruīna in the sing, denotes the actual collapse of anything; the pl. ruīnae gives the result of such collapse.

311-312. Vulcānō, the fire; cf. the use of Cererem, i. 177, Bacchī, i. 215. iam . . . Ūcalegōn: a short way of saying, 'the house of Ucalegon, his neighbor,' etc. Sīgēa . . relūcent: ampla, 310, paved the way for this statement; the burning of a spacious house produces plenty of light. ignī: instr. abl. with relūcent, which gives the result, shine, not the process

('are lighted up,' illūstrantur); see §§ 160, 222.

313. Exoritur...tubārum: cf. i. 87. The verb is here of the third con-

jugation. See § 112.

314. Vergil says nothing of Aeneas's descent from the roof (see § 254). Arma . . . armīs: parataxis (§ 247); the verse='Frenzied, I seize my arms, senseless though such action is.' nec=et tamen nōn; cf. i. 440. With armīs sc. capiendīs, out of capiō. It is well worth noticing that here Aeneas does not wait for the gods to tell him what to do. As true warrior and true patriot, he thinks only of fighting for his country. All else, father, wife, son, even the gods (of whom he has been reminded, 293-297), he forgets.

316-317. sociis: the members of the manus, 315. ārdent animī, my heart is hot. mentem praecipitant, dethrone my reason; animī = the 'emotions,' 'heart,' mēns = the 'intellectual powers.' pulchrum...armīs: sc. esse with pulchrum and mihi with succurrit; mihi succurrit = mihi vidētur. The whole = the thought rushes over me that it is glorious to die in arms, or, more prosaically, it occurs to me to be a fine thing, etc. morī in armīs is subject of pulchrum (esse); the whole expression pulchrum (esse) morī in armīs is subject of succurrit.

Ecce autem tēlīs Panthūs ēlapsus Achīvum,
Panthūs Othryadēs, arcis Phoebīque sacerdōs,
sacra manū victōsque deōs parvumque nepōtem
ipse trahit, cursūque āmēns ad līmina tendit.
'Quō rēs summa locō, Panthū? Quam prēndimus arcem?'
Vix ea fātus eram, gemitū cum tālia reddit:
'Vēnit summa diēs et inēluctābile tempus

325 Dardaniae. Fuimus Trōës, fuit Īlium et ingēns
glōria Teucrōrum, ferus omnia Iuppiter Argōs
trānstulit, incēnsā Danaï dominantur in urbe.
Arduus armātōs mediīs in moenibus astāns
fundit ecus, victorque Sinōn incendia miscet

318-369. "Learning from Panthus, priest of Apollo, that all is lost, I rush out prepared to die. A few valiant spirits join me."

318. Ecce autem: as in 203.

320-321. sacra . . . deŏs . . . trahit: cf. Sacra... Penātīs, 293, and 296-297, with notes there. Panthus probably gives to Aeneas images of gods, etc., other than those given to him by the spirit of Hector (§ 254). What disposition Aeneas makes of the images Panthus gives him Vergil does not say. ipse strengthens  $man\bar{u}$ : the two together thus = suā ipsīus manū. trahit fits nepotem better than it fits sacra or deōs: see note on legunt, i. 426. The lad can not keep up with his grandfather's wild strides. Panthus, by coming to Aeneas's house, marks the latter out as a recognized leader among the Trojans. Cf. note on amīcī, i. 486. Render sacra . . . tendit by carrying the holy emblems . . . and dragging his tiny grandson, he strains his way, etc. See note on cantūs . . . dedēre, i. 398.

322. Quō . . . locō . . . ?, How fares the commonwealth . . . . ? rēs summa = summa salūs reī pūblicae, for which cf. Cicero, Cat. I. 11. Others take summa rēs as = 'the main issue,' 'the chief struggle.' prēndimus: pres.

tense. Quam ... arcem ('stronghold')? = 'Where are we making our stand?' That Pergama (Pergamus), the arx proper of Troy, is lost, is clear from the fact that Panthus, arcis ... sacerdōs (319), is in full flight; see § 254.

324. Vēnit is rendered highly effective by its position: 'Tis come, 'tis come. summa diēs: for meaning see note on suprēmum, 11. et here=atque, and in fact, aye. tempus, hour, moment.

325. Fuimus, were, i.e. used to be. We say 'are no more.' Troy and the Trojans are things of the past. ingens, boundless.

326-327. ferus . . . Iuppiter: cf. saevae . . . Trītōnidis, 226, saevae . . . Iūnōnis, i. 4, and nōn aequae Palladis, i. 479. ferus, savage as a wild beast, gives a metaphor, not a simile. omnia, all the possessions (of Troy). dominantur, are lords and masters. See note on dominābitur, i. 285.

328-329. Arduus . . ecus: for the word-order see § 230. Arduus . . . astāns, towering high; see § 213, at the end. armātōs mediīs: juxtaposition of contrasts (§ 240). The last place for armed (Greeks) is the heart of Troy. Cf. note on infēlix sacrātā, 245. incendia miscet, spreads fire and confusion. For miscet cf. 298.

însultāns. Portīs aliī bipatentibus adsunt, 330 mīlia quot magnīs umquam vēnēre Mycēnīs: obsēdēre illī tēlīs angusta viārum oppositīs; stat ferrī aciēs mūcrone corusco stricta, parāta necī; vix prīmī proelia temptant portārum vigilēs, et caecō Mārte resistunt.' 335 Tālibus Othrvadae dictīs et nūmine dīvum in flammās et in arma feror, quō trīstis Erīnys, quō fremitus vocat et sublātus ad aethera clāmor. Addunt sē sociōs Rīpheus et maximus armīs Ēpytus, oblātī per lūnam, Hypanisque Dymāsque, 340 et laterī adglomerant nostrō, iuvenisque Coroebus Mygdonidēs; illīs ad Trōiam forte diēbus vēnerat, īnsānō Cassandrae incēnsus amōre,

330. insultans, mocking (taunting) us, besides. We talk of 'adding insult to injury.' bipatentibus, wide-open; lit., 'twice opening.' Here, probably, we are to think of a two-leaved door (see note on foribus...aënis, i. 449) flung wide open. The word thus emphasizes the defenseless state of the city.

331. magnis, populous. Note the exaggeration in this verse. 328-329 emphasize the numbers already in the city, 330-332 the numbers of those still crowding through the gates.

332. angusta viārum = angustās partīs viārum, the narrow places (of =) in the streets. angusta is here a noun, 'narrows' (§ 216, 2). For another explanation see § 217.

333-334. stat . . . necī: a highly poetic expression, made more intricate by the fact that stricta is joined to aciēs, not to ferrī, with which it belongs in logic. But ferrī already has a modifier, in the abl. of char., mūcrōne coruscō (see note on praestanti corpore, i. 71). Render by a battle-line of steel stands firm set, of steel, gleaming-pointed, unsheathed, etc. necī, mur-

derous deeds, carnage; dat. of purpose (§ 135).

335. et, or else; see note on subiectisque, 37. caeco Mārte: modal abl., in blind combat, i.e. aimlessly. For Mārte = proeliō, cf. Vulcānō = ignī, 311 (§ 207).

336. nūmine dīvum: i.e. by the will of the gods that Troy shall perish. When his city is perishing, a warrior's place is in the ranks fighting for its defense (see end of note on 314). Hence the gods that decree the fall of a city may well be said to drive the patriot warrior in flammās et in arma. Aeneas now leaves his house. On 336-338 cf. notes on 656, at the end.

337. Erinys, War-Fiend.

339-340. maximus... Epytus: here one warrior out of five receives a complimentary epithet. See note on primus, 263. oblati per lünam (sc. mihi), presented to my eyes by the moonlight. Per with an acc. often = an instrablative.

341. adglomerant: sc. sē, from 339. iuvenis: added to increase the pathos. Coroebus is in the prime of life. His death is described below, 424-426.

343. īnsāno: it caused his death.

et gener auxilium Priamō Phrygibusque ferēbat, infēlīx, quī nōn spōnsae praecepta furentis audierit.

Quōs ubi cōnfertōs audēre in proelia vīdī, incipiō super hīs: 'Iuvenēs, fortissima frūstrā pectora, sī vōbīs audentem extrēma cupīdō certa sequī (quae sit rēbus fortūna vidētis: excessēre omnēs adytīs ārīsque relictīs dī, quibus imperium hoc steterat; succurritis urbī incēnsae), moriāmur et in media arma ruāmus. Ūna salūs victīs nūllam spērāre salūtem.'

355 Sīc animīs iuvenum furor additus. Inde lupī ceu

344-346. gener ... ferēbat, was rendering a son's aid. gener lit. = 'as a son-in-law.' Since Coroebus did not marry Cassandra, an English writer would say, less boldly, at least in prose, 'he was helping Priam as loyally as if he were in truth his son-inlaw.' ferebat: note tense; vēnerat (343) gives one act, ferēbat a series of acts. qui . . . audierit: a causal rel. clause explaining why Aeneas calls Coroebus īnfēlīx. For Coroebus's disregard of Cassandra's prophecies cf. 246-247, and notes there. furentis, raving, frenzied, mad, because inspired with the gift of prophecy. "Insanity has been mistaken for inspiration, and inspiration for insanity, in all ages." See note on furens, i. 491.

347-348. audēre in, to be all daring for; freely, to be nerved for. super: as in 71, and i. 29. The thought is: 'They were brave enough, yet I sought to inflame them still more.' his = his verbīs; instr. ablative. Iuvenēs, Warriors true. See note on pūbēs . . . tuō-

rum, i. 399.

349-350. cupīdō: a streng word, yearning, passion. Render by your eager hearts. certa: see note on certōs, i. 576. sequī depends on cupīdō (§ 185), as an inf. might depend on a form of cupīdō. Render sī... sequī

by if your eager hearts are so firmly set to follow one who essays (faces) the uttermost hazards. rēbus, our interests, i.e. the interests of Troy.

351-352. excessere . . . dī: note the word-order: gone are they, every one, . . . , the very gods through whose aid, etc. For the thought cf. § 335. Aeneas is exaggerating; some of the gods were still with him. See 293-297, 320. quibus: instr. abl., = quōrum auxiliō. steterat: for meaning cf. note on auxiliō, 163. The plpf. = had been kept intact, ere it hastened to its fall.

353. moriāmur . . . ruāmus: a daring exaggeration. Aeneas really means to say, 'Let us face death by rushing,' etc. There is parataxis (§ 250) here. In prose we should have moriāmur in media arma ruentēs. This sentence is the apodosis to sī . . . sequī, 349-350. quae sit . . . incēnsae, 350-353, gives the reasons for the entreaty moriāmur . . . ruāmus, 'since, as you see, the gods are gone,' etc.

354. This is a very famous verse. 355. animīs...additus, upon their high courage the frenzy (of despair) was imposed. In compounds, dō usually = 'put,' 'place' (not 'give'). For the meaning given here to animīs see Vocabulary, animus, at the end.

360

365

raptōrēs ātrā in nebulā, quōs improba ventris exēgit caecōs rabiēs catulīque relictī faucibus exspectant siccīs, per tēla, per hostīs vādimus haud dubiam in mortem, mediaeque tenēmus urbis iter; nox ātra cavā circumvolat umbrā. Quis clādem illīus noctis, quis fūnera fandō explicet, aut possit lacrimīs aequāre labōrēs? Urbs antīqua ruit multōs domināta per annōs; plūrima perque viās sternuntur inertia passim corpora perque domōs et rēligiōsa deōrum līmina. Nec sōlī poenās dant sanguine Teucrī: quondam etiam victīs redit in praecordia virtūs, victōrēsque cadunt Danaī; crūdēlis ubīque lūctus, ubīque pavōr, et plūrima mortis imāgō.

surely, in another sense ('deadly'). See notes on ātrō . . . venēnō, 221, and on quantus, i. 752. cavā: as in i. 516.

361-362. fandő: instr. abl., by words, by language. With Quis . . . possit . . . ? as a whole cf. Quis tālia fandő . . . temperet . . ?, 6-8.

363. antiqua is finely used. Render by now no more, now no longer existing. ruit, crashes down. Cf. 290. domināta, that queened it once, is in striking contrast to ruit. See note on dominantur, 327.

364-365. perque viäs . . . perque domos: these expressions have the same metrical value, and a sharp pause falls after each. sternuntur inertia, are stretched out helpless (in death). inertia is proleptie; see § 211.

366-369. limina: we are to think of persons slain as they sought sanctuary. Nec=et tamen non, as in 314, and i. 440. poenās: i.e. for being foemen. With poenās ... sanguine cf. poenās cum sanguine poscunt, 72. quondam, at times; an uncommon meaning. crūdēlis ... lūctus: sc. est. We talk of 'killing grief.' pavor: for the ō see § 275. plūrima corresponds to ubique. imāgō, guise, form.

356-358, raptores: practically an adj., plundering, ravenous; cf. the use of rēgīna, i. 273. improba, shameless; see note on 80. ventris . . . rabiës: a strong expression for 'hunger.' caecos: see § 211. It = to prowl blindly. The wolves do not see (or care) where they are going; their one purpose is to kill. So Aeneas and his comrades are thinking only of killing. wolves and Aeneas both achieve their aim. catulique . . . exspectant: we should look for quorumque catuli, etc.; but see note on et, 71, relicti, left behind at home, or, in the den. siccis, dry, bloodless, 'hungry.' The food of young wolves would be mixed with blood. per tēla: before these words sc. sic. to balance ceu, 355.

359-360. mediae . . . urbis iter, the road that leads to the heart of our city. urbis is a poss. genitive. nox atra: in 255 and 340 Vergil has described the night of Troy's capture as brightened by a moon. If there is any inconsistency, cf. § 52. Vergil is not an historian, bound to be accurate and consistent, but a poet. To the poet, nox is naturally ātra as distinct from the day. This night is ātra.

Prīmus sē, Danaüm magnā comitante catervā,
Androgeōs offert nōbīs, socia agmina crēdēns,
īnscius, atque ultrō verbīs compellat amīcīs:
'Festīnāte, virī. Nam quae tam sēra morātur
sēgnitiēs? Aliī rapiunt incēnsa feruntque

Pergama: võs celsīs nunc prīmum ā nāvibus ītis?'
Dīxit, et extemplō (neque enim respōnsa dabantur fīda satis) sēnsit mediōs dēlāpsus in hostīs.
Obstipuit, retrōque pedem cum vōce repressit, imprōvīsum asprīs velutī quī sentibus anguem

aso pressit humī nītēns, trepidusque repente refügit attollentem īrās et caerula colla tumentem;

370-401. "Some Greeks mistake us for their comrades. Ere they learn their error, we slay them. We put on their armor, and so surprise and kill many of our foes."

370-372. sē... offert nobis: cf. qui sē... obtulerat, 59-61, Cui... sēsē tulit obvia, i. 314. socia agmina, allied hosts (forces). Cf. agmina cōnscia, 267. crēdēns: sc. nōs. For the juxtaposition crēdēns inscius cf. stupet inscius, 307. inscius, unwittingly. ultrō... compellat: cf. Ultrō... compellare virum, 279-280.

373-374. Nam . . . morātur . . .?, Pray, what laggard delay . . .?, etc. In its original affirmative sense, 'indeed,' 'verily,' nam is often used, in verse and prose alike, to emphasize questions, much as tandem is. Generally nam is attached to the interrog. pronoun; occasionally, however, it precedes the pronoun. sēra: transferred epithet (§ 212). It is Aeneas and his men who are late. rapiunt . . . feruntque, are plundering and pillaging; the words suggest the actual carrying off of the spoil itself. Androgeos means, 'If you do not hurry (to the scene of the fighting), there will be no plunder left for you.' Androgeos and his men, laden with spoil, are on their way back from the city to the Greek ships.

376-377. neque . . . satis: fīda is the important word, for not trusty enough were the answers we gave. sēnsit . . . dēlāpsus (esse): strict Latin usage would require sēnsit sē dēlāpsum (esse). Vergil has followed a Greek idiom by which, if the subject of an inf. is identical with that of the verb whereon the inf. depends, the subject is omitted, and all pred. adjectives belonging with the inf. are attracted into the nom. case.'

378. retrō...repressit: briefly put for retreating backward, he checked voice and foot alike. pedem cum vōce = pedem et vōcem. See note on poenās cum sanguine, 72.

379-381. improvisum: freely, rendered invisible; lit., 'unforeseen,' 'not seen in time.' aspris=asperis: § 118. sentibus: partly local abl., partly instr. abl. with improvisum (§§ 160, 215). nītēns, as he forces his way, by implying effort, suggests the man's heavy tread, and the violence of his contact with the snake. trepidusque ...refügit: the swift rhythm and the instantaneous pf. (§ 164) picture the man's sudden backward jump. attolentem ... tumentem, as it raises its angry head and swells with, etc. The words effectively bring out (1) the

haud secus Androgeos visū tremefactus abībat. Inruimus, dēnsīs et circumfundimur armīs. ignārōsque locī passim et formīdine captōs sternimus; adspīrat prīmō fortūna labōrī. 385 Atque hīc successū exsultāns animīsque Coroebus 'Ō sociī, quā prīma,' inquit, 'fortūna salūtis monstrat iter quaque ostendit se dextra, sequamur; mūtēmus clipeōs Danaümque īnsignia nōbīs aptēmus. Dolus an virtūs, quis in hoste requirat? 390 Arma dabunt ipsī.' Sīc fātus, deinde comantem Androgei galeam clipeique insigne decorum induitur, laterīque Argīvum accommodat ēnsem. Hoc Ripheus, hoc ipse Dymās omnisque iuventūs laeta facit; spoliīs sē quisque recentibus armat.

395

serpent's wrath, (2) the display of that wrath. iras: the pl. (§§ 191, 193) well pictures the several efforts of the snake to vent its wrath on the man. colla: acc. of spec.: § 147.

382. haud secus = sic, by litotes; see note on non simili, i. 136. abībat = refugiëbat. The impf. is conative; see note on nē... arcēret, i. 299-300.

383-385. dēnsīs, close-massed. et: for position see § 236. circumfundimur: middle: § 167. As object sc. eōs = Grāiōs, ignārōs and captōs = causal clauses with sternimus. loci, the ground, the terrain. adspirat, favors. The figure is from a favoring breeze that helps a ship on its way.

386. successū . . . animīsque: both ablatives are instrumental; animis= natural courage, as in 355. exsultans: freely, exalted, elated. Study exsulto, insultō, in Vocabulary.

387-388. prīma . . . fortūna, the first stroke of good fortune. dextra agrees with the subject of ostendit, and = an adv., propitiously; see § 213. ostendit sē virtually = appāret, or vidētur, 'is seen. In prose we should have se dextram ostendit.

389-390. mūtēmus: sc. cum Grāis occīsīs (or quōs occīdimus). īnsignia, badges, decorations, insignia, i.e. the armor or accouterments of the Greeks. with distinguishing devices on them (see note on arma, i. 183). mūtēmus . . . aptēmus='let us masquerade (pose) as Greeks.' Dolus . . . requirat?, Who, in the case of a foe, would ask whether it (i.e. such a transfer) is trickery or high courage? With Dolus an virtūs sc. sit, subj. in dependent question; for the omission of the subjunctive see note on viris, i. 517. The subject of (sit) is the thought involved in mūtēmus .... aptēmus. The abrupt character of Coroebus's utterance gives it added power. virtus, manhood, true courage, i.e. straightforward, manly fighting.

391-392. comantem: see note on cristatus, i. 468. galeam . . . insigne: for constr. and meaning see § 149. Cf. exuviās indūtus Achillī, 275. īnsigne: cf. Danaum . . . insignia, 389.

394. ipse, too, also; a not uncommon meaning.

395. laeta: contrast 402, with notes. recentibus, newly won,

Vādimus immixtī Danais, haud nūmine nostrō, multaque per caecam congressī proelia noctem cōnserimus, multōs Danaüm dēmittimus Orcō; diffugiunt aliī ad nāvīs et lītora cursū fīda neturt, pars ingentem formīdine turnī

fīda petunt, pars ingentem formīdine turpī scandunt rūrsus ecum et nōtā conduntur in alvō.

Heu! Nihil invītīs fās quemquam fīdere dīvīs! Ecce trahēbātur passīs Priamēïa virgō crīnibus ā templō Cassandra adytīsque Minervae, ad caelum tendēns ārdentia lūmina frūstrā, lūmina, nam tenerās arcēbant vincula palmās.

396. Vādimus, To the charge we rush. haud numine nostro, attended by a divine favor not our own, and so not lasting: a grimly ironical expression. For case see § 161. The numen (cf. 178) is that of the gods of Greece. In assuming Greek armor, 391-395, the Trojans are seeking to make Greeks of themselves and so to get the heavenly favor which the Greeks are manifestly receiving. The words contain another suggestion. One can not cajole the gods; hence the conduct of the Trojans in seeking to divert to themselves the divine favor meant for others was sure to work them woe. Thus the words contain a hint of the coming disaster.

397. caecam ... noctem: see note on nox ātra, 360. congressi (sc. cum Graecīs): freely, in close encounter.

398. multos Danaüm: in prose we should have multos Danaos. Such a gen. of the whole dependent on an adj. is, however, common enough in poetry and in later prose. Orco = ad Orcum: \$ 134.

400. fida, faithful, loyal. The litora had stood by the Greeks for ten years. There are grim humor and sarcasm in litora... fida; the words imply that the Greeks trusted more to the shelter of their ships than to their own prowess in open fighting on the plains.

turpī, loathsome, has the same tone as lītora . . . fīda.

402-468. "This good fortune soon deserts us, and many of my comrades fall. I make my way to Priam's palace, where I find a terrible struggle in progress."

402. Nihil ... divis!, It is in no wise heaven's will that any man should, etc. This verse ushers in the detailed account of the calamity hinted at in haud... nostrō, 396. The Trojans, in seeking the favor of Greek gods, were putting faith in them. But those gods desired Greek, not Trojan, victory; hence the Trojans in trusting them were trusting them against their will. divis: dat., with fidere. See note on rēbus, i. 452.

403. To keep the word-order render by Lo, men were dragging a maiden, with streaming locks, etc.

404. templo...adytisque: note the climax; templum is the whole temple, adytum is the holy of holies. It was for this violence to Cassandra that Pallas punished Ajax in the way described in i. 39-45.

405-406. tendens, straining. lūmina... lūmina, eyes, as in 173, i. 226. The repetition of lūmina is highly rhetorical, her eyes, I say. tendens... lūmina is a rhetorical expression, formed on the model of tendere palmās.

Non tulit hanc speciem furiātā mente Coroebus, et sēsē medium iniēcit peritūrus in agmen; consequimur cūnctī, et dēnsīs incurrimus armīs.

Hīc prīmum ex alto dēlūbrī culmine tēlīs 410 nostrorum obruimur, oriturque miserrima caedēs armorum faciē et Grāiārum errore iubārum; tum Danai gemitū atque ēreptae virginis īrā undique collēctī invādunt, ācerrimus Āiāx et geminī Atrīdae Dolopumque exercitus omnis, adversī rupto ceu quondam turbine ventī conflīgunt, Zephyrusque Notusque et laetus Eoïs Eurus equīs; strīdunt silvae, saevitque tridentī spūmeus atque īmo Nēreus ciet aequora fundo.

407-408. Non tulit, bore not, brooked not. et, but, as in 94. peritūrus, rushing into certain death; see note on futūrae, i. 712. agmen, cokumn, host, of those quī Cassandram trahēbant.

410. Join Hic with obruimur, 411; for word-order see § 230. primum; join with ex... nostrōrum (411). Render Hic, etc., by Here we are overwhelmed, at first by the missiles, etc. See notes on tum, 413, and on etiam, 420. dēlūbrī: the temple of 404.

411. obruimur: for scansion of the last syllable see § 276. oritur, ensues.

412. armörum...iubärum, through the look of our gear and the misunderstanding caused by, etc. iubärum: subjective genitive. For the crests see note on comantem, 391.

413. tum, presently, balances primum, 410. gemitā... īrā: freely, with a cry of rage at the rescue of the maiden. ēreptae virginis is a subjective gen.; see also note on mōtōs... flūctūs, i. 135. Vergil is telling us now, indirectly (§ 254), that the charge of 409 was, at first, successful.

414. collècti, gathering, rallying (§ 186). invädunt: sc. nös. äcerrimus, keenest of all, because he is specially interested; see note on templo

. . . adytīsque, 404. Ajax is swayed most violently ēreptae virginis īrā.

416-418, advers  $\bar{i} = an adv$ . with  $c\bar{o}n$ fligunt, clash face to face; see note on crēber . . . procellīs, i. 85. rupto . . . turbine (sc. ā dīs), when a storm has burst; lit., 'when a storm has been made to burst forth.' The abl. absolute implies a transitive use of rumpo, for which cf. rumpit vocem, 129, with note. quondam: as in 367. Zephyrus ... Eurus: in appos. with venti. For the picture of opposing winds given here see i. 84-86, with notes. In translating disregard -que with Zephyrus. laetus . . . equis, in all the pride of, etc. Cf. teamine lactus, i. 275, duce lactus Achātē, i. 696. The steeds of the wind gods are the winds over which they preside. stridunt (whistle) . . . saevitque . . . spūmeus (419): the sound helps to picture the hiss of the storm (§ 253). For the form stridunt see § 112.

419. spūmeus pictures equally the god and the sea over which he presides. The point of 413-419 is the confusion which reigns in the two situations that are compared. Nēreus is subject both of saevit, 418, and of ciet, 419. For its position see § 235.

Illī etiam, sī quōs obscūrā nocte per umbram fūdimus īnsidiīs tōtāque agitāvimus urbe, appārent; prīmī clipeōs mentītaque tēla agnōscunt, atque ōra sonō discordia signant.

Tlicet obruimur numerō, prīmusque Coroebus
Pēneleï dextrā dīvae armipotentis ad āram prōcumbit; cadit et Rīpheus, iūstissimus ūnus quī fuit in Teucrīs et servantissimus aequī (dīs aliter vīsum); pereunt Hypanisque Dymāsque, cōnfīxī ā sociīs, nec tē tua plūrima, Panthū,

430 lābentem pietās nec Apollinis īnfula tēxit.

420. etiam, also, besides, gives the third stage in the catastrophe of 410-434. See notes on prīmum, 410, and on tum, 413. sī quōs=quōscumque. per umbram, aided by, etc. See note on oblātī per lūnam, 340. Cf. nox ātra, 360, caecam . . . noctem, 397, with notes.

421. fūdimus, routed, scattered. īnsidis: the change of armor, 389-395. agitāvimus: a hunter's term; cf. agēns, i. 191, and English 'hounded.'

422-423. prīmī . . . agnōscunt: in the confusion the Greeks with Ajax had not detected the fraud. mentita = quae sic mentita erant (see note on correpta, i. 100), lying, counterfeit. Join the word with clipeos, too. ora . . . signant, they brand our tongues, differing in sound (from their own). This difference would show itself in the battle-cries, orders, etc. Vergil probably thought of the Greeks and the Trojans as using different dialects of Greek, and so able easily to understand one another. Cf. the notes on ea, 17, and on haud . . . loquor, 91. signant: by a cry of rage or the like.

424. numero, weight of numbers. Acneas and his comrades had now three sets of opponents. primus: Coroebus is the first to fall by the crisis he had precipitated (386-391);

a kind of poetic justice. His fall is pathetic: he is young (341), a lover (342-343), brave (344), and Cassandra had warned him—in vain—of his

fate (345-346).

425-428. divae armipotentis: Minerva; cf. 404, and § 315. et, also. finus: often used to strengthen a superlative. servantissimus aequi, most observant of the right. For the gen. aequi see § 125. dis aliter visum (sc. est), the gods willed otherwise; lit., 'it seemed good to the gods (to deal with him) otherwise.' The words are a pious formula of resignation. Aliter is the important word of the expression. It gets its meaning each time from the context; here it= 'otherwise than we mortals should expect in the case of one so just.'

429-430. confixi a sociis is explained by 410-411. nec...nec = t nôn...nec, and not...nor the fillet, etc. Panthū: we infer (§ 254) that Panthus has been with Aeneas ever since Aeneas left his father's house (336-338). For the apostrophe as the result of increasing emotion of .56, i. 555. läbentem, in your fall. Infula, fillet; cf. vittae, 133, 296. See Vocabulary for the proper distinction between the words. Fillets were worn by victims (133), by defities (296), and, as here and in 221, by priests.

Īliacī cinerēs et flamma extrēma meōrum, testor in occāsū vestrō nec tēla nec ūllās vītāvisse vicēs Danaüm, et sī Fāta fuissent ut caderem meruisse manū. Dīvellimur inde, Īphitus et Peliās mēcum, quōrum Īphitus aevō 435 iam gravior, Peliās et vulnere tardus Ulixī; prötinus ad sēdīs Priamī clāmore vocātī. Hīc vērō ingentem pugnam, ceu cētera nusquam bella forent, nullī totā morerentur in urbe, sīc Mārtem indomitum Danaōsque ad tēcta ruentīs cernimus obsessumque āctā testūdine līmen.

245

431-434. extrēma, death (as adj.), funeral; lit., 'final.' testor: sc. vos. The Romans often swore by the bones or the ashes of their kin. tela: out of 433 sc. Danaüm, subjective gen., missiles flung by Greeks. vītāvisse: sc. mē as subject. vicēs Danaum, hazards at the hands of Greeks. vices suggests reciprocity, interchange between persons and things. Here it pictures the blow and the counterblow of close combat. sī. . . fuissent: protasis of a cond. contrary to fact; the apodosis is in meruisse. caderem: partly subj. of purpose with Fāta fuissent, which = Fāta dēcrēvissent, partly dependent on meruisse manū; hence it stands between the two. Render by if the Fates had been minded that I should fall, I earned that fall by, etc. meruisse: in O. O. after testor, 432. The O. R. form would be merui, for which see note on impulerat, 55. The ordinary form here in O. O. would be meritūrum fuisse: A. 589, b; B. 321, 1, 2; Bu. 981; D. 901, III; G. 597, R. 4; H. 647, and 1; H.B. 581, b, I. Divellimur: a strong word; Aeneas left the scene sorely against his will.

435. mēcum = et ego; see note on poenās cum sanguine, 72. Īphitus . . . mēcum, Iphitus and Pelias and I, constitutes the subject of Divellimur.

436-437. gravior, heavily weighted; see note on tristior, i. 228. et, also. He was wounded as well as old. vulnere: instr. abl. with tardus, slow, which gives the result, not the process ('slowed,' tardātus); see §§ 160, 215. Ulixi: subjective gen. with vulnere, a wound dealt by the hand of Ulysses, vocătī: sc. sumus.

438-441. In rendering 438-441 begin as follows: Here we see a combat gigantic as if, etc. ceu: here in a comparison involving an hypothesis. In 355 and 416 it was used in similes involving facts. The former is the more common use. nusquam . . . forent, had no existence. With forem, fores, etc., = essem, esses, etc., cf. the familiar fore = futurum esse. morerentur: sc. alibi, elsewhere, out of cētera, 438. Mārtem indomitum repeats ingentem pugnam, 438. The introduction of ceu . . . urbe has disturbed the construction. With Martem ef. Marte, 335. Render 440-441 by so ungovernable is the fighting we see . . . , Greeks rushing . . . and the doorway beset by the advancing (moving) testūdo. acta, advancing; lit., driven, 'brought into play (against them).' Cf. Caesar's expression vineās agere. For the testūdo see the Vocabulary, and cf. Caesar, B. G. II. 6. 2 testūdinė factā, portās succendunt.

Haerent parietibus scālae, postīsque sub ipsōs nītuntur gradibus, clipeōsque ad tēla sinistrīs prōtēctī obiciunt, prēnsant fastīgia dextrīs.

Dardanidae contrā turrīs ac tōta domōrum culmina convellunt (hīs sē, quandō ultima cernunt, extrēmā iam in morte parant dēfendere tēlīs), aurātāsque trabēs, veterum decora illa parentum, dēvolvunt; aliī strictīs mūcrōnibus īmās

obsēdēre forīs; hās servant agmine dēnsō. Īnstaurātī animī rēgis succurrere tēctīs auxiliōque levāre virōs vimque addere victīs.

Līmen erat caecaeque forēs, et pervius ūsus tēctōrum inter sē Priamī, postēsque relictī

442-444. Haerent: emphatic; Fast to . . . cling. parietibus: for scansion see § 273. scālae, scaling ladders; much used in Vergil's time, but unknown in Homer's day. See note on ancora, i. 169. postīs . . . ipsōs: i.e. just where the defense would naturally be strongest. sub, close beside. nītuntur gradibus, are forcing their way (up) step by step. gradibus is abl. of the route; see § 159. Cf. nītēns, 380, with note. ad, against, i.e. to meet, to intercept. sinistrīs: with obiciunt. prōtēctī: middle voice, defending themselves (therewith). See §§ 167,186.

445-448. domorum=tēcta, 440, and sēdīs, 437. For the variety see §196. hīs...tēlīs, with such things as their missiles. Note the pathos. For word-order see §230. ultima = extrēma, i. 219, their last hour. extrēmā ... morte=a causal clause, since they are already, etc., and so = quandō ... cernunt: §251. Latin feels here the lack of a pres. part. to sum, to agree with the subject of parant. extrēmā = uttermost, final. veterum: freely, for generations back. decora illa: cf. decora alta, i. 429. illa is used as illō is in 274.

449. īmās: freely, far below.

451-452. Înstaurăti animi. (Our spirits were revived = ) We gained fresh courage. Aeneas and his comrades were heartened by the sight of the vigorous defense of the palace (445-450), succurrere: for the inf. see viros, the heroes, the heroic § 177. defenders, vim. our strength. Here the word has a good sense, as in i. 271; contrast the sense in i. 4, i. 69. In 440-452 Vergil has touched upon two phases of the assault, (1) the attack by scaling ladders, near the main gate (442-448), (2) the attack on the gate itself (449-450). The former of these is pictured at greater length in 458-468, the latter in 469-505.

453-455. Limen . . . a tergo (455), An entrance there was in the rear (ā tergo), and secret doors, and a familiar thoroughfare from part to part of Priam's palace, a posteri gate (at this time) abandoned, though by this way Andromache, etc. For the word-order, 453-455, see § 230. caecaeque: -que is here used in its strictest sense, to join two parts of one whole. pervius . . . Priami literally = 'thoroughfare intimacy, the one with the other, of Priam's dwellings'; it belongs to the type of expressions seen in magnorum

ā tergō, înfēlīx quā sē, dum rēgna manēbant,
saepius Andromachē ferre incomitāta solēbat
ad socerōs, et avō puerum Astyanacta trahēbat.
Ēvādō ad summī fastīgia culminis, unde
tēla manū miserī iactābant inrita Teucrī.
Turrim in praecipitī stantem summīsque sub astra
ēductam tēctīs, unde omnis Trōia vidērī
et Danaüm solitae nāvēs et Achāica castra,
adgressī ferrō circum, quā summa labantīs
iūnctūrās tabulāta dabant, convellimus altīs

. . . suum, i. 634-635. inter se, with its suggestion of reciprocal action (here of movement back and forth between two points), helps to make clear the meaning of pervius. The words picture something beyond the Limen . . . fores (the entrance proper), i.e. some private or secret (covered) passage. With such passages, called cryptae, the Romans were thoroughly familiar. postes: part of the Limen . . . fores. In Līmen . . . ā tergō (453-455) Vergil is describing only two things: (1) an entrance, (2) a passage beyond the entrance. He begins with (1), in Limen ... fores, passes to (2), in pervius ... Priami, and ther reverts to (1), in postēs. This is a feature of Vergil's style. ă tergo: the gate was far removed from the point of the Greek attack; hence Aeneas could by it enter the palace unnoticed. infelix: she lost her husband and her boy, and was herself taken prisoner by the Greeks. Verses 453-457 compliment Aeneas, by implying his intimacy with Priam's royal household. See notes on 320-321, at the end, and on amīcī, i. 486.

456. incomitata emphasizes the privacy and security of this passage. Among the Greeks and the Romans women of distinction never went abroad unattended.

457. soceros, her husband's par-

ents, Priam and Hecuba. puerum
...trahēbat: cf. parvum ...trahīt,
320-321. For et ...trahēbat we
should say taking, etc.; see note on
cantūs ...dedēre, i. 398.

458. summī...culminis: cf. summī fastīgia tēctī... superē, 302-303, with note. This roof, however, was evidently flat, level.

460-464. In rendering 460-465 begin thus: A tower that stood . . . we assailed . . . and tore it up, etc. Turrim is governed by adgressi, convellimus, and impulimus, 463-465. in praecipiti (tectorum), on the steep brink (of the palace), i.e. on the edge of the palace; its wall was flush with the main wall of the palace. The phrase compares the wall of the palace to a sheer precipice. summis . . . tectis, uplifted starward from the surface of the roof. ferro, steel, i.e. axes, or crowbars. quā = ubi, wherever. summa . . . dabant, the topmost stories offered (presented) yielding junctions (joints). The Trojans assailed the tower at the points where it rose above the roof. convellimus: the pres. pictures the repeated efforts to hurl down the tower. altīs sēdibus (465) z important words. The greater the height from which the tower should fall, the greater the damage it would do to the Greeks; cf. alto ā culmine. 290, with note. Sēdēs is used as in 232.

sēdibus impulimusque; ea lāpsa repente ruīnam cum sonitū trahit, et Danaüm super agmina lātē incidit. Ast aliī subeunt, nec saxa nec ūllum tēlōrum intereā cessat genus.

Vēstibulum ante ipsum prīmōque in līmine Pyrrhus
exsultat, tēlīs et lūce coruscus aēnā,
quālis ubi in lūcem coluber, mala grāmina pāstus,
frīgida sub terrā tumidum quem brūma tegēbat,
nunc positīs novus exuviīs nitidusque iuventā
lūbrica convolvit sublātō pectore terga,
arduus ad sōlem, et linguīs micat ōre trisulcīs.

465-466. impulimus: instantaneous pf. (§ 164), giving the final result of their efforts, the swift, crashing fall. ruinam . . . trahit, it drops, in long, trailing fall; lit., 'it trails (drags) its fall.' Cf. dedit . . . ruinam, 310. The top of the tower would fall first, of course, and draw, or at least, seem to draw, the rest with it. The swift rhythm helps to picture the sudden final toppling of the tower: § 253.

467-468. nec...nec = et non.... nec, i.e. they are not correlative. So in 429-430. ūllum = ūllum aliud. cessat: see note on cessābit. i. 672.

469-505. "Presently, the Greeks, ledby Pyrrhus, son of Achilles, force the main entrance of the palace."

469. Vēstibulum: here entrance. primō... līmine, at the verge of the portal, defines it more closely; -que=and in particular, and in fact (cf. § 218). primō means that Pyrrhus is at the first point of the entrance that the strength of the defense will let him reach. Pyrrhus= Pēlīdēs ... Neoptolemus, 263.

470. exsultat . . . aënā, moves exultant, agleam with (armor and weapons of) bronze, and their brazen light (sheen).

471-472. quālis ubi . . . coluber = tālis quālis coluber est ubi, etc.; cf. note

on qualis, i. 316. In rendering keep the word-order: resplendent as a snake when, confronting the sunlight, a snake that has fed, etc. in lucem belongs with convolvit, 474, but is brought to the front because the gleam of sunlight on the snake's new skin is the main thought of the clause. in lucem thus helps to connect 471-475 with 469-470. pāstus = quī pāstus est; a dep. part. with tr. force. See note on crētus, 74. tumidum quem, whose swollen body. The body of the hibernating snake is swollen at first with the mala grāmina, later with the poisons brewed therefrom. Vergil's biology here is as defective as that seen in his reference to snakes' crests, in 206-207.

473-475. novus gives the result of positis...exuviis. We get light here on exuviās... Achilli, 275. The dead warrior loses his armor, as a snake sheds its skin. Render 473-474 by a creature new, its old skin laid aside, a creature bright... rolls its slippery body, its uplifted back, etc. arduus ad sõlem, towering high against, etc. We might have expected ērēctus, but here again the Latin pictures the result, not the process (§ 215). The use of ad sõlem after in lūcem in 471 disturbs the syntax, but is effective

480

485

Ūnā ingēns Periphās et equōrum agitātor Achillis, armiger Automedōn, ūnā omnis Scyria pūbēs succēdunt tēctō, et flammās ad culmina iactant. Ipse inter prīmōs correptā dūra bipennī līmina perrumpit, postīsque ā cardine vellit aerātōs, iamque, excīsā trabe, firma cavāvit rōbora, et ingentem lātō dedit ōre fenestram. Appāret domus intus et ātria longa patēscunt, appārent Priamī et veterum penetrālia rēgum, armātōsque vident stantīs in līmine prīmō.

At domus interior gemitū miserōque tumultū miscētur, penitusque cavae plangōribus aedēs

because it makes the simile end as it began, with the idea of brightness. trisulcis: another error in biology (see note on 472, at the end). The linguae of snakes are bisulcae.

476-478. equorum . . . Automedon, (once) the driver . . . , now the armorbearer (of Pyrrhus). That we are to supply Pyrrhī with armiger seems clear from ūnā omnis . . . pūbēs. Pyrrhus had been brought up at Scyros. Achilles had been there for a time before the Greeks set out for Troy. The structure in 469-477, which give references to (1) Pyrrhus (469-475), (2) Periphas, (1) Pyrrhus (in the allusion to his armor-bearer), is like that in 453-455. See notes there. flammās, brands, embers; perhaps firedarts, like the malleoli et faces mentioned in Cicero, Cat. I. 32.

479-482. Ipse: Pyrrhus; see note on ipsius, i. 114. perrumpit ... veilit: conative presents; see note on nē... arcēret, i. 299-300. Below, in 481-482, cavāvit and dedit describe the completed and so successful act. The pres. and the pf. are often thus distinguished. cardine, sockets; coll. singular. See cardō in Vocabulary. lātō... ore, wide-mouthed, gaping; abl. of characteristic. See note on praestantī cor-

pore, i. 71. Perhaps ingentem refers to the length,  $l\bar{a}t\bar{o}$  . . .  $\bar{o}re$  to the breadth of the fenestra.

483-484. Apparet . . . apparent, In plain sight is . . , in plain sight are, etc. Cf. Saepe . . . saepe, 108-110, and Sanguine . . . sanguine, 116-118, with notes. The repetition forces us to dwell on the ruthless invasion of the sacred privacy of the palace. veterum . . rēgum: freely, of a long, long line of kings. Cf. veterum . . . parentum, 448

485. armātos: those mentioned in 449-450. vident: sc. Grāī. in līmine prīmō, said from the point of view of the Greeks, who now can see into the palace (483-484), means that the Trojans are as close to the besiegers as they can get. The words thus balance prīmō. . . in līmine, 469.

486-487. At ... miscetur: we should say, But within the palace are moans, ... uproar, confusion. gemitu... miscetur: cf. 298. penitus... ululant (488): cf. penitus... scopulös, i. 200-201, with notes. cavae, vaulted, suggests the echoing of the cries and shrieks. plangöribus, lamentations. Strictly, the word refers to the beating of the breast by the hands; cf. tūnsae pectora palmīs, i. 481.

fēmineīs ululant; ferit aurea sīdera clāmor. Tum pavidae tēctīs mātrēs ingentibus errant, 490 amplexaeque tenent postis, atque ōscula figunt. Īnstat vī patriā Pyrrhus. Nec claustra nec ipsī custodes sufferre valent; labat ariete crebro iānua, et ēmōtī procumbunt cardine postēs. Fit via vī: rumpunt aditūs prīmosque trucīdant 495 immissī Danai, et lātē loca mīlite complent: non sīc, aggeribus ruptīs cum spumeus amnis exiit opposităsque ēvīcit gurgite mölīs. fertur in arva furēns cumulō, camposque per omnīs cum stabulīs armenta trahit. Vīdī ipse furentem

488. ululant, shriek, said of the oedēs, rooms, would more properly apply to the women by whom the rooms were occupied. This use of a verb is akin to that use of an adj. which is known as transferred epithet (§ 212), ferit: not from fero. aurea marks the tragic contrast between the glorious bright world above and the scene of ruin and woe on which that world looks down.

490. amplexae: freely, with twining (clinging) arms. oscula: i.e. of fare-

well.

491-493. Instat . . . Pyrrhus, On presses Pyrrhus, on, with all the violence of his father (Achilles). custodes, living warders. labat . . . crēbro, is sent tottering by the ceaseless (lit., 'repeated') ram. ariete: instr. abl. with labat, which gives the result. totters, not the process (rumpitur, rumpi incipit); see §§ 160, 222. For the scansion of ariete see § 273. reference to the ram here is an anachronism; see notes on scalae, 442, and on ancora, i. 169. ēmōtī . . . cardine, wrenched from their pivots (sockets). The door proper must now collapse, even if the panels were intact. and the heavy bar (claustra) which was let down behind the door in such a way that its ends were thrust into holes in the jambs still held fast.

Here the fenestra, 482, would make it easy to cut through the bar.

494-495. Fit, is wrought. aditūs: acc. of effect: § 140. Cf. English break a path, 'smash an entrance.' immissi, flinging themselves in. §§ 167, 186. loca, spaces. as in 20.

496-498. non sic belongs with fertur . . . furëns, 498, far less furiously does a river sweep. For the litotes see note on non similī, i. 136. aggeribus, brings out, as does molis, 497, the fury of the stream by picturing the strength of the barriers it destroys. spumeus: pred. adj., a frothing flood. exiit: sc. ex alveō. oppositas, set to bar its way. molis, massy barriers, i.e. dikes, well known to the ancients. Inundations, e.g. of the Tiber and the Po, were common in Italy. In 304-308 we had a reference to a mountain torrent. Roman poets display great interest in rivers. furens gives the main point of the simile. Note its late position. For a different mode of bringing out the main point of a comparison see notes on in lūcem, 471. and on ad solem, 475. cumulo: as in i. 105, in one great mass. campos . . . trahit (499), drawing with it, etc. See note on cantūs . . . dedēre, i. 398.

499-501. furentem, after furens. 498, helps to emphasize the point of caede Neoptolemum, geminōsque in līmine Atrīdās, vīdī Hecubam, centumque nurūs, Priamumque per ārās sanguine foedantem quōs ipse sacrāverat ignīs.

Quīnquāgintā illī thalamī, spēs tanta nepōtum, barbaricō postēs aurō spoliīsque superbī, prōcubuēre; tenent Danaï, quā dēficit ignis.

prōcubuēre; tenent Danaī, quā dēficit ignis.

Forsitan et Priamī fuerint quae fāta requīrās.
Urbis utī captae cāsum convulsaque vīdit
līmina tēctōrum et medium in penetrālibus hostem,
arma diū senior dēsuēta trementibus aevō
circumdat nēquīquam umerīs, et inūtile ferrum
cingitur, ac dēnsōs fertur moritūrus in hostīs.
Aedibus in mediīs nūdōque sub aetheris axe

the simile in 494-499. nurus, daughters. Priam had but fifty sons; hence centum nurus (properly, 'daughtersin-law') must include also the fifty daughters that one story gave him. per, amid.

503-505. illī: as in 274, 448. thalami, bridal chambers, occupied by Priam's sons and their brides. spes tanta nepotum, that gave such splendid promise of children and of children's children, etc. nepōtum may be (1) objective gen., or (2) gen. of definition (§ 122), showing in what the spes consisted. barbarico: i.e. won from foreigners. Join the adj. with both nouns. Vergil makes Aeneas speak as would a Roman or a Greek of Vergil's own time. See barbarus in Vocabulary. The doors that mark Trojan victories now themselves fall. superbi, proudly decked, personifies postes. procubuere (sc. sē: \$ 151): cf. prōcumbunt, 493.

506-558. "Priam's fate. He sees his son Polites fall dead at his very feet, before the altar, and in wrath hurls a spear at the slayer, Pyrrhus. The latter thereupon kills Priam at the altar."

506. Forsitan = Fors sit an. Fors sit may be cond., 'It would be problematical,' or it may = 'Let there be a chance,' i.e. 'Suppose that there is a

chance,' etc. an = 'whether.' The subj. in Forsitan . . . requirās is thus subj. in a dependent question. et, too, also. This whole passage, 506-558, expands the hint given in vidi . . . Priamum . . . foedantem, 501-502.

508. medium in penetrālibus, within, yes, in the very penetralia (of his palace), a variation (see §§ 224-225) from the normal medis in penetrālibus, which would here be unmetrical. The penetrālia of a house were ordinarily entered only by the members of the family. Note, then, the juxtaposition of contrasts (§ 240) in penetrālibus hostem.

509. arma, gear, warlike harness. senior, far, far on in years though he is. See notes on aeger, i. 208, and on tristior, i. 228.

510-511. ferrum cingitur: for constr. see § 149. fertur, starts forward; a conative present (see note on perrumpit . . vellit, 480). moritūrus = peritūrus, 408.

512. axe, vault, dome. For the revolution of the heavens of. Vertitur...caelum, 250. In nūdō...axe Vergil seems to have in mind a Roman palace, two rooms (at least) of which were open in the center to the sky. See notes on porticibus...fugit, and on vacua...lūstrat, 528.

ingēns āra fuit iūxtāque veterrima laurus, incumbēns ārae atque umbrā complexa Penātīs.

515 Hīc Hecuba et nātae nēquīquam altāria circum, praecipitēs ātrā ceu tempestāte columbae condēnsae, et dīvum amplexae simulācra sedēbant. Ipsum autem sümptīs Priamum iuvenālibus armīs ut vīdit, 'Quae mēns tam dīra, miserrime coniūnx, 520 impulit hīs cingī tēlīs, aut quō ruis?' inquit.

'Non tālī auxilio nec dēfēnsoribus istīs tempus eget, non, sī ipse meus nunc adforet Hector. Hūc tandem concēde: haec āra tuēbitur omnīs, aut moriēre simul.' Sīc ōre effāta, recēpit

525 ad sēsē et sacrā longaevum in sēde locāvit.

513. laurus: Vergil does not mean what we commonly call the laurel. He has in mind the bay-tree, the sweet laurel (Laurus Nobilis), a shrub that rises sometimes to 60 feet. See the article "Laurel" in The Encyclopaedia Britannica, eleventh edition, XVI. 283-284.

514. incumbens, drooping o'er; lit., 'flinging (itself) on.' Sc. sē (§ 151). umbrā . . . Penātīs: by the altar, under the laurel, stand images of the Penates of Priam's house. complexa has the force of a pres.; see § 186.

**515-517.**  $n\bar{a}tae = nur\bar{u}s$ , 501; see note there. nēquiquam (cf. 510) anticipates the conclusion of the story; the altar did not protect them. altaria (neut. pl.) =  $\hat{a}ra$ , 513. praecipites, (driven) headlong. 516 = 'helpless as doves,' etc. The doves are to be thought of as flying in a dense, huddled mass. condensae, crowded together, for sympathy and mutual protection. dīvum: the Penates of 514. amplexae: cf. amplexae, 490, complexa, 514, with notes.

518. Ipsum: i.e. as well as younger men whose fighting days were not over. iuvenālibus armīs, the warlike gear of his prime; of arma diū . . . dēsuēta. 509.

520. impulit = coēgit. cingī tēlīs: contrast the constr. in ferrum cingitur. 510-511. quo ruis?, what is the goal of your haste?

521-522. Non . . . eget, Not such the succor, not such the defenders, etc. dēfēnsoribus istīs refers to the tēla of 520. The only possible defenders now are prayers and the altar; see 523. As hic=meus (e.g. in i. 98), so iste refers to the person addressed and = tuus or vester, often with an accessory notion of scorn or contempt. Here dēfēnsōribus istis=those sorry defenders of yours. We may account for the scorn here by recalling iuvenālibus armīs, 518, and arma . . . dēsuēta, 509. For the abl., which belongs with eget, 522, cf. that with carere, 44. tempus, the hour. eget: for the indic. beside sī adforet see note on impulerat, 55. non ... Hector: for the spirit cf. that of sī . . . fuissent, 291-292, meus, my beloved.

523. tandem: freely, without more delay. Tandem with the imp. expresses impatience; cf. its effect with a question, seen in quo . . . tandem, i. 331. Cf. also Iam dūdum sūmite poenās. 103, with note.

525. sēde: a bench by the altar. locavit, made a place for.

Ecce autem ēlāpsus Pyrrhī dē caede Polītēs,

ūnus nātōrum Priamī, per tēla, per hostīs
porticibus longīs fugit, et vacua ātria lūstrat
saucius. Illum ārdēns īnfestō vulnere Pyrrhus
īnsequitur, iam iamque manū tenet et premit hastā.

Ut tandem ante oculōs ēvāsit et ōra parentum,
concidit, ac multō vītam cum sanguine fūdit.

Hīc Priamus, quamquam in mediā iam morte tenētur,
nōn tamen abstinuit nec vōcī īraeque pepercit.

'At tibi prō scelere,' exclāmat, 'prō tālibus ausīs
dī, sī qua est caelō pietās quae tālia cūret,
persolvant grātīs dignās, et praemia reddant
dēbita, quī nātī cōram mē cernere lētum

526. Pyrrhī de caede: freely, from Pyrrhus's murderous onset; cf. vulnere ... Ulixī, 436, with notes.

527-528. per tēla . . . fugit: freely, comes into view, fleeing, etc. porticibus . . . fugit and vacua . . . lūstrat express the same thought; see § 251. Vergil is thinking esp. of the peristylium of a Roman house. In this the opening to the sky (see note on 512, at the end) was large, and the roof surrounding the opening was supported by many columns. The spaces between the columns and the sides of the peristylium were the porticūs. Vergil uses ātria as freely as we use 'halls' of any room in a mansion. porticībus is abl. of the route (§ 159).

529. saucius: the most important word in the sentence; for its position see § 232. infestō vulnere, with leveled weapon; lit., 'with hostile wound,' a daring variation (§§ 224-225) of the common infestā hastā, infestō tēlō, 'with hostile (leveled) weapon.' The wound is substituted for the spear that is to make the wound (§ 202).

530. iam iamque, now, and again, and yet again. tenet: in such situations we say 'all but grasps him.' premit, presses him sore. Premere is

often used of the jostling and the crowding of people in the streets, a sense akin to that shown here. Pyrrhus is thrusting with his spear.

531. ĕvāsit, made his way out (from pyrrhus's thrusts).

534. non . . . abstinuit, held himself not aloof; sc. sē (§ 151).

535. At: often thus used at the beginning of a curse. The thought is: (I have contained myself thus far), but (now I can not): may, etc. We may render by A curse on youl. For villainy so monstrous, etc.

536. caelō: dat. with est, heaven has. pietās, pity, the regard which the gods ought to have for dutiful worshipers. For the obligations of the gods to mortals see note on dōnīs...nūmine dīvae, i. 447. See discussion of pius in § 66. quae.... cūret: a purpose clause, to give heed to acts so monstrous.

537-538. persolvant. . . 4 debita (sc. tibi): cf. grātīs persolvere dignās, i. 600, and Dī tibi. . praemia digna ferant, i. 603-605. grātīs: a powerful word here, since it is usually employed only of thanks to the gods. cernere depends on fēcistī (539), which here = coēgistī: § 183. In prose we should have ut cernerem fēcistī or effēcistī.

fēcistī, et patriōs foedāstī fūnere vultūs.

At nōn ille, satum quō tē mentīris, Achillēs
tālis in hoste fuit Priamō, sed iūra fidemque
supplicis ērubuit, corpusque exsangue sepulcrō
reddidit Hectoreum, mēque in mea rēgna remīsit.'
Sīc fātus senior, tēlumque imbelle sine ictū

545 coniēcit, raucō quod prōtinus aere repulsum
et summō clipeī nēquīquam umbōne pependit.
Cui Pyrrhus: 'Referēs ergō haec et nūntius ībis
Pēlīdae genitōrī. Illī mea trīstia facta
dēgeneremque Neoptolemum nārrāre mementō;

550 nunc morere.' Hoc dīcēns, altāria ad ipsa trementem
trāxit et in multō lāpsantem sanguine nātī,
implicuitoue comam laevā, dextrāque coruscum

540. satum (esse) ... mentiris, whose son you falsely boast yourself. mentiris='lyingly state that,' and so is properly construed with the infinitive. Pyrrhus's conduct throws doubt on his claim that he is Achilles's son. With satum quō cf. Māiā genitum, i. 297, with note.

**541.** tālis... Priamō, such in (his dealing with) Priam, foe though Priam was. in is used as in 390. fidem: the suppliant's confidence that Achilles would do what was right, i.e. spare his life.

542-543. ērubuit, respected; properly, 'blushed at' the thought of violating, etc. For its tr. force see §§ 141-142. corpusque . . · reddidit explains iūra . . ērubuit. For the thought cf. exanimum . . . Achillēs, i. 484, with note there on vēndēbat. Hectoreum = Hectoris: § 209. mē . . remīsit: i.e. he did not detain me as a prisoner as he might treacherously have done.

544-546. senior, the aged king. tēlum...imbelle: for the thought see note on dēfēnsōribus istīs, 521. sine ictū: freely, that dealt no (true) blow. raucō, ringing, clanging. quod=id enim; the clause explains sine ictū. et=

itaque (§ 219). summō . . . umbōne, only the surface of, etc.; see note on summā . . . undā, i. 127. umbōne: the very center of Pyrrhus's shield. Priam (senior, 544) can still shoot straight, but his cast lacks force. sine ictū, 544, summō . . . umbōne, and nēquīquam (546) strengthen one another. pependit, merely kuna.

547. Referēs and ībis = imperatives, Report . . . go; see note on noster eris, 149. Logically, nūntius ībis should precede Referēs, but Vergil sets first the verb containing the more important idea. moriāmur . . . ruāmus, 353, can be explained in this way.

548. genitōri, who IS my sire. Pyrrhus is answering satum...mentīris, 540.

549. degenerem . . . Neoptolemum, the degeneracy of Neoptolemus (§ 214).

550-551. ad...trāxit: during the scene described in 533-550 Priam had of course left his seat (525), and had moved toward Pyrrhus.

552-553. implicuit . . . laevā: sc. manū; cf. note on dextrae . . . dextram, i. 408. comae (dat.) laevam implicuit would be simpler Latin. Homer represents the Greeks as long-haired; Vergil probably thought of the Trojans, too,

555

extulit ac laterī capulō tenus abdidit ēnsem.

Haec fīnis Priamī fātōrum, hic exitus illum
sorte tulit, Trōiam incēnsam et prōlāpsa videntem
Pergama, tot quondam populīs terrīsque superbum
rēgnātōrem Asiae. Iacet ingēns lītore truncus,
āvulsumque umerīs caput, et sine nōmine corpus.

At mē tum prīmum saevus circumstetit horror.

Obstipuī; subiit cārī genitōris imāgō,

ut rēgem aequaevum crūdēlī vulnere vīdī
vītam exhālantem, subiit dēserta Creüsa
et dīrepta domus et parvī cāsus Iülī.

Respiciō, et quae sit mē circum cōpia lūstrō.

Dēseruēre omnēs dēfessī, et corpora saltū

ad terram mīsēre aut ignibus aegra dedēre.

as wearing long hair. extulit, raised on high. ex-, as prefix, -often='upward.' Neoptolemus had slain Polites with his spear; cf. 530. lateri=in latus (§ 134). abdidit, buried.

554-555. finis: here fem., an archaism; cf. § 98. exitus (sc. vitae) often = 'death.' illum . . . tulit (=abstulit), bore him away. sorte, through the allot-

ment (of fate).

556-558. tot . . . Asiae, though once he was proud ruler of, etc. populis terrisque: dat. of interest with regnatorem: § 131. Vergil seems to have also in mind a Greek use of the dat. with certain verbs of guiding, ruling, governing. Iacet . . . caput: Vergil here implies, indirectly (§ 254), that Priam's body was decapitated and flung unburied on the shore, far from the citadel of Troy. truncus, caput, and corpus are all alike pred. nom. to Iacet. Vergil was led to put this strain on his readers' credulity because he was thinking of Pompey the Great, who, as he sought to step on the shore of Egypt, was stabbed to death. His decapitated body lay, for a time, naked, on the strand. For the tense of Iacet see notes on redit, 275, and on volvit, i. 101.

559-566. "At this sight I think of my aged father, my wife, and my son. I amnow alone on the palace roof."

560. subiit: sc. mê, rose up before me, i.e. filled my thoughts.

561. aequaevum: sc. ei = genitörī meō. 563. direpta: the house had not yet been plundered; dīrepta thus simply pictures the wild fancies to which in his excitement Aeneas gives way.

564. copia: sc. militum or iuvenum. lustro, I seek to learn; conative present (see note on ne. . . arceret, i. 299-300). Aeneas is seeking to learn who are near him, to help him rescue his father, etc.

565-566. Dēseruēre (sc. mē) is emphatic by position; Gone they were, yea, every one. The meaning is that they were all dead. In prose, we should have pluperfects in 565-566, but dēseruerant and mīserant would be unmetrical. dēfessī, in sheer exhaustion. corpora . . . dedēre explains Dēseruēre. Two sets are distinguished: (1) those who had dashed themselves to death on the ground, (2) those who had consigned themselves to the flames, aegra, fainting. They were too weak to do anything but die. The perfects = I found that they had, 'etc.

Iamque adeō super ūnus eram, cum līmina Vestae servantem et tacitam sēcrētā in sēde latentem Tyndarida aspiciō; dant clāra incendia lūcem 570 errantī passimque oculōs per cūncta ferentī.

Illa sibi īnfestōs ēversa ob Pergama Teucrōs et poenās Danaüm et dēsertī coniugis īrās praemetuēns, Trōiae et patriae commūnis Erīnys, abdiderat sēsē atque ārīs invīsa sedēbat.

575 Exārsēre ignēs animō; subit īra cadentem ulcīscī patriam et scelerātās sūmere poenās.

'Scīlicet haec Spartam incolumis patriāsque Mycēnās

567-623. "Catching sight of Helen, who is crouching in Vesta's temple, I am about to slay her, when my mother, Venus, appears, and bids me think of my family. She shows me the gods destroying Troy."

567. Iam . . . adeō is a strengthened Iam, By THIS time. super may be (1) an adv., above, i.e. on the roof of the palace, or (2) part of supereram. If (2) is right, see § 238. limina, temple; cf. the use of carinae or vēla = nāvēs. Vestae: the temple of Vesta, goddess of the hearth (§ 331), was surely a strange place of sanctuary for Helen, who had betrayed her home and its gods (§ 54).

568. servantem, some one clinging closely to. At first Aeneas does not recognize Helen. sēcrētā, apart. Cf. sēcrēta, 299. sēde, corner, recess. Note the repetition of the one idea in servantem, tacitam, sēcrētā, latentem.

569-570. Tyndarida: for form see § 107. The late position of this word well pictures Aeneas's sudden, startled recognition of the woman who, in a sense, was cause of all the woes of Troy. dant (mihi) . . . ferenti=dant enim, etc.; the words explain how he was able to see Helen. erranti: i.e. on the roof. Aeneas does not come down to the street till 632. ferenti, sweeping, making . . . range.

571-573. Illa . . . praemetuēns

(573): for the word-order see § 230. Danaüm, at the hands of the Greeks; subjective genitive. coniugis: Menelaus, brother of Agamemnon: § 54. praemetuens expresses not only fear, but also precautions taken to avert the dangers of the thing feared. Helen's precaution here is the care with which she is hiding, 567-569. Erīnys, scourge, curse. With Trōiae... Erīnys cf. saevum ambōbus Achillem, i. 458.

574. invīsa, a hateful (loathly) thing. 575-576. Exārsēre... poenās: the sight of Helen just at the moment when Aeneas was thinking, full of fears, of his home, justifies wholly his fury in 575-587. subit īra (mē), an angry desire sweeps o'er me. Cf. subit... imāgō, 560. The expression=īrā ārdēns cupiō; see also § 185. scelerātās, sin-stained. This striking epithet of poenās is explained by Vergil himself, in etsī... fēmineā in poenā est, 583-584; see notes there.

577. 577-587 constitute a soliloquy. Scilicet belongs with 577-582. It often, as here, ironically emphasizes something strange or absurd. The thought of 577-582 is, 'Shall she, the guilty cause, escape, though Priam and his city are fallen?' Such a question = a neg. assertion. Mycēnās: as in 25. Helen had come from Sparta.

578-579. partō . . . triumphō, her triumph won. coniugium, husband; properly 'wedlock.' So at times servitium = servus, mātrimōnium = uxor. patrēs = parentēs; cf. socerōs, 457, 'parents-in-law.'

580. turbă . . . ministrīs: instr. abl. with comitata, here a full passive; see notes on comitatus and on Achātē, i. 312. The ref. is to Trojan captives treated as slaves. ministrīs: as in i. 705.

581-582. The states expressed by Occiderit, årserit, and súdårit are all conceived of as existing prior to those denoted by the three fut. verbs in 578-579. ignī: instr. abl. with årserit, which gives the result, blaze, not the process ('be set ablaze,' incendētur, or incēnsa erit). See §§ 160, 222. Dardanium: join also with sanguine.

583-585. Non ita: sc. erit. feminea =an objective gen., fēminae. Sc fēminea (nom.) with victoria, in the same sense. Render by punishment of true woman, victory (over true woman). exstinxisse and sumpsisse depend on laudābor, which is felt to = cum laude dīcar, or omnēs cum laude dīcent mē. Render by yet, for blotting out . . ., I shall be praised. nefās here='a guilty creature,' much as coniugium, 579,= coniūnx. merentīs...poenās (586) is a strange expression. Render by for exacting punishments of one richly deserving them. Vergil could have said, simply, (1) meritas poenas sumpsisse, 'for exacting (earned =) deserved punishments,' or (2) ab homine ('human being') poenās merente sumpsisse, 'for exacting punishments from a person earning (constantly) punishments,' or (3) sūmpsisse poenās ab homine poenās meritā, for exacting punishments from a person that had (once) earned punishments.' Of these three forms the second is the most effective. From it Vergil borrowed the pres. part., but, as his sentence developed, he could put the part, only in the acc. case .--The point of 583-585 lies in the sharp contrast between fēmineā and nefās. Helen is no woman, but nefās itself, the embodiment of sin; hence one may deal with her as he will. Here, as when he wrote scelerātās (576), Vergil was expressing his own feelings. In the Homeric days, a warrior was perfectly justified in slaying a guilty woman such as Helen was. Vergil was full of sympathy with all that suffered (as Helen is suffering now), especially with women and children.

586-587. animum . . . flammae: i.e. to have given full rein to the vengeful impulse that urged me to slay
Helen. For explesse with a gen. see
§ 129. satiasse: i.e. with vengeance.
The thought that the dead took delight in punishment dealt out to those
who had wronged them is common in
Greek and Roman writers.

Tālia iactābam et furiātā mente ferēbar, cum mihi sē, nōn ante oculīs tam clāra, videndam obtulit, et pūrā per noctem in lūce refulsit alma parēns, cōnfessa deam quālisque vidērī caelicolīs et quanta solet, dextrāque prehēnsum continuit, roseōque haec īnsuper addidit ōre: 'Nāte, quis indomitās tantus dolor excitat īrās? Quid furis, aut quōnam nostrī tibi cūra recessit? Nōn prius aspiciēs ubi fessum aetāte parentem līqueris Anchīsēn, superet coniūnxne Creüsa Ascaniusque puer? Quōs omnīs undique Grāiae circum errant aciēs, et, nī mea cūra resistat,

588. Tālia iactābam: cf. Tālia iactantī, i. 102. ferēbar: sc. in Tyndarida.

589-593. cum . . . parens (591). when, across my path, my mother . . . proffered herself to my eyes (videndam). This is a cum-inversum clause: see note on cum . . . sēcum (ait), i. 36-37. non ... clara: i.e. with less disguise than on former occasions, e.g. that described in i. 314-401. Cf. Aeneas's reproaches on this point, i. 407-409, videndam: the gerundive, as often, expresses purpose. pūrā . . . lūce, radiance undimmed, the bright light inseparably connected with deities; see note on flagrantis, i. 710. Cf. too, roseā . . . refulsit, i. 402. confessa deam, confessing the goddess, i.e. revealing (and admitting) fully her divine nature. The words are explained by qualis . . . solet, in the guise and in the stature in which she is always seen, etc. Cf. the description of Diana, i. 501, with notes. caelicolis: dat. of the agent (§ 133) with vidērī, which is a true pass., as in i. 396. prehēnsum: sc. mē. Venus seizes Aeneas by his sword hand. insuper, besides, i.e. in addition to the revelation that, by the removal of all disguise, she had given of her identity.

595. Quid furis ...?, Why this madness ...? quonam: for nam see note on

Nam quae...morātur...?, 373. nostrī: Venus identifies herself with Aeneas's household. Nostrī is regularly objective gen., nostrum gen. of the whole.

596-597. Non for Nonne occurs in indignant questions both in prose and in poetry; cf. Cicero, Cat. II. 19, Non vident id sẽ cupere . . ? The question here = a command. prius: i.e. before you think of anything else. ubi . . . līqueris is briefly put for where he is whom you deserted, i.e. whether he is still at home, alive. superet, survives. In this sense supersum is commoner. coniūnxne: the interrog. -ne is not necessarily, either in prose or in poetry, attached to the first word of a clause or a sentence.

599. errant, are wandering aimlessly (blindly), is a fine word here. Venus implies that, if the Greeks were to discover the location of the household of so great a chieftain as Aeneas was, they would make straight for it. nī. oresistat: cf. nī faciat, overrant, i. 58-59, with note. Venus means that she is working a miracle by rendering Aeneas's house invisible. Years later, she wrought a like miracle when she made Aeneas and Achates invisible at Carthage (i. 411-587, esp. 411-440, 586-587).

iam flammae tulerint inimīcus et hauserit ēnsis. 600 Non tibi Tyndaridis facies invīsa Lacaenae culpātusve Paris, dīvum inclēmentia, dīvum hās ēvertit opēs sternitque ā culmine Trōiam. Aspice (namque omnem quae nunc obducta tuentī mortālīs hebetat vīsūs tibi et ūmida circum 605 cālīgat nūbem ēripiam; tū nē qua parentis iussa timē neu praeceptīs pārēre recūsā): hīc, ubi disiectās molīs āvulsaque saxīs saxa vidēs mixtoque undantem pulvere fūmum. Neptūnus mūrōs magnōque ēmōta tridentī 610 fündāmenta quatit tōtamque ā sēdibus urbem ēruit; hīc Iūnō Scaeās saevissima portās prīma tenet, sociumque furēns ā nāvibus agmen ferro accincta vocat.

600. tulerint . . . hauserit: instantaneous pf. (§ 164); for meaning of tulerint see note on illum . . . tulit, 554-555. hauserit (eōs), drain their lifeblood.

601-603. tibi: as in i. 261. Render by It is not, mark you, the beauty, etc. invisa . . . culpātūs, though hated . . though blamed; see note on aeger, i. 208. dīvum . . . dīvum: for the rhetorical repetition of that of lūmina, 405-406. Note the effective adversative asyndeton here. hās . . opēs: Priam's palace. ā culmine: of ruit altō ā culmine Trōia, 290.

604-607. omnem, everywhere, as in 26. obducta tuenti...tibi, drawn over your sight. ümida...cālīgat: freely, hangs dank and dark and thick about (you). tū nē...recūsā is to be taken closely with Aspice (604); it was not accounted safe to see the gods in their divine form and brightness. Cf. the story of Semele; see Gayley (§ 362), pages 71-73. For nē...neu with the imperative, second person, see § 171. tū gives a tone of urgency to the command, as if Venus means, 'Do not you, whatever others may do.'

608-609. mölis, huge masses. mixtö...pulvere: instr. abl. with undantem, eddying, billowing. Render, freely, by commingled smoke and dust rising in billows. The force of the dust-clouds that rise from the falling walls gives a waving motion to the smoke.

610-611. Neptūnus: Neptune and Apollo built the walls of Troy for its king, Laömedon. He who built the walls would be best able to destroy them. We gain another point in that the builder and so the natural preserver of the walls is destroying them. ēmōta=quae ēmōvit; it belongs also with mūrōs. The prefix here and in ēruit, 612='out of their (proper) places.' tridentī: cf. Neptune's use of his trident in i. 145.

612-614. Scaeas . . . portas: the best known and strongest gate of Troy. As Troy's most relentless foe, Juno assails Troy's strongest defenses. For the pl. portas see §§ 190, 192. saevissima, in fullest savagery. prima: as in i. 24. furêns: as in i. 491, but with markedle different tone. ferro accincta: see note on arma, i. 16. accincta, girt; cf. Accingunt, 235.

Iam summās arcīs Trītonia (respice) Pallas īnsēdit, nimbo effulgēns et Gorgone saeva; ipse pater Danaïs animos vīrīsque secundās sufficit, ipse deos in Dardana suscitat arma. Ēripe, nāte, fugam, finemque impone laborī.

Nusquam aberō, et tūtum patriō tē līmine sistam.'
Dīxerat, et spissīs noctis sē condidit umbrīs.
Appārent dīrae faciēs inimīcaque Trōiae
nūmina magna deum.

Tum vērō omne mihī vīsum cōnsīdere in ignīs 625 Īlium, et ex īmō vertī Neptūnia Trōia, ac velutī summīs antīquam in montibus ornum cum ferrō accīsam crēbrīsque bipennibus īnstant

615-616. respice, look behind you. The sights of 604-614 were in front of Aeneas, însēdit, has beset; see note on insidat, i. 719. Pallas was commonly the preserver of fortresses and citadels. This reversal of her usual functions emphasizes the completeness of the fall of Troy; see note on Neptūnus, 610. nimbo . . . saeva, dazzlingly bright with her storm-cloud and grim with her Gorgon. Vergil had in mind the aegis, for which see §§ 313, 315. The aegis, when shaken, wrought terror and dismay among the wearer's foes; the shaking was accompanied by thunder and by lightning. In the view taken here by Vergil, the aegis was, strictly, a symbol of the whirlwind that drives the stormcloud, ascribed to Zeus as his shield because he was god of the weather. In our passage, the aegis which is the shield proper is confused with the storm-aegis which is visibly represented on the shield.

618. deōs = cēterōs deōs.

619. Eripe . . . fugam, Wrest flight, therefore, etc., out of the obstacles that threaten to make it impossible. In view of 595-600, we must supply

tibi tuisque, 'for yourself and all your household.' labori: sc. pugnandi propatria.

620. abető: sc. ā tē. patrið = patris tuī.
621. spissīs . . . umbrīs: see note on nox ātra, 360. spissīs = dēnsīs, closegathered. The disappearance of the light of 590 would intensify the general darkness.

622-623. Apparent ... deum: these words do not picture new sights seen after Venus departs, but are a commentary on the whole scene, 604-620. For Apparent see 483-484.

624-654. "I go home, determined first to bear my father to safety. He, however, refuses to depart, declaring that he will not survive this second fall of his city."

624-625. omne, everywhere; cf. omnem, 604. Neptūnia, Neptūne-built though it was. See note on Neptūnus, 610. Aeneas's thought is that a godbuilt city should have endured forever.

626-629. ac joins the simile  $velut\bar{\imath}$  ...  $ru\bar{\imath}nam$ , 626-631, to  $ex\ \bar{\imath}m\bar{o}$ , 625.  $ex\ \bar{\imath}m\bar{o}$  and the simile are, both of them, adverbial expressions, denoting manner.  $velut\bar{\imath}$  ... cum,  $as\ when$ . antiquam here=veterem, that long had



MINERVA



630

ēruere agricolae certātim: illa usque minātur, et, tremefacta comam, concussō vertice nūtat, vulneribus dōnec paulātim ēvicta suprēmum congemuit, trāxitque iugīs āvulsa ruīnam.

Dēscendō, ac, dūcente deō, flammam inter et hostīs expedior; dant tēla locum, flammaeque recēdunt.

Atque ubi iam patriae perventum ad līmina sēdis antīquāsque domōs, genitor, quem tollere in altōs optābam prīmum montīs prīmumque petēbam, abnegat excīsā vītam prōdūcere Trōiā exsiliumque patī. 'Vōs ō, quibus integer aevī sanguis,' ait, 'solidaeque suō stant rōbore vīrēs, vōs agitāte fugam.

Mē sī caelicolae voluissent dūcere vītam,

640

635

stood. ferrö accīsam . . . bipennibus: freely, gashing with steel and with blow on blow of their axes an ash-tree, etc. Instant ëruere: cf. Instant . . . conclūdere, etc., i. 423-425. minātur: sc. 'to fall.' comam: for case see § 147. nūtat is intransitive.

630-631. suprēmum is an adj. used as noun, in the acc. of effect, has groaned its last, as we say; see §§ 140, 142. trāxit...ruinam: see note on ruinam...trahit, 465-466. iugīs = summis...montibus, 626. Strictly, the tree is severed from its stump and its roots, but, since these bound it to the montes and to the iuga, the poet may fairly speak of the tree as severed from the heights. The tree is antiqua (626), as Troy itself had been; it settles slowly but surely to its fall, even as Troy is sinking into flames.

632-633. Dēscendō: i.e. from the roof of Priam's palace. See note on erranti, 570. deō: i.e. Venus; cf. her promise in 620. expedior: freely, I thread my way; a middle voice.

634-635. Atque here = Atqui, And yet. The thought is, 'Though I had

taken so much trouble, and had run risks so great to make my way home, to save my father, my father, nevertheless,' etc. perventum (est), we (i.e. my mother and I) had come. For this use of the impers. pass. see note on discumbitur, i. 700. antiquăs: here an epithet of affection, the dear old. The word here = veteris; cf. antiquam, 626.

636. primum ... petēbam= quemque primum petēbam. See notes on et, 71, and on catulique ... exspectant, 357-358.

638-640. integer aevi, untainted by age. integer = empty of; hence for the gen. aevi see §§ 124, 127. solidae... virēs, whose strength, through its own endurance, stands unimpaired. The strength of the young does not need the helps (staff, etc.) required by old age. suō...rōbore: instr. abl. with stant, which gives the result, not the process ('is made to stand,' stabiliuntur); see §§ 160, 222. agitāte fugam: cf. Mātūrāte fugam, i. 137. agitāte ply with all speed.

641. dücere vītam = vītam prodūcere, 637; see § 221. hās mihi servāssent sēdīs. Satis ūna superque vīdimus excidia et captae superāvimus urbī. Sīc, ō sīc positum adfātī discēdite corpus.

Ipse manū mortem inveniam; miserēbitur hostis exuviāsque petet. Facilis iactūra sepulcrī.

Iam prīdem, invīsus dīvīs et inūtilis, annōs dēmoror, ex quō mē dīvum pater atque hominum rēx fulminis adflāvit ventīs et contigit ignī.

650 Tālia perstābat memorāns fīxusque manēbat. Nōs contrā effūsī lacrimīs, coniūnxque Creüsa

642-643. hās . . . sēdīs, this place, so long my home. For sēdīs see note on sēdīs, i. 205. Satis . . . vīdimus: briefly put for Satis superque est vidisse or Satis superque est quod vidimus. It is enough, aye, more than enough that I have seen. una belongs both with excidia and with captae . . . urbī, one downfall, one capture of my city. For captae see § 214. Anchises is alluding to the capture of Troy by Hercules. At that time, Laömedon and all his sons save Priam had been killed. See Gayley (§ 362), pages 170, 225. excidia: the expression  $\bar{u}na$ ... excidia well shows Vergil's fondness for the pl.; see §§ 188-190, esp. 189. superavimus has here the meaning and the constr. of superfuinus; cf. note on superet, 597.

644. positum, adfātī, and corpus all suggest the idea of one dead and laid out for burial. Anchises, sorely crippled (647-649), is lying on a couch or a bed, and so, thinking of the resemblance between his appearance and that of a body ready for burial, he bids Aeneas treat him as one dead. adfātī suggests the cry Valē, thrice made at the funeral pyre as a final farewell to the dead. Render by Say your farewells to me, to me, laid thus, ah thus, and go your ways.

645-646. Ipse . . . inveniam: i.e. 'I shall provoke the enemy to slay me.' He means that he will do what,

(though he knows it not), Priam had just done. manu, by my prowess. miserebitur is said with great bitterness; to Anchises death is so welcome that the enemy's act will seem one of mercy and pity. Before miserēbitur sc. aut, or else; with hostis sc. ipse, of his own initiative. Facilis, (easy = ) easy to endure. We should say 'the veriest trifle.' iactūra sepulchrī: the enemy, of course, will not trouble themselves to give him due burial. Since ancient feeling counted the loss of burial a grievous evil (cf. notes on inhumātī, i. 353, and on nūdus, v. 871), the words of Anchises betray their own insincerity and show the depth of feeling which he is trying to hide. The bitterness is emphasized by the rough word iactūra (see Vocabulary).

647-649. Iam pridem . . . dēmoror, I have long been, etc.; see note on tot . . . gerō, i. 47-48. invīsus dīvīs is explained by ex quō . . . ignī, 648-649. inūtilis: because crippled (see Anchīsēs in Vocabulary). annōs dēmoror: Anchises means that, by failing to die, he has kept the years idly waiting (for his death). ex quō: as in 163. mē . . . adflāvit, blew against me. dīvum . . . rēx: cf. i, 65.

651. Nos = Ego. effüsī (sumus) lacrimīs = lacrimantēs ōrāmus, and so can easily be construed with the purpose clause nē . . . vellet, 652-653. lacrimīs is dat. = in lacrimās. Render by Ascaniusque omnisque domus, në vertere sëcum cūncta pater fātōque urgentī incumbere vellet. Abnegat, inceptōque et sēdibus haeret in īsdem.

Rūrsus in arma feror, mortemque miserrimus optō, nam quod cōnsilium aut quae iam fortūna dabātur?

'Mēne efferre pedem, genitor, tē posse relictō spērāstī, tantumque nefās patriō excidit ōre?
Sī nihil ex tantā superīs placet urbe relinquī, et sedet hoc animō peritūraeque addere Trōiae tēque tuōsque iuvat, patet istī iānua lētō, iamque aderit multō Priamī dē sanguine Pyrrhus, gnātum ante ōra patris, patrem quī obtruncat ad ārās. Hoc erat, alma parēns, quod mē per tēla, per ignīs

We are dissolved in tears, I, and Creüsa . . . imploring that, etc.

652-653. nē . . . pater . . . vellet, that he, our father, shall not be minded, etc. fātō . . . incumbere (sc. sē), to add his weight to the fate o'erwhelming

654. inceptō: sc. in eōdem, out of in īsdem. The combination inceptō . . . et sēdibus is appropriate; his maintenance of his physical position is the outward, visible sign of his unchanged purpose.

655-670. "I resolve to enter the battle again."

655. feror: note tense, I am rushing.
656. quod...dabātur? = quia nūllum cōnsilium et iam nūlla fortūna dabātur; nam is the conj., not the nam
used with interrogatives (373, 595).
cōnsilium, (chance of wise) planning.
fortūna = chance of (good) fortune,
deliverance. In this verse Aeneas is
apologizing for his mad resolve to go
back to the fight. In 314-317 he
apologized for fighting at all.

657-658. efferre pedem: freely, fare forth a single step. Sc. ē domē. spērāstī is said in deepest bitterness. tantum . . . nefās: Aeneas has in mind esp. 638-640, 644-646.

660. sedet, is firmly established. hoc = addere Trōiae peritūrae tēque tuōsque. When Vergil began this sentence, he did not intend to add iuvat (661). The addition of iuvat makes -que necessary with peritūrae. animō: dat. of interest (§ 131) with sedet; animō (tuō) practically = tibi.

661-662. iuvat: as object sc. tē; cf. note on animō, 660. isti...lētō, the death you so crave; see 644-646. For istī see note on dēfēnsōribus istīs, 521. iam... Pyrrhus: i.e. a second senex (Anchises) will die as Priamus senex died so recently.

663. gnātum ... patris: cf. Priam's cry, quī ... vultūs, 538-539. patris, patrem: for the scansion see § 283. obtruncat: note the tense, whose wont it is to butcher. Aeneas is referring directly to Anchises's words, miserēbitur ... petet, 645-646, drawing the picture of death by an enemy's hand and loss of burial in colors differing widely from those used by Anchises.

664. Hoc... quod...?, Was it for this... that ...?; lit., 'Was this the thing for the sake of which ...?', 'Was this the reason why...?' quod is adv. acc., as in the idiom Non est quod, 'There is no reason why.'

Ascanium patremque meum iūxtāque Creüsam alterum in alterius mactātōs sanguine cernam?

Arma, virī, ferte arma; vocat lūx ultima victōs. Reddite mē Danaïs, sinite īnstaurāta revīsam

670 proelia. Numquam omnēs hodiē moriēmur inultī.'

Hinc ferrō accingor rūrsus, clipeōque sinistram

īnsertābam aptāns, mēque extrā tēcta ferēbam.

Ecce autem complexa pedēs in līmine coniūnx
haerēbat parvumque patrī tendēbat Iŭlum:

675 'Sī peritūrus abīs, et nōs rape in omnia tēcum; sīn aliquam expertus sūmptīs spem pōnis in armīs, hanc prīmum tūtāre domum. Cui parvus Iūlus, cui pater et coniūnx quondam tua dicta relinquor?'

665-666. ēripis: note the tense. Aeneas believes that his mother is still keeping him safe, now, as she did before, 632-633. mediis . . . penetrālibus: cf. medium . . . hostem, 508, with note. utque is really improper, since ut . . . penetrālibus contains no verb. The repetition of ut, however, keeps clear the purpose character of the whole clause. iūxtā: adv., near by. Vergil might have written iūxtā eōs.

668. Arma . . . arma: Aeneas had laid aside his arms when he reached home. virī: Aeneas is addressing his house-slaves; he had come home alone (see 564-567). vocat = prōvocat (§221), challenges, i.e. to sell their lives dearly. lūx ultima = summa diēs. 324.

669. sinite . . . revīsam: the imp. of sinō is regularly followed by a subj. without ut, the subj. being in its origin an independent subj. of toommand, having nothing to do, in syntax, with sinō. In other words, the constr. was paratactic; see §§ 247-249. We may render sinite . . . revīsam by let be, let me take my way back. Instaurāta revīsam: see note on summersās . . . obrue, i. 69. revīsa īnstaurem would be more logical.

670. Numquam is often used by

excited speakers as a vigorous nōn. 'Never' is so used in colloquial English. omnēs: emphatic. The thought is, 'I at least will sell my life dearly.' Anchises, old, crippled (647-649), Creusa, a woman, and parsus Iŭlus could hardly avenge their deaths.

671-704. "My wife, however, will not let me go, when lo, an omen, from Jupiter himself, powerfully affects my father. A second omen overcomes all opposition."

671-672. ferro, my sword. aptans (sc. eam = sinistram manum), fitting (my fingers thereto). Across the inner face of the shield were two straps; the warrior, thrusting his left hand under one, grasped the other firmly. Manus = both hand and arm.

675. et, also. in omnia, to face every hazard.

676. expertus, through the past trial (of arms). Sc. arma, from armis. sümptis... in armis, in an appeal to arms; the emphasis is on the part. (§ 214).

677-678. Cui...relinquor?, To whom is...being abandoned...? pater, in this context, = senex pater. coniūnx...dicta: since Aeneas no longer takes thought of Creusa's

Tālia vociferāns, gemitū tēctum omne replēbat, cum subitum dictūque oritur mīrābile monstrum. 680 namque manūs inter maestorumque ora parentum ecce levis summo de vertice visus Iüli fundere lümen apex, tāctūgue innoxia mollīs lambere flamma comās, et circum tempora pāscī. Nos pavidi trepidare metu, crinemque flagrantem 685 excutere, et sanctos restinguere fontibus ignis. At pater Anchīsēs oculōs ad sīdera laetus extulit, et caelo palmas cum voce tetendit: 'Iuppiter omnipotens, precibus și flecteris üllis, aspice nos hoc tantum, et, si pietate meremur. 690 dā deinde auxilium, pater, atque haec ōmina firmā.'

safety, he in effect no longer accounts her his wife.

680. oritur, ensues, follows.

**681-683.** manūs . . . ōra: Creüsa is on her knees holding out Iülus to Aeneas (673-674); hence the light which plays about the head of Iülus (682-684) is actually manus... ora.  $man\bar{u}s = arms$ ; see note on  $apt\bar{a}ns$ , 672. levis . . . apex: for word-order see § 230. apex is indefinite, but its position between lumen and tactu . . . comas shows that it = a cone (tip) of flame. The omen here described was always interpreted to imply future distinction, esp. elevation to a throne. Vergil probably has in mind the story that the hair of Servius Tullius blazed thus when he was a boy. He was then obscure, having been with his mother a prisoner of war, but he later became King of Rome. visus (est) . . . fundere, in full sight of all poured forth, etc.; lit., 'was seen to pour forth,' etc. tactu. . . innoxia, with touch that did no harm; lit., 'harmless in respect of its touch.'

685-686. trepidare, hurry to and fro. The infinitives in 685-686 are historical (§ 172). crinem . . . excutere (shake free): a variation (§ 225) from ignem de crini(bus) excutere. sanctos: because sent by the gods, and, there-

fore, full of meaning. In saying sanctos Aeneas is speaking in the light of knowledge gained later. See notes on exitiāle, 31, on temptāre, 38, on 226, at the end, and on fātālis, 237. restinguere, try to extinguish (see note on nē... arcēret, i. 299-300). fontibus = aquīs, with the added idea of abundance.

687. pater: an important word here. As pater familiae, Anchises was priest of the household, and so most skilled in sacred matters, e.g. the interpretation of omens. laetus: because he knew that the sign was a token of good; through his relationship with Venus Anchises had received the gift of divination.

688. caelō = ad caelum. For the dat. after ad sīdera, 687, see § 134, and Note. palmās...tetendit: cf. pedem cum vōce repressit, 378, tendēns...lumina, 405-406, duplicīs...palmās, i. 93.

690-691. hoc tantum, just this once; lit., 'thus far only.' For ease see § 146. hoc is explained by et... firmā. We may also punctuate thus: aspice nōs—hoc tantum (sc. rogō)—et, etc. merēmur: sc. auxilium, from the next verse. deinde, then, in that event, repeats the idea of sī... merēmur. For Anchises's attitude toward

Vix ea fātus erat senior, subitōque fragōre intonuit laevum, et dē caelō lāpsa per umbrās stella facem dūcēns multā cum lūce cucurrit.

signantemque viās clāram sē condere silvā cernimus Īdaeā; tum longō līmite sulcus dat lūcem, et lātē circum loca sulpure fūmant. Hīc vērō victus genitor sē tollit ad aurās,

oadfāturque deōs, et sānctum sīdus adōrat:

'Iam iam nūlla mora est; sequor et quā dūcitis adsum.

Dī patriī, servāte domum, servāte nepōtem;

vestrum hoc augurium, vestrōque in nūmine Trōia est.

Cēdō equidem nec, nāte, tibī comes īre recūsō.'

Jupiter see note on i. 334. For his prayer see § 347. haec...firmā: i.e. by a second sign.

692. Vix . . . subitoque: parataxis:

693. intonuit laevum, it thundered on the left. laevum is a neut. adj. used as noun in acc. of effect; see §§ 140, 142. To the Greek and the Roman augur signs in the East were of good omen. The Roman faced the South, the Greek faced the North; hence one counted signs on his left, the other those on his right, auspicious.

694. facem, a fiery train. multa, streaming.

695-698. läbentem . . . signantemque, as it glided . . . marking, etc. tecti: sc. nostrī. viās, a highway; for the pl. see § 190. In 701-702 we see that this 'highway' indicates also the way the Trojans are to take to safety. The first omen had given token of their escape; see note on apex, 683. The second confirms this and supplements it by pointing out the way of escape, i.e. it suggests Mount Ida as their refuge. claram . . condere is best rendered by till it buries itself, still bright. Idaeā: the most important word

in the sentence, rendered emphatic by its postponement to last place. tum, (thereafter =) besides. longō... sulcus, a long-lined furrow, or, freely, a furrow making a long boundary line. The sulcus divided the heavens into two parts, as a limes, 'boundary line separates two fields. This sulcus is also a boundary line between danger (in Troy) and safety (outside Troy). longō limite is abl. of characteristic, and so = an adjective. dat, still emits. lātē...fūmant (fume): this sign confirms the evidence of their eyes.

699. Hīc vērō = the common Tum vērō, found e.g. in 624. ad aurās: a stately way of saying up, erect.

700. sānctum sīdus: this star is sānctum because it shows the will of the gods (701-703). See also note on sīdera, i. 93.

702-703. domum, household. nepōtem: Ascanius. He is singled out partly because he has just been the subject of the omen, partly because he is the hope of the future for the domus; cf. i. 556. in, in the midst of. Render vestrō... est by Troy is enveloped in, etc. Trōia: i.e. all that remains of the destinies of Troy.

Dīxerat ille, et iam per moenia clārior ignis 705 audītur, propiusque aestūs incendia volvunt. 'Ergō age, care pater, cervici imponere nostrae: ipse subībō umerīs, nec mē labor iste gravābit. Quō rēs cumque cadent, ūnum et commūne perīclum. ūna salūs ambōbus erit. Mihi parvus Iülus 710 sit comes, et longë servet vëstigia conjunx. Vos, famuli, quae dicam animis advertite vestris. Est urbe ēgressīs tumulus templumque vetustum dēsertae Cereris, iūxtāque antīqua cupressus, rēligione patrum multos servāta per annos: 715 hanc ex dīversō sēdem veniēmus in ūnam. Tū, genitor, cape sacra manū patriosque Penātīs:

705-746. "Carrying my father and leading Ascanius, I quit my home. As we near a gate of the city, my father cries that the Greeks are coming. In the flight that follows my wife is separated from me."

705-706. clarior, with louder\_roar. aestus, fiery volumes; accusative. The flames are now so near that they are felt as well as heard.

707. cervici: render by back. impônere: imp. pass. in middle sense; it=

impone te (§ 167).

708. subībō: sc. tē. labor iste, the labor you thus cause me; see notes on dēfēnsōribus istīs, 521, and on istī... lētō, 661. nec ... gravābit is an elaborate facillimē.

709. Quo...cadent = fuerit quodcumque, 77, Whatever turn events shall take. unum et commune: we say 'one common,' but Latin regularly connects adjectives by et when, as here, they are coordinate in importance.

711. longē...vēstīgia (mea), follow faithfully, but at a distance, etc. longē prepares us for the disappearance of

Creüsa (735-744).

712. famuli: freely, men and women of my household. For the gender cf. note on Quōs, i. 348.

713-715. Est . . . ēgressīs, When men have gone forth, they find, etc.; lit., 'For men, when they have gone forth . . . , there exists,' etc. See § 131. See also note on profectis, i. 732. To native Trojans specific statements concerning the location of the tumulus Cereris would be superfluous and at such a crisis a waste of time. tumulus templumque: the temple stood on the tumulus. dēsertae, lonely, a transferred epithet (§ 212). Vergil has in mind the Roman custom of building temples to Ceres-a goddess of the country, not of the town-in (relatively) unfrequented spots outside the city gates. Such a spot would serve well Aeneas's present purposes. ligione, religious awe, reverence; instr. ablative. For the thought cf. antiquā sub rēligione, 188.

716. ex dīversō: i.e. by different paths. This verse = a command, 'go,' etc. By dividing his company Aeneas hoped to diminish the chance of detection by the Greeks.

717. Tū . . . cape, Be it yours to take. sacra . . . Penātīs: received by Aeneas from the shade of Hector, 293-297, and from Panthus, 320-321.

më bello ë tanto digressum et caede recenti attrectāre nefās, donec mē flumine vīvo

720 abluero.

Haec fātus, lātōs umeros subjectaque colla veste super fulvique insternor pelle leonis, succēdoque oneri; dextrae sē parvus Iūlus implicuit, sequiturque patrem non passibus aequis; 725 pone subit coniunx. Ferimur per opāca locorum, et mē, quem dūdum non ūlla iniecta movēbant tēla neque adverso glomerātī ex agmine Grāī, nunc omnēs terrent aurae, sonus excitat omnis suspensum, et pariter comitique onerique timentem. 730 Iamque propinquābam portīs, omnemque vidēbar

ēvāsisse viam, subitō cum crēber ad aurīs visus adesse pedum sonitus, genitorque per umbram

718-719. digressum = cum ('since') dīgressus sim. vīvo: in Roman ritual the use of running water was necessary to purification. Such water alone, in fact, is itself clean and so able to cleanse. When Aeneas received the sacra, etc., he had not yet taken part in the fight; had he touched the sacra after fighting, he would have been guilty of the very sin imputed, in 163-168, to Ulysses and Diomedes.

721-722. lātōs umerōs: for Aeneas's use of such words concerning himself, see note on  $Sum \dots n\bar{o}tus$ , i. 378-379. The words suggest the security and the comfort of Anchises's support. subiecta (sc. patrī): freely, bowed, bended. For case of umeros and colla see § 149. colla, back; cf. cervici, 707. veste and pelle denote the same thing, a robe fashioned from a lion's skin. For such use of a pelt cf. lupae. . . laetus, i. 275.

723-724. dextrae se . . . implicuit: cf. implicuit . . . laevā, 552, with note. non . . . aequis: sc. to those of his father. Cf. parvum . . . trahit, 320-321, with note.

725. opāca locorum, the darkest quarters; see § 217.

726-727. dūdum: except when it is joined with iam, dūdum is used of time but little removed from that of writing or speaking. injecta: sc. a Grāis in mē ipsum, ex: we should say, 'in.' The adversum agmen, however, was the source whence came the dangers that threatened Aeneas. writing non ūlla . . . Grāī Vergil was thinking of the two ways of fighting, ēminus and comminus.

728-729. omnēs . . . aurae, every whisper of the breezes. suspensum  $(m\bar{e})$  . . . timentem, so sorely troubled am I . . ., so full of fears, gives the causes of terrent and excitat. comiti: Ascanius; cf. Mihi . . . comes, 710-711.

730-732. viděbar (mihi), I fondly fancied; lit., 'I seemed (to myself).' ēvāsisse, had passed beyond, had traversed, = lūstrāsse, and so may be joined with an acc.; see § 145. creber ... sonitus, the tramp, tramp; lit., 'the repeated sound.' adesse has here the meaning and the constr. of venire: see note on tēlō, i. 99. For vīsus (est)

prōspiciēns, 'Nāte,' exclāmat, 'fuge, nāte; propinquant; ārdentīs clipeōs atque aera micantia cernō.'

Hīc mihi nesciō quod trepidō male nūmen amīcum
cōnfūsam ēripuit mentem, namque āvia cursū
dum sequor, et nōtā excēdō regiōne viārum,
heu! miserō coniūnx fātōne ērepta Creūsa
substitit errāvitne viā seu lassa resēdit—
incertum; nec post oculīs est reddita nostrīs,
nec prius āmissam respexī animumve reflexī
quam tumulum antīquae Cereris sēdemque sacrātam
vēnimus; hīc dēmum collēctīs omnibus ūna

so soon after vidēbar, 730, see note on ruunt, i. 85.

733. Nate . . . nate: for scansion see § 299. propinquant: sc. Grāī, the only 'they' the Trojans had to fear.

734. ārdentīs: a strong expression for 'highly burnished.' aera: spears, shields, and swords; see § 203. Verses 731-734='I thought I heard, my father thought he saw, evidence of the approach of Greeks.' Aeneas and Anchises take it for granted that the Trojans are no longer able to gather in large force.

735. mihi: for case see note on silici, i. 174. Render by to my sore hurt. nescio quod: nescio quis is practically a compound indefinite pron. (adj.), = 'I-know-not-what.' For scansion see § 281. male . . . amīcum = inimīcis-simum; see note on male . . . carīnīs, 23.

736. confusam eripuit = confudit et eripuit. See note on summersas . . . obrue, i. 69.

737. nota... regione viarum: freely, the streets I knew so well, that led in the right direction; lit., 'the familiar direction of the streets.' Regio has here its primary sense of line, direction.

738-740. miserő: join with fātō. Some, however, join it with mihi, to be supplied (cf., then, mihi, 735). fātōne...incertum: in his deep emo-

tion, Aeneas speaks confusedly; see note on Iam dūdum sūmite poenās, 103. Vergil has combined two quite distinct ways of expressing his general thought: (1) misero coniunx fatone . . . substitit errāvitne . . . an lassa resēdit ...?, followed by an independent clause, incertum est, and (2) misero coniunx fato seu erepta . . . substitit seu errāvit viā seu lassa resēdit, incertum est ('it's all one,' 'it makes no difference'). For -ne with fato see note on coniunane. 597. For -ne . . . -ne, instead of utrum . . . an, see note on i. 308. ērepta: sc. mihi; cf. mihi . . . ēripuit, 735-736. Note ēripuit, 736, ērepta, 738, the one in fig. sense, the other in lit. physical sense. See note on vīsus (est), 732. errāvit (ipsa), did she go astray by act of her own. No exact rendering of this confused sentence is possible. We may say, Did my wife, wrested (from me) . . . halt, or did she (herself) wander . . .? (If that be true), or if she . . . sat her down, all is (yet) mystery (to me).

741. animum ... reflexī: a substitute for the common animum ... adverti; sc. ad eam.

742. tumulum antiquae Cereris: it is instructive to compare this expression with tumulus templumque vetustum desertae Cereris, 713. antiquae is here plainly a transferred epithet (§ 212).

dēfuit et comitēs nātumque virumque fefellit.

- Quem non incūsāvī āmēns hominumque deorumque, aut quid in ēversā vīdī crūdēlius urbe?
  Ascanium Anchīsēnque patrem Teucrosque Penātīs commendo sociīs et curva valle recondo; ipse urbem repeto et cingor fulgentibus armīs;
- 750 stat cāsūs renovāre omnīs omnemque revertī
  per Trōiam et rūrsus caput obiectāre perīclīs.
  Prīncipiō mūrōs obscūraque līmina portae
  quā gressum extuleram repetō, et vēstīgia retrō
  observāta sequor per noctem et lūmine lūstrō;
- 755 horror ubīque animō, simul ipsa silentia terrent.
  Inde domum, sī forte pedem, sī forte tulisset,
  mē referō. Inruerant Danaï et tēctum omne tenēbant.

744. nātum . . . virumque: in appos. with comitēs. For such an appos. expression containing -que . . . -que cf. the appositives with -que . . . et, 5-6. fefellit, disappointed, baffled; lit., 'tricked.'

745. deorumque: for -que see § 291.

747-794. "Leaving my father and my son in a safe place, I search for Creüsa everywhere. At last her specter appears to me, and tells me that heaven has decreed our separation, but that all is well with her. After giving me a hint concerning my destiny, a destiny to be finally happy, the apparition vanishes."

**749.** cingor . . . armīs: cf. ferrō accingor, 671. To our feeling cingor should precede repetō; but see note on Referēs . . . ibis, 547.

750-751. stat: sc. mihi, I am resolved. The subject of stat is cāsūs... perīclīs; the lit. meaning thus is 'to renew(=to face afresh)... and to return... and to expose... are things that are for me fixed and irrevocable.' sedet... animō, 660, is a similar expression. omnem, everywhere; cf. 26, 604, 624. caput, life, a common meaning. objectāre: a strong

word; note its etymology. Cf. opponere mortī, 127.

752. Prīncipiō . . . Inde (756) = Prīmum . . . Deinde. obscūra: cf. opāca locōrum, 725. There the darkness helped Aeneas; now it makes his search more difficult.

753-754. gressum extuleram: cf. efferre pedem, 657. věstīgia . . . sequor, marking my footsteps closely, I follow them. vēstīgia is not to be taken very literally; it='trail,' 'course.' lūmine=oculō=oculōs. lūstrō, scan closely; lit., 'traverse.'

755. animō: sc. est, which we may render by besets, assails. ipsa... terrent: in times of peril silence does frighten. Here the silence (contrast 437, 486-488) shows that Trojan resistance is at an end, and that the Greeks are masters everywhere.

756. sī forte ... sī forte: the repetition pathetically pictures the waning of his hopes. For the subj. of wish in sī... tulisset see note on Anthea sī... videat, i. 181-182. tulisset precedes in time referō, which itself, being a hist. pres., is past in value. We have, too, O. O. here: Aeneas's thought was sī forte ... tulerit!

Īlicet ignis edāx summa ad fastīgia ventō

volvitur; exsuperant flammae, furit aestus ad aurās.

Prōcēdō, et Priamī sēdīs arcemque revīsō.

Et iam porticibus vacuīs Iūnōnis asylō
custōdēs lēctī Phoenīx et dīrus Ulixēs
praedam adservābant; hūc undique Trōïa gaza
incēnsīs ērepta adytīs, mēnsaeque deōrum
crātēresque aurō solidī, captīvaque vestis
congeritur; puerī et pavidae longō ōrdine mātrēs
stant circum.

Ausus quīn etiam vōcēs iactāre per umbram

Ausus quīn etiam vōcēs iactāre per umbram implēvī elāmōre viās, maestusque Creüsam nēquīquam ingemināns iterumque iterumque vocāvī. 770 Quaerentī et tēctīs urbis sine fīne furentī īnfēlīx simulācrum atque ipsius umbra Creüsae vīsa mihi ante oculōs et nōtā maior imāgō.

758. Ilicet, Immediately (after my arrival). fastigia, slopes; sc. tēctorum.
759. furit . . . aurās, the fiery mass

mounts furiously upward. For ad

aurās see 699.

760. Procedo gives stage three in Aeneas's efforts to find Creusa. For the first two see 752, 756. Priami:

join with sēdīs only.

761. Iūnonis asylo: in Juno's holy of holies, defines porticibus. The word severely condemns the use to which the Greeks are putting the temple. The shrine was built to preserve fugitives from being taken captive.

764-765. mensae . . . vestis: in appos. with gaza, 763. For -que . . . -que used in an appos. expression see

note on 744.

766. congeritur: note the tense

Booty is constantly coming in.

768. quin etiam, nay, more, marks stage four in Aeneas's search. See note on Prōcēdō, 760. vōcēs iactāre: a strong expression, to fling out wild cries. Cf. Tālia iactantī, i. 102.

769-770. Creüsam . . . vocāvī, re-

peating "Creusa," "Creusa," I called her, etc.

771-773. Quaerenti . . . mihi (773): for word-order see § 230. Infēlīx: it will be quite clear from 785-788 that Creüsa is not at all unhappy. Hence infelix gives the feeling with which Aeneas himself looked on the specter. To his mind, every ghost, compared with a living soul, was unhappy. simulacrum: a broad word, applicable to any counterfeit presentment of anything. visa (est) is rightly sing., since its three subjects denote one and the same thing. visa (est) . . . oculos involves fusion of (1) vīsa est (was seen) mihi (or oculīs), and (2) stetit (or appāruit) mihi ante oculos. notā . . . imāgō, more majestic than the image so well known (to me), i.e. a form larger than she had possessed in life. With nota sc. imagine. The dead are regularly represented in this way by Greek and Latin writers, because they were thought of as superhuman and immortal. For the stature of the gods cf. quanta solet, 592, and i. 501.

Obstipui, steteruntque comae, et vox faucibus haesit.

775 Tum sīc adfārī et cūrās hīs dēmere dictīs:

'Quid tantum īnsānō iuvat indulgēre dolōrī,

ō dulcis coniūnx? Nōn haec sine nūmine dīvum

ēveniunt, nec tē comitem hinc portāre Creüsam
fās aut ille sinit superī rēgnātor Olympī.

780 Longa tibi exsilia, et vāstum maris aequor arandum, et terram Hesperiam veniēs, ubi Lydius arva inter opima virum lēnī fluit agmine Thybris. Illīc rēs laetae rēgnumque et rēgia coniūnx parta tibī; lacrimās dīlēctae pelle Creusae.

785 Non ego Myrmidonum sēdīs Dolopumve superbās aspiciam, aut Grāīs servītum mātribus ībō,

774. steterunt, rose. For the short penult see § 279. haesit, was caught, or, simply, caught.

775. adfārī...dēmere: historical infinitives; as subject sc. imāgō, out of 773.

776-778. tantum, so utterly (unreservedly). Join with indulgēre, indulgēre: sc. tē as subject, dulcis coniuns, dear heart, dear wife, non... ëveniunt: for the general thought cf. haud, crēdō, ... carpis, i. 387-388.

779. fås, heaven's will, is one subject of sinit. ille . . . regnator: Jupiter. Ille is often used of Jupiter. Originally, we may suppose, ille Iuppiter was said with a gesture toward the heavens, Jupiter yonder, 'Jupiter who reigns enthroned on high.' From this use ille came in this expression to = 'exalted,' 'majestic.' We may compare too, the instances where ille = 'the famous,' 'the well-known' (for examples of this common use see 274, 448, 503, i. 617).

780. exsilia: for the rhetorical pl. see \$\frac{1}{9}\$ 190. arandum, must be furrowed, fits only the nearer subject; see note on legunt, i. 426. In translating supply some general verb, such as 'face,' 'endure,' with exsilia.

781-782. terram Hesperiam is, in itself, a vague expression, The Land of the Evening (Star), The Western Land, applied, at a given period, to whatever known land was farthest west. Lydius = Etruscus, through the tradition, commonly accepted by the Roman poets. that the Etruscans were Lydians from Asia Minor, who, driven from home by long-continued famine, had finally settled in Italy. Lydius ... Thybris: for the word-order see § 230. virum, of true men, of a warrior people, agmine, movement, current; see note on agmine certo, 212. Note that this second prophecy gives Aeneas no definite information, even if his mind were in condition to analyze in detail Creüsa's words. For the first revelation, even more vague, see 293-295.

784. parta: the part., from pariō. Sc. est, exists. parta . . . (est) = exists for you, already won. For the pres. tense or its equivalent in a prophecy see note on manēre, 194. dīlēctae . . . Creüsae: objective genitive. pelle: a strong word, dash away.

785-788. 785-788 contain the reason for the command lacrimās . . . Creŭsae, 784. Non ego = Non ego enim. superbās, arrogant. servītum,

795

Dardanis et dīvae Veneris nurus, sed mē magna deum genetrīx hīs dētinet ōrīs.
Iamque valē, et nātī servā commūnis amōrem.'
Haec ubi dicta dedit, lacrimantem et multa volentem dīcere dēseruit, tenuīsque recessit in aurās.
Ter conātus ibī collō dare bracchia circum; ter frūstrā comprēnsa manūs effūgit imāgō, pār levibus ventīs volucrīque simillima somnō.

Sīc dēmum sociōs, cōnsūmptā nocte, revīsō. Atque hīc ingentem comitum adflūxisse novōrum inveniō admīrāns numerum, mātrēsque virōsque, collēctam exsiliō pūbem, miserābile vulgus. Undique convēnēre, animīs opibusque parātī

to be a slave to. The use of the supine in -um to express purpose with verbs of motion should be familiar from Caesar. Dardanis . . . nurus: in appos. with ego, 785. This verse = a causal clause with Non ego . . . ibo, 785-786. Render by no, not I, a daughter of Dardanus, etc. divae . . . nurus, wife of Venus's son. magna . . . genetrīx: Cybele: § 311. Vergil probably thought of Creüsa as translated directly from life to a divine or semidivine state, much as Aeneas himself was later, and, later still, Romulus. Creüsa is to be an attendant of Cybele -a high, happy honor. 780-789= 'You are to go far away; you are to be, at first, unhappy, but in the end you are to have prosperity and happiness. I am to stay here, not unhappy; no, great joy and honor are mine, for I have the favor of Cybele herself.'

789. nātī . . . commūnis, your son and mine. nātī is objective gen. with amōrem.

792. conātus: sc. eram (§ 245). collō...circum: see note on bis collō...circum...datī, 218-219.

794. par . . . somno, matching the light winds and like to a fleeting vision.

i.e. swift as the winds, and as unsubstantial as a vision. It need hardly be said that the acts mentioned in 792-794 precede in time dēseruit . . . recessit, 791. somno here, as elsewhere, = somnio, dream.

795-804. "I return to my comrades and find a goodly company prepared to go whithersoever I shall be minded to lead it. I proceed to Mount Ida."

795. Sīc, Under such circumstances, sums up 749-794. dēmum: join with revīsō.

796-798. adflūxisse, had streamed together. exsilo: for case see § 135. pūbem: as in i. 399. Aeneas uses the word bitterly; the pūbēs here is a warrior host that has gathered—to run away!

799. convēnēre: in prose we should have convēnerant, a form impossible in dactylic hexameter verse. Cf. note on Dēseruēre... mīsēre... dedēre, 565-566. animīs... parātī: sc. mēsequī. They have the will (animīs) and the way (means: opibus) to depart. They have reconciled themselves to the thought of flight and have provided themselves with means to help them in such flight.

in quāscumque velim pelagō dēdūcere terrās. Iamque iugīs summae surgēbat Lūcifer Īdae dūcēbatque diem, Danaīque obsessa tenēbant līmina portārum, nec spēs opis ūlla dabātur; cessī, et sublātō montīs genitōre petīvī.

800. in . . terrās, to go to what lands I should be minded, etc. dēdūcere, the technical term for leading forth a colony from a metropolis like Rome, is most suggestive here, for it makes Aeneas speak of his settlement in Italy, and so by implication of the results of that settlement, Lavinium, Alba Longa, Rome itself, as a colony from Troy. Cf. i. 5-7.

801-804. iugis, from the heights. We should say 'over,' etc. obsessa tenëbant, had blocked, aye, were in full mastery of. The words mean that no one could come forth from Troy to help Aeneas and his followers. Nor

could Aeneas help Troy. cessī . . . petīvī: before Vergil suffers his hero to state his final act on the night of the fall of Troy, he makes him set forth (801-803) two sound reasons which render that act inevitable: (1) the dawn of day makes the neighborhood of the Greeks dangerous, (2) the continuous success of the Greeks makes further conflict with them hopeless, sublăto: sc. umeris: cf. 721-723. montis: i.e. Ida. Cf. 695-697, with notes. We must assume, though Vergil does not say so, that the whole company mentioned in 796-800 went with Aeneas. See § 254.

## LIBER TERTIUS

Postquam rēs Asiae Priamīque ēvertere gentem immeritam vīsum superīs, ceciditque superbum Īlium, et omnis humō fūmat Neptūnia Trōia, dīversa exsilia et dēsertās quaerere terrās auguriīs agimur dīvum, classemque sub ipsā Antandrō et Phrygiae mōlīmur montibus Īdae, incertī quō Fāta ferant, ubi sistere dētur, contrahimusque virōs. Vix prīma incēperat aestās et pater Anchīsēs dare Fātīs vēla iubēbat,

1-12. "We build a fleet and sail from Trojan shores, not knowing whither destiny will lead us."

1-2. rēs, fortunes. Asiae: as in ii. 556-557, Aeneas uses Troy and Asia as equivalent terms. immeritam: quiltless though it was (see note on aeger, i. 208). Only Paris had sinned (§ 54). vīsum (est) superīs: see note on dīs aliter vīsum. ii. 428.

3. omnis, everywhere. For this sense of omnis cf. ii. 26, ii. 604, ii. 624. humō fūmat, is smoking from (i.e. is rising in smoke) from the ground. Vergil is thinking of Troy as now only clouds of smoke rising from the ground. The ruins would smoke for days. For case of humō sc. § 152. Neptūnia Trōia: as in ii. 625.

4-5. diversa exsilia, places of exile widely sundered; sc. inter sē. Aeneas speaks in the light of the knowledge gained by six years of wandering. dēsertās: they felt unable to disposessess any people. auguriīs . . . dīvum: Vergil does not explain what these omens were. In part the reference is to mātre . . . viam, i. 382, Hector's warning, ii. 293-295, and Creüssch words, ii. 780-784. We may suppose also that, in the months needed to make ready ships, etc., Aeneas con-

sulted oracles in various places.—It is to be noted that, in Vergil's story, the Greeks made no attempt to molest Aeneas and the others who had escaped from Troy. For this we can imagine at least two good reasons: (1) the Greeks may well have thought that the gain (booty) to be got from hunting down this remnant would not pay for the trouble and the risk; (2) the Greeks were keen to get home. They had been away ten years.

7. incertī: see notes on ii. 785-788. Evidently Aeneas had, after all (see note on auguriīs . . . dīvum, 5), received no augurium that made plain what the spirits of Hector and Creüsa had meant. ferant . . . dētur: sc. nōs . . . nōbīs. sistere = cōnsistere.

8-9. virōs: freely, our companies, our people. Vix . . . et: §§ 220, 250. prīma . . . aestās: tradition had it that Troy was taken in the summer. Hence the reference here is to the summer of the following year. The first of the seven years of exile (i. 755-756) was largely spent in preparations for departure from Ida. dare Fātīs vēla: a variation (§ 225) from the familiar dare vēla ventīs, suggesting the absolute dependence of Aeneas on the guidance of heaven.

lītora cum patriae lacrimāns portūsque relinquö et campōs, ubi Trōia fuit. Feror exsul in altum cum sociīs nātōque, Penātibus et magnīs dīs.

Terra procul vāstīs colitur Māvortia campīs (Thrāces arant), ācrī quondam rēgnāta Lycurgō, hospitium antīcum Trōiae sociīque Penātēs, dum fortūna fuit. Feror hūc, et lītore curvō moenia prīma locō, Fātīs ingressus inīquīs, Aeneadāsque meō nōmen dē nōmine fingō. Sacra Diōnaeae mātrī dīvīsque ferēbam

10-11. litora...portūs...campōs: pathetic. To one loved sight after another he bids good-by. cum... relinquō: a cum-inversum clause. See note on cum...sēcum (ait), i. 36-37. Verses 8-10, as they stand, seem clumsy to us. They would seem less so to a Roman, for they = Cum prīma aestās coepit, et pater...iubēbat, tum, etc. fuit: as in ii. 325. Render by once was (stood).

12. sociis . . . dis falls into two portions, each of which itself has two parts. Between the main portions there is asyndeton (see note on i. 45). magnis dis: the higher deities, Jupiter, Neptune, Vesta, etc. That Aeneas brought such gods with him appears from ii. 296-297, ii. 320, ii. 717-720. See notes there.

13-68. "In Thrace we begin to build a city. An ominous event, however, makes us desist and causes us to set sail with the first fair wind."

13-14. procul, at a little distance. vāstīs . . . campīs: abl. of char, wide-stepped, of wide steppes. colitur, is inhabited. Logically, Thrāces arant, 14, belongs with colitur, 13. The sense of colitur, then, must be ā Thrācibus colitur. Coming after dēsertās . . . terrās, 4, Vergil's language here is strange. He must mean, in reality, what he has not clearly said, that the land in general (Terra, 13) is inhabited

by Thracians, but that the spot Aeneas chose for his settlement was a locus dēsertus. See § 254. Māvortia: i.e. loved by Mars (§ 319). ācrī, violent, savage. rēgnāta: the pers. pass. use of this part. of rēgnō belongs to poetry and to post-Augustan prose. Lycurgō: dat. (§ 133).

15. hospitium . . . Penātēs, an ancient friend and god-bound ally of Troy; lit., 'an ancient (or, perhaps, agelong) friendship and allied Penates.' hospitium and Penātēs are in appos. with Terra, 13. hospitium here—amīcus; cf. the use of coniugium, ii. 579, and of nefās, ii. 585. sociīque Penātēs: an alliance between houses, families, or states involved an alliance between their gods, the Penates. For the Penates see §§ 331-334.

17. loco, I try to stablish. For the conative present see note on nē... arcēret, i. 299-300. Fātīs... iniquīs: abl. abs., though the Fates were unfriendly. Vergil again anticipates the sequel of his story. ingressus, having entered on, sc. opera (cf. operum, 20).

18. Aeneadās: in appos. with nomen. With nomen...fingo sc. virīs meīs, out of 8; cf. Romānos ... dīcet, i. 277.

19-21. mātrī dīvīsque (cēterīs): mātrī, by singling out Venus, makes her most important. auspicibus, as favorers, in appos. with mātrī dīvīsque. Since the gods are, as yet, only prospective, not actual, helpers, we may



MARS



auspicibus coeptorum operum, superoque nitentem 20 caelicolum rēgī mactābam in lītore taurum. Forte fuit iūxtā tumulus, quō cornea summō virgulta et dēnsīs hastīlibus horrida myrtus. Accessī, viridemque ab humō convellere silvam conātus, rāmīs tegerem ut frondentibus ārās. 25 horrendum et dictū videō mīrābile monstrum. nam, quae prīma solo ruptīs rādīcibus arbos vellitur, huic ātrō līcuntur sanguine guttae et terram tābō maculant. Mihi frīgidus horror membra quatit, gelidusque coit formidine sanguis. 30 Rūrsus et alterius lentum convellere vīmen însequor et causas penitus temptare latentis:

render, freely, by that they might bless, etc. The auspex who, in connection with some proposed work, secured favorable omens (cf. note on nūmen, ii. 178) was naturally looked upon as a supporter of that work. nitentem, 'shining'; a white bullock was sacrificed to Jupiter. caelicolum: gen. pl.: § 99.

22-23. tumulus, mound. Since the word was constantly used of a funeral mound. Vergil is preparing the reader for the sequel in 26-46. quō . . . summo, on the top of which. For summō see note on summā . . . undā, i. 127. dēnsīs . . . myrtus, myrtle bushes bristling with thick-crowding spears. myrtus is a coll. sing., a fact shown by virgulta. The myrtle meant by Vergil is a shore-loving plant, with spear-like stem, eight to ten feet high, and so is quite different from the creeping plants which Americans commonly but erroneously call myrtle. Vergil elsewhere mentions the use of myrtle-wood for spear shafts. See the article "Myrtle," in The Century Dictionary and Cyclopedia.

24-26. silvam pictures well the dense growth of the myrtle. Cf. rāmīs... frondentibus, 25. cōnātus is the participle. Aeneas naturally

sought to gather some of the myrtle, for the plant was sacred to Venus, dictū... mīrābile: see note on miserābile visū, i. 111.

27-28. Join quae . . . arbos . . . huic closely together: from that tree which. huic is dat. of interest (§ 131); the tree is personified, vellitur is conative pres.; see note on nē . . . arcēret, i. 299-300. ātrō . . . sanguine: modal abl. with līcuntur, or abl. of char., black-blooded, with guttae. See note on praestantī corpore, i. 71. līcuntur: from līquor; for the spelling see note on secuntur, i. 185. Render 27-28 by for, from the first tree that, breaking its roots, I try to tear from the ground, dark, bloody drops trickle, etc.

30. gelidus . . . coit: freely, is chilled and congealed. formidine: instr. abl. with coit, which gives the result, comes together, not the process, 'is driven together'; see \$160, 222.

31-32. convellere . . . temptāre: for mood see § 179. temptāre is used as in ii. 38. vīmen, stem, stalk. insequor involves two ideas: (1) 'I attempt'; (2) 'I pursue (assail) the stems.' Aeneas thinks of himself as involved in warfare with the myrtle.

āter et alterius sequitur dē cortice sanguis. Multa movēns animō, nymphās venerābar agrestīs

- 35 Grādīvumque patrem, Geticīs quī praesidet arvīs, rīte secundārent vīsūs ōmenque levārent.

  Tertia sed postquam maiōre hastīlia nīsū adgredior genibusque adversae obluctor harēnae (ēloquar an sileam?), gemitus lacrimābilis īmō
- 40 audītur tumulō, et vōx reddita fertur ad aurīs:

  'Quid miserum, Aenēā, lacerās? Iam parce sepultō,
  parce piās scelerāre manūs. Nōn mē tibi Trōia
  externum tulit aut cruor hic dē stīpite mānat.
  Heu! Fuge crūdēlīs terrās, fuge lītus avārum,
- 45 nam Polydōrus ego. Hīc cōnfīxum ferrea tēxit tēlōrum seges et iaculīs incrēvit acūtīs.'

33. et alterius corresponds metrically to et alterius, 31. See § 300. āter, too, repeats ātrō, 28.

34. nymphäs . . . agrestis: see §§ 326-327. Aeneas prays to the deities in whose special care this

place is.

- 35-36. Grādīvum . . . patrem: Mars; see § 319. Geticīs, Thracian, though the Getae really lived far to the north of the Thracians. Geographical terms are often loosely used in Latin poetry. This verse illustrates Māvortia, 13. rīte . . levārent, (imploring them) to give a favorable turn to what I had seen, etc. See § 347. We have here O.O.: Aeneas said Secundāte . . . levāte.
- 38. genibus . . . harēnae, struggle with my knees against the hostile sands. For case of harēnae see § 138.

39. ēloquar an sileam?: subj. of deliberative question; see note on

crēdant, i. 218.

40. võx reddita, a cry returned by way of answer, or, an answering groan. Cf. reddere võcēs, i. 409. The groan is conceived of as a reply to Aeneas's repeated attempts to tear up the myrtle.

- 41. miserum, a poor unfortunate. Iam, At last, i.e. after this third attempt. For the use of iam with the imp. cf. Hūc tandem concēde, ii. 523, with note. sepultō, one whose body is in the ground; see note on profectīs, i. 732. sepultō does not mean burial proper (see notes on 62, at the end), but refers to the covering of the body with sand, 38 (cf. tumulus, 22), a result due here to the action of wind and wave.
- 42-43. parce, forbear. The word now has the meaning and the constr. of noli. Non: very emphatic; It is not true that Troy . . . or that, etc. stipite = vimine (cf. vimen, 31).
- 44. crūdēlīs . . . avārum: transferred epithets (§ 212). The adjectives are explained by 45-46 and 49-52.
- 45. confixum . . . tëxit =  $(m\bar{e})$  confixit et lëxit. See note on summers  $\bar{a}s$  . . . obrue, i. 69. tëxit points to the number of the  $t\bar{e}la$ , as does seges, 46.
- 46. tēlorum, shafts. iaculīs... acūtīs: modal abl., with, etc.; we should say 'into,' etc. With iaculīs et. hastīlia, 37, hastīlibus, 23. acūtīs hints at Polydorus's suffering during the

Tum vērō ancipitī mentem formīdine pressus obstipuī, steteruntque comae, et vōx faucibus haesit. Hunc Polydōrum aurī quondam cum pondere magnō īnfēlīx Priamus fūrtim mandārat alendum

Thrēīciō rēgī, cum iam diffīderet armīs
Dardaniae, cingīque urbem obsidiōne vidēret.
Ille, ut opēs frāctae Teucrum et fortūna recessit, rēs Agamemnoniās victrīciaque arma secūtus fās omne abrumpit, Polydōrum obtruncat, et aurō vī potitur. Quid nōn mortālia pectora cōgis, aurī sacra famēs! Postquam pavor ossa relīquit, dēlēctōs populī ad procerēs prīmumque parentem mōnstra deum referō, et quae sit sententia poscō.

process represented by increvit. The miraculous story that the myrtle shafts of the spears took root and grew into myrtle bushes would be far less strange to ancient ears than to ours; there was a story that Romulus's spear was fixed in the Aventine and grew there. Such stories may be an outgrowth of the well-known fact that the 'runners' of certain plants take root in the ground at their joints, and send up new stalks. See the word propagation in a dictionary.

47. ancipiti, irresolute; another transferred epithet (§ 212). It was Aeneas that was anceps. mentem: acc. of spec. (§ 147), with pressus, which = oppressus.

48. obstipui . . . haesit=ii. 774. 50-52. mandārat: a fine word, had put into the hands of, had entrusted. alendum: cf. videndam, ii. 589, with note. rēgī: Polymestor. iam, at last. obsidione is inconsistent (§ 52) with the narrative in Book II; nothing is said there of a regular siege. Blockades belong to a period later than Homer. See note on ancora, i. 169.

54-55. rēs, fortunes, cause. fās omne: i.e. every sacred duty. Polymestor was bound by treaty with Priam

and Troy (15), by the confidence Priam had reposed in him (cf. mandārat, 50), and by the laws of hospitality, since Polydorus was living in his house.

56. potitur: the verb here follows the third conjugation; cf. § 112. The details of 49-52, were, of course, known long before this by Aeneas. Those given in 53-56 were probably furnished to Aeneas by Polydorus's spirit, though Vergil is silent on the point (see § 254). Quid . . . cōgis . . . , To what lengths do you not drive the souls of men . . .! Quid is an acc. of extent of space, serving as an adv. (§ 146).

57. sacra, accursed. See sacer in Vocabulary. Aeneas's words would remind Dido of her own sufferings through the avarice of Pygmalion; see i. 346-364, esp. 363-364.

58-59. ad proceres . . . refero: Vergil has in mind the custom whereby disturbing prodigies were referred to the Roman Senate. Cf. referre ad senatum. parentem: for Anchises as interpreter of omens see note on pater, ii. 687. See also the note on 610. quae . . . sententia (eīs) = quid dē eā rē sentiant.

- 60 Omnibus īdem animus, scelerātā excēdere terrā, linquī pollūtum hospitium et dare classibus Austrōs. Ergō īnstaurāmus Polydōrō fūnus et ingēns aggeritur tumulō tellūs; stant Mānibus ārae, caeruleīs maestae vittīs ātrāque cupressō,
- 65 et circum Īliades crīnem dē mōre solūtae; īnferimus tepidō spūmantia cymbia lacte sanguinis et sacrī paterās, animamque sepulcrō condimus, et magnā suprēmum vōce ciēmus.

60-61. excēdere . . . dare: the infinitives depend on Omnibus . . . animus (est), which=Omnēs idem cupiunt. linquī: the pass. after the act. excēdere is due to Vergil's love of variety (see § 196); linquere would be metrical. Render by three active infinitives. hospitium: bitterly scornful, friendly land, land of friends. Cf. 15, with notes. dare . . . Austrōs, to give the winds access to, etc., a poetic substitute for the common dare vēla ventīs. Austrōs = ventōs (§ 208); the Austrō proper would not have helped the Trojans from Thrace to Delos, their next stopping-place.

62. Ergō, Therefore. After 60-61 we expect words meaning 'Therefore we depart, as soon as we can.' Words referring directly to departure come first at 69-72. But the true burial of Polydorus (62-68) is a necessary preliminary to departure. To neglect the duty of burying him would be to invite disaster on the voyage, 62-72 thus='Therefore, after duly burying Polydorus, we depart.' instaurāmus, solemnize; properly, 'perform anew.' Polydorus had not been duly buried; a murderer seldom gives his victim a full fūnus. See note on sepulto, 41. Vergil's expression is, therefore, wrong, and is due to a confusion of thought: the present rites constitute the beginning of the true fūnus. but are also a renewal of the process of covering the body from sight. ingens = an adv. (§ 213), to a great height.

63. tumulo, to form a funeral mound; dat. of purpose (§ 135). For the word cf. 22, 40. stant, are set up. See § 222.

64. caeruleīs, dark. maestae gives the result, sad, instead of the process, 'made sad,' i.e. made expressive of Trojan sorrow. See §§ 160, 215. ātrā: cypress was burned on the funeral pyre and was planted before the tomb. See also note on ātrō...venēnō, ii, 221.

65. Iliades: sc. sunt, stant. crinem ... solutae, having loosed, etc. For the constr. see § 148. For the act of. crinibus . . . passis, i. 480.

66. inferimus suggests the noun inferiae, the technical term for offerings to the dead. New milk, blood, wine, oil, honey, and water were thus offered. The spirits were supposed to partake in some way of these things. tepido: i.e. fresh, newly-drawn.

67-68. sanguinis... sacrī: i.e. the blood of victims devoted to the gods. et: for position see § 236. sepulerō may be (1) local abl. (§ 154), or (2) dat., depending on the idea of dō, dare, in condimus ('give to,' 'consign to'). A prose writer would say in sepulcrum condimus. See note on conditionus terrā, v. 48. Vergil is, perhaps, following here the original Roman view that the spirit of one duly buried remained with his body in the tomb. The view implied in the note on inhumātā, i. 353, is a later view. condimus, we put to rest; see note on

Inde, ubi prīma fidēs pelagō plācātaque ventī dant maria, et lēnis crepitāns vocat Auster in altum, dēdūcunt sociī nāvīs et lītora complent.

Prōvehimur portū, terraeque urbēsque recēdunt.
Sacra marī colitur mediō grātissima tellūs
Nēreïdum mātrī et Neptūnō Aegaeō,
quam pius Arcitenēns ōrās et lītora circum errantem Myconō ē celsā Gyarōque revīnxit,
immōtamque colī dedit et contemnere ventōs.

Hūc feror, haec fessōs tūtō placidissima portū accipit. Ēgressī, venerāmur Apollinis urbem.

inhumātī, i. 353. The Romans thought that the spirit, when thus quieted, became a spirit of good instead of a spirit of evil. suprēmum: adv., for the last time; of hoc tantum, ii. 690, with note: ciēmus, invoke, call by name. As object sc. eam = animam. See also note on adfātī, ii. 644.

69-120. "We sail to Delos and consult Apollo there. He bids us seek 'our ancient mother,' the land where first our nation dwelt. My father explains that we must sail for Crete."

69-71. pelago: dat. with fides (est nobis), we trust the main. Cf. the dative with diffideret, 51. See also note on rebus, i. 452. placata...maria: i.e. by blowing gently. Cf. mulcere... vento, i. 66, with note on vento. lenis crepitans... Auster, the wind whispering (gentle=) gently; lenis=an adv. (§ 213, at the end). Auster: see note on dare... Austros, 61. deducunt (sc. in mare) is the opposite of subdücere, i. 551.

73-74. colitur . . . tellüs: cf. 13, with notes. Nēreidum mātrī: Doris, wife of Nereus. For the double hiatus in this verse see §§ 292-293. Neptūno Aegaeo: see § 321.

75. pius: an important word (§ 66). In part it=dutiful, affectionate toward his mother; in part it=grateful, because Delos had sheltered Latona

(i. 502) when she gave birth to Apollo and Diana. pius=quod pius erat; see note on aeger, i. 208. Arcitenens: Apollo; see § 317.

76. errantem, the while it was moving aimlessly. § . . revinxit: for constr. see § 153. celsä: Myconos is anything but lofty. Ovid (§ 35) rightly calls it humilis, 'low-lying.' See note on Geticis, 35. Latin poets were apt to call all islands high, thinking, no doubt, of the way in which the sides of many islands in the Aegean Sea and in the Mediterranean Sea rise boldly from the water.

77. immôtam . . . dedit is a highly condensed expression. It=immôtam esse et coli dedit, made it immovable and granted (= suffered) it to be inhabited (i.e. gave it the privilege of being inhabitable). colī: cf. colitur, 13, 73. dedit has in part the meaning and the constr. of coēgit, in part the meaning and the constr. of sīvit, passus est. 75-77 mean that Delos was a floating island till Apollo caused it to be immovable. contemnere, to make light of, disregard; formerly, the island had cause to dread the winds, which shifted it hither and thither.

78-79. placidissima = an adv. (§213), calmly, graciously. portū accipit: cf. caelō . . accipiēs, i. 289-290, with note. Egressī: as in i. 172. venerāmur, we greet reverently.

Rēx Anius, rēx īdem hominum Phoebīque sacerdōs, vittīs et sacrā redimītus tempora laurō, occurrit. Veterem Anchīsēn agnōscit amīcum; iungimus hospitiō dextrās et tēcta subīmus.

Templa deī saxō venerābar strūcta vetustō:

bā propriam, Thymbraee, domum, dā moenia fessīs et genus et mānsūram urbem; servā altera Trōiae Pergama, rēliquiās Danaüm atque immītis Achillī. Quem sequimur, quōve īre iubēs, ubi pōnere sēdīs? Dā, pater, augurium atque animīs inlābere nostrīs.'

Vix ea fātus eram: tremere omnia vīsa repente, līminaque laurusque deī, tōtusque movērī mōns circum et mūgīre adytīs cortīna reclūsīs.

80. rex idem ... sacerdos, at once king ... and priest. The old Roman kings had this double character, but under the Republic the two functions were distinct. Augustus united them again in his own person. Vergil is probably alluding to that fact.

81. redimitus tempora: for constr. cf. § 148. lauro: sacred to Apollo and hence at times called Delian.

83. hospitio, in friendliness, in friendly greeting; modal abl. (§ 158). The word has its true sense (see note on 15), since Anchises and Aeneas belong to one people, Anius to another.

84. Between 83 and 84 some time has elapsed; the scene portrayed in 84-93 is quite distinct from that pictured in 79-83.

85. Dā...dā: i.e. by telling us how to procure them. With the prayer for a city cf. i. 437. propriam: see the note on this word in i. 73.

86. genus: i.e. a line of descendants. The prayer was fulfilled in the genus Latinum, i. 6. altera, second, as often. Of this second city Aeneas has learned from Hector, ii. 294-295, and from Creusa, ii. 780-784. Here by faith he speaks of it as already existing.

87. Pergama: as in ii. 177, ii. 291, ii. 375, etc. rēliquiās . . . Achillī: cf. i.

30. Here the words emphasize the Trojan need of divine protection.

88-89. Quem sequimur...?: we might have had the subj., as in *eloquar* an sileam?, 39; see note there. In all periods of Latin, however, we occasionally find the indic. in deliberative questions. sēdīs: as in i. 205, i. 247. It = mānsūram urbem, 86. animīs inlābere, steal into our hearts, i.e. inspire our minds with knowledge of the future, that we may know what to do. For animīs of. note on ii. 355.

91-92. līmina . . . deī: in appos. with omnia, 90. limina denotes the temple, laurus a grove outside. For scansion of the -que appended to līmina see § 274. mons: Cynthus by name. Sc. vīsus est. adytīs . . . reclūsīs: abl. abs., when the holy of holies had been opened. The words apply only to mūgīre...cortīna (vīsa est). Vergil has in mind Apollo's temple at Delphi. There a tripod was set over a fissure in the rocks whence issued with a roar (mūgīre) mephitic vapors which were believed to aid in the inspiration of the prophetess. On this tripod rested the cortina, i.e. something shaped like a caldron, which formed the actual seat of the priestess. Render cortina by tripod.

Summissi petimus terram, et vox fertur ad aurīs: 'Dardanidae dūrī, quae võs ā stirpe parentum prīma tulit tellūs, eadem vos ūbere laeto 95 accipiet reducīs. Antīguam exquīrite mātrem. Hīc domus Aenēae cūnctīs dominābitur ōrīs et nātī nātōrum et quī nāscentur ab illīs.' Haec Phoebus, mixtoque ingens exorta tumultū laetitia, et cuncti quae sint ea moenia quaerunt, 100 quō Phoebus vocet errantīs iubeatque revertī. Tum genitor, veterum volvēns monumenta virōrum, 'Audīte, ō procerēs,' ait, 'et spēs discite vestrās. Crēta Iovis magnī medio iacet īnsula ponto, mons Idaeus ubi et gentis cunabula nostrae. 105 Centum urbēs habitant magnās, ūberrima rēgna,

93. Summissi, Reverently; lit., 'Bending ourselves down.' See § 186.

94-96. Dardanidae: since Dardanus came from Etruria (see, Dardanus in Vocabulary), this first word employed by the god sums up, in advance, Apollo's whole utterance (94-98). Yet the Trojans failed to see that the word = 'Sons of Italy.' duri, rugged, iron: here a compliment, from lips divine. Contrast dūrī . . . Ulixī, ii. 7. tulit, bore, bred. übere laeto = (1) with joyous breast (heart),' (2) 'with fruitful sustenance.' (1) was probably more in Vergil's thoughts (note tulit just preceding, and matrem, 96), but it of course involves (2), since the mother's breast is the children's sustenance. Render by with fruitful breast. reducis, on your return. The word = cum reducti eritis. Antiquam ... mätrem: on this oracle see § 350.

97-98. dominābitur: as in i. 285. Verses 94-98 constitute the third revelation to Aeneas. For the first two see notes on ii. 781-782, at the end. nātī nātōrum, his (Aeneas's) children's children. illis = nātīs nātōrum. We have three stages: (1) Aeneas and Ascanius, (2) their immediate descendants. (3) their remoter descendants.

99-100. mixto . . . laetitia: freely, joy profound and loud cries (of happiness) commingled; lit., 'joy profound with (=and) loud cries mingled (therewith).' Any one who has seen a great, happy, cheering crowd will understand tumultū. For its case see § 161. exorta (est): freely, resulted. ea moenia: i.e. the city of whose foundation Apollo's reply had, in effect, given them assurance. See note on moenia, i. 264.

101. vocet = revocet (§ 221). errantis, the wanderers; see note on venientum, i. 434.

102. veterum, of older generations. volvēns: as in i. 305. monumenta, traditions. The word may be used of anything that helps to perpetuate the past. For Anchises as interpreter of omens see note on parentem, 58.

104. Iovis: join with insula. Jupiter was said to have been born in Crete.

105. mons Idaeus (est): emphatic; hence its position before ubi (§ 236). It is because there is a Mt. Ida in Crete as well as a Mt. Ida near Troy that Anchises believes Crete to be the antiqua mater meant by Apollo (96).

106. habitant, men dwell in. überrima recalls übere laeto, 95.

maximus unde pater, sī rīte audīta recordor,
Teucrus Rhoetēās prīmum est advectus ad ōrās,
optāvitque locum rēgnō. Nōndum Īlium et arcēs
110 Pergameae steterant; habitābant vallibus īmīs.
Hinc māter cultrīx Cybelae Corybantiaque aera
Īdaeumque nemus, hinc fīda silentia sacrīs
et iūnctī currum dominae subiēre leōnēs.
Ergō agite, et dīvum dūcunt quā iussa sequāmur;
115 plācēmus ventōs, et Gnōsia rēgna petāmus.

115 plācēmus ventōs, et Gnōsia rēgna petāmus. Nec longō distant cursū; modo Iuppiter adsit, tertia lūx classem Crētaeīs sistet in ōrīs.' Sīc fātus, meritōs ārīs mactāvit honōrēs, taurum Neptūnō, taurum tibi, pulcher Apollō,
120 nigram Hiemī pecudem, Zephyrīs fēlīcibus albam.

107-110. maximus may = (1) eldest (i. 521), in the sense of 'earliest,' or (2) greatest, chiefest. Vergil may easily at will call Teucer or Dardanus pater Trōtānōrum. See Teucer and Dardanus in Vocabulary. pater, sire, ancestor. optāvit . . . rēgnō: cf. Caesar, B. G. II. 18.1, locum nostrī castrīs dēlegerant; see § 135. steterant combines two ideas: (1) 'had been set up,' (2) 'were in place.' Cf. stant, 63, and § 222. habitābant: cf. habitant, 106. vallibus līmīs, in the deēps of the vales; contrast arcēs, heights (109). For līmīs see note on summā . . . undā, i. 127.

111-113. Hinc: i.e. from Crete. mater: used of goddesses, as pater is used of gods, 35, 89. We should say 'the rites in honor of the mother.' With mater, aera, nemus, and silentia supply forms of sum or of veniō. Cybelae: objective gen. with cultrīx, dweller on. The reference is to the goddess Cybele. See §§ 309, 311. aera: cymbals of bronze; see § 203. Idaeum . . . nemus: i.e. all that this grove stands for. Cf. silvā . . . Īdaeā, ii. 696-697. Cybele's grove on the Trojan Ida is thought of as set apart by Teucer to be a counterpart of the

grove in Crete. For scansion of nemus see § 276. sacris: dat. of interest with fida, silence loyal to the holy rites. currum is a bold substitute for ingum, 'yoke.' dominae, their mistress, their queen. Render currum... subière by hence, too, came the custom whereby yoked lions take their places beneath, etc. In ancient times all draft animals were yoked as oxen are today. In the Metropolitan Museum of Art, New York City, there is a currus Cybelae, drawn by two lions.

115. plācēmus ventōs: i.e. that they may allow us to sail. Cf. 69-70, and ii. 108-118, esp. plācāstis ventōs, 116, with notes. Gnōsia rēgna: for the highly important excavations made at Gnosus (Cnossus), since 1900, see the article "Cnossus" in The Encyclopaedia Britannica, eleventh edition, VI. 573-574.

116-117. Nec . . cursu: the distance was about 150 miles. modo . . . sistet: only let Jupiter stand by us, the third day, etc., i.e. if only Jupiter shall stand by us, etc.

118. honores: as in i. 49, i. 632. 119-120. tibi . . . Apollo: the direct apostrophe to Apollo is natural, in Fāma volat pulsum rēgnīs cessisse paternīs Īdomenēa ducem, dēsertaque lītora Crētae, hoste vacāre domōs sēdīsque astāre relictās.
Linquimus Ortygiae portūs, pelagōque volāmus, bacchātamque iugīs Naxon viridemque Donÿsam, Ōlearon niveamque Paron, sparsāsque per aequor Cycladas, et crēbrīs legimus freta concīta terrīs. Nauticus exoritur variō certāmine clāmor; hortantur sociī, 'Crētam proavōsque petāmus.' Prōsequitur surgēns ā puppī ventus euntīs,

130

125

view of 80-101. For the effect see notes on i. 555, ii. 56, ii. 429. Besides, taurum A pollini would be impossible in dactylic hexameter verse. nigram . . . albam: black victims were regularly offered to destructive powers, white to auspicious powers (see note on nitentem, 20). Hence with taurum . . . taurum sc. nitentem and candidum. In the one sacrifice the object was to avert the baneful influence of the powers, in the other to win their favor. Hiemi: the storm-god. Zephyrīs: properly the west winds, which were usually gentle and helpful, but here 'zephyrs' in the modern sense. The west wind would not help one much in a voyage from Delos to Crete.

121-146. "We go to Crete and begin a city. Soon a pestilence assails us, and Anchises bids us go back to Delos to consult the oracle again."

121-123. regnis: join both with pulsum (=expulsum: § 221) and with cessisse (=deessisse). Render by had, perforce, withdrawn from, etc. sedis... relicts, the seats its people had abandoned stood ready (for us).

124-125. Ortygiae= $D\bar{e}l\bar{i}$ . pelagō: see § 159. bacchātam . . . Naxon, Naxos, on whose heights the Bacchantes held their revels; lit., 'Naxos, reveled over on its heights.' For the dep. part. in pass. sense see note on comitātus, i. 312. The use in this passage is some-

what strained, since bacchor is not a tr. verb.

126. niveam: the island is rich in marble; cf. i, 593.

127. Cycladas, the rest of the Cyclades; the islands of 125-126 belong to that group. crebris, countless. legimus, we skim, a sense derived from the root-meaning 'pick,' 'gather' (flowers, etc.), through the idea of the quick, light touch for which such action calls. concita (from concie), roused to swift motion. The narrow channels between the islands make raceways for the waves.

128. Nauticus = Nautārum. exoritur gives the result, rises, not the process ('is roused,' excitātur). See §§ 160, 222. The ships break into little groups, the members of which strive to outdo one another. variō certāmine: instr. abl., through varied rivalries. variō is a transferred epithet (§ 212); the sense really is Variō (= Aliō) nautae variās (= aliās) vōcēs tollunt.

129. socii suggests mutual dependence and makes hortantur = inter sē hortantur. Crētam . . petāmus, (crying), Ho for Crete! Ho for (the land of) our forefathers!

130. Prosequitur: a fine word, often used of complimentary escorts, e.g. in Cicero, Cat. II. 1. à puppi: freely, astern. See note on adversa, i. 103. euntis: sc. nos.

et tandem antīquīs Cūrētum adlābimur ōrīs. Ergō avidus mūrōs optātae mōlior urbis, Pergameamque vocō, et laetam cognōmine gentem hortor amāre focōs arcemque attollere tēctīs.

- 135 Iamque ferë siccō subductae lītore puppēs, cōnubiīs arvīsque novīs operāta iuventūs, iūra domōsque dabam, subitō cum tābida membrīs corruptō caelī tractū miserandaque vēnit arboribusque satīsque luēs et lētifer annus.
- 140 Linquēbant dulcīs animās aut aegra trahēbant corpora; tum sterilīs exūrere Sīrius agrōs; ārēbant herbae, et vīctum seges aegra negābat. Rūrsus ad ōrāclum Ortygiae Phoebumque remēnsō hortātur pater īre marī, veniamque precārī,

131. tandem is not inconsistent with Nec... cursū, 116. To the Trojans—to any one—even a day's voyage to the (a) promised land (real or imagined) would seem long.

132. Cf. i. 437, with notes.

133-134. Pergameam: others give the name as Pergamum. voco: sc. urbem or eam. cognomine here=nō-mine; so, often, in verse and in later prose. The name reminds them of old Troy and its once glorious history. gentem, my people. focos arcemque: sc. eius=Pergameae. tēctīs: dat. of interest (§ 131), for their dwellings.

135-139. Iam ... cum (137): common correlatives in Vergil; cf. ii. 567, ii. 730-731. ferē very prosaically, corrects Iam: Our ships had almost (ferē) already (Iam) been beached, when, etc. 135-139, in correct prose, = Eō ferē tempore cum ... subductae ... domōs que dabam, tābida, etc. Here ferē would modify eō. In translating, disregard ferē. subductae: sc. erant (\$245). See also note on i. 551. operāta (est) has the sense and the constr. of operam dedit. iūra... dabam: cf. the account of Dido's activities, i. 507-508. cum

. . . vēnit: a cum-inversum clause: see note on cum . . . sēcum (ait), i. 36-37. tābida: join with luēs, 139. For the word-order see § 230. Note juxtaposition in tābida membrīs; human bodies and wasting pestilence have nothing in common. Render freely by then came wasting (a noun) to men's bodies, from a tainted quarter of the sky, and pitiful decay for the trees . . . and a season that brought death. For the rendering of tābida . . . luēs (139), adj. and noun, by two nouns, see note on cavās . . . latebrās, ii. 38. The pestilence was sent upon the Trojans as a warning that Crete was not meant for them. By trying to settle in Crete, they had sinned against the divine will, revealed to them in 94-98. and so they deserved punishment.

140-142. aut . . . corpora means that the corpora were sick to the point of utter exhaustion. aegra, plague-stricken. sterilis: proleptic (§ 211), to barrenness, or, till they gave no crops. exurere . . . ārēbant: for the hist. inf. beside the indic. see § 172.

143-144. Rūrsus . . . ōrāclum: for the first visit see 84-98. Ortygiae: as in 124. remēnsō . . . marī: cf. pelagō

quam fessīs fīnem rēbus ferat, unde labōrum temptāre auxilium iubeat, quō vertere cursūs.

145

Nox erat, et terrīs animālia somnus habēbat; effigiēs sacrae dīvum Phrygiīque Penātēs, quōs mēcum ā Trōiā mediīsque ex ignibus urbis extuleram, vīsī ante oculōs astāre iacentis, in somnīs multō manifestī lūmine, quā sē plēna per īnsertās fundēbat lūna fenestrās. Tum sīc adfārī, et cūrās hīs dēmere dictīs: 'Quod tibi dēlātō Ortygiam dictūrus Apollō est, hīc canit, et tua nōs, ēn, ultrō ad līmina mittit. Nōs, tē Dardaniā incēnsā tuaque arma secūtī, nōs, tumidum sub tē permēnsī classibus aequor, īdem ventūrōs tollēmus in astra nepōtēs

150

155

... remēnsō, ii. 181, with note. veniam, his favor, i.e. an answer to the questions of 145-146. Render veniam ... precārī by to beg him graciously to make plain.

145-146. fessis . . . rēbus, our wearied fortunes. finem: fem., as in ii. 554. labōrum . . auxilium, aid against our troubles. labōrum is objective gen.; see § 130, and Note. temptare, search for, a meaning that comes out of the idea of 'probing' seen in 32.

147-191. "The Penates appear to me by night and bid me make for Italy. We depart."

148. -que: for use see § 218.

149-150. quōs ... extuleram: cf. ii. 293-297, ii. 320, ii. 717. visi (sunt) ... astāre, were seen to stand, i.e. clearly stood. Cf. vīsus (est) so used with three infinitives, ii. 682-684. iacentis agrees with a gen. (mēi = meōs) to be supplied with oculos, my eyes as I lay.

151. manifestī: a strong word (see manifestus in Vocabulary), treated here as = plānē monstrātī, made plainly visible. See §§ 160, 222. quā = ubi.

152. insertās, set into (the walls); sc. in parietēs. Roman houses, as

compared with modern houses, had few windows. Light came from the open courts round which the rooms were built (see notes on ii. 512-514, and on ii. 528). To Roman readers, therefore, *insertās* would carry an emphasis, 'through the windows—for windows there were.'

153 = ii. 775.

154. dělátó=sĩ dělátus eris, if you shall have sailed to, etc. For the use of děferrī (sc. nāvibus) in the sense of 'sail,' cf. that of vehō and invehō in like sense (see Vocabulary).

155. et...mittit logically gives the means of canit, prophesies, by sending us, etc. The words are an elaborate

per ora nostra.

156-157. Dardaniā incēnsā = postquam Dardania incēnsa est. secūtī and permēnsī = relative clauses, quī secūtī sumus, etc. sub tē = tē duce.

158. idem, likewise. For this semi-adverbial use of idem of. Cicero, Cat. I. 7, Dīxī ego idem in senātī. tol-lēmus in astra: i.e. we shall give them superhuman glory; cf. Caesar astrīs, i. 286-287. In ferēs ad sidera caelī, i. 259, the reference is to the actual deification of Aeneas.

imperiumque urbī dabimus; tū moenia magnīs

160 magna parā longumque fugae nē linque labōrem.

Mūtandae sēdēs; nōn haec tibi lītora suāsit

Dēlius aut Crētae iussit cōnsīdere Apollō.

Est locus (Hesperiam Grāī cognōmine dīcunt),

terra antīqua, potēns armīs atque ūbere glaebae:

Oenōtrī coluēre virī; nunc fāma minōrēs

Ītaliam dīxisse ducis dē nōmine gentem.

Hae nōbīs propriae sēdēs, hinc Dardanus ortus

Īäsiusque pater, genus ā quō prīncipe nostrum.

Surge age, et haec laetus longaevō dicta parentī

170 haud dubitanda refer: Corythum terrāsque requīrat Ausoniās. Dictaea negat tibi Iuppiter arva.' Tālibus attonitus vīsīs et vōce deōrum (nec sopor illud erat, sed cōram agnōscere vultūs

159-160. imperium, might, majesty, and dominion; a very broad word. With imperium . . . dabimus ef. Jupiter's words, imperium . . . dedī, i. 279. urbī, your (promised) city, repeats ea moenia, 100. Nōs tē . . . dabimus (156-159)='As we have helped you in the past, so shall we aid you and yours in the days to come.' moenia . . magna, a mighty city for the mighty. magnīs refers to the nepōtēs and the urbs of 158-159. longum: cf. Creüsa's warning, Longa . . . arandum, ii. 780.

161-162. non... Apollo: the emphasis is on hace and on Crètae. Render by these are not the shores that... commended... nor was it in Crete that Apollo, etc. Delius... Apollo: for the distribution of adj. and noun see note on gravem, i. 728. We get in effect separate subjects to suāsit and iussit. Render by the Lord of Delos... Apollo. Cf. note on tābida... luēs, 137-139. Crētae: for case see § 162.

163-166 = i. 530-533. 167. nobis (sunt): the Penates count themselves and Troy one. Cf. 156-159. propriae: cf. propriam, 85.

168. pater: used as in the expression pater Aenēās. genus...nostrum (est), from whom as source springs, etc., or, freely, who is the source, the first of our line, describes Iäsius as the founder of the Trojan race. With pater...nostrum ef. maximus... pater... Teucrus, 107-108, with notes. For Vergil's love of variety see § 196.

169. laetus: because at last you know your allotted home (167-168).

171. Ausoniās =  $\bar{I}talic\bar{a}s$ . Strietly, the Ausones were but a single tribe on the coast of Latium. See § 204. So Dictaea =  $Cr\bar{e}tica$ . Verses 163-171 constitute the fourth revelation to Aeneas. See notes on 97. Note that Hesperiam (163), in itself vague (see notes on ii. 781-782, at the end), is here defined by  $Oen\bar{o}tr\bar{i}\dots vir\bar{i}$  (165), by  $\bar{I}taliam$  (166), and by 167-168.

173-175. nec... sūdor (175) gives the reason for attonitus, 172. nec thus = neque enim, i. 198, ii. 376. sopor, a (mere) dream; so somnus at times =

175

vēlātāsque comās praesentiaque ōra vidēbar; tum gelidus tōtō mānābat corpore sūdor), corripiō ē strātīs corpus, tendōque supīnās ad caelum cum vōce manūs, et mūnera lībō intemerāta focīs. Perfectō laetus honōre Anchīsēn faciō certum remque ōrdine pandō. Agnōvit prōlem ambiguam geminōsque parentīs, sēque novō veterum dēceptum errōre locōrum. Tum memorat: 'Nāte, Īliacīs exercite fātīs, sōla mihī tālīs cāsūs Cassandra canēbat; nunc repetō haec generī portendere dēbita nostrō et saepe Hesperiam, saepe Ītala rēgna vocāre.

185

180

somnium (see ii. 794). illud: an exception to the rule laid down in the note on hoc, i. 17. coram: freely, fully. vultūs: sc. dīvum Penātiumque (cf. 148). cōram . . . vultūs is briefly put for eos coram (=ipsos) videre vultūsque cognoscere. vēlātās: sc. vittīs; šee notes on vittās . . . potentem, ii. 296, and on infula, ii. 430, praesentia, in very presence, by repeating the idea of coram, emphasizes the substantial character of the vision. The word is used esp. of manifestations of the divine presence. ora: freely, figures, persons. tum, besides; the marked effect of the vision is proof of its reality.

176-177. tendo . . . cum voce manus: cf. pedem . . repressit, ii. 378, caelo . . . tetendit, ii. 688, with notes. supinās: freely, reverent. For the exact idea cf. duplicis . . . palmās, i. 93, and see supinus in Vocabulary. munera: sc. vīnī.

178. focis: dat.,=in focos; cf. in mēnsam . . . lībāvit honorem, i. 736. The hearth was the altar of the Penates, honore: as in i. 49, i. 632.

179. certum: Caesar would have written certiorem. rem: freely, the happenings.

180. prolem ambiguam and gemi-

nos... parentis correspond to each other. ambiguam = doubtful, in passive sense (see ambiguus in Vocabulary); cf. Tennyson, "the doubtful doom of human kind." For the Cretan-Trojan line see 103-113; for the Italian-Trojan line see 163-171.

181. novō, new, in the sense of strange. It was absurd to mistake the relation borne to the Trojan race by lands known as long as Crete and Italy had been known. The juxtaposition novō veterum is feeble; the words are not opposed to each other as simply 'new' and 'old.' The Greeks and the Romans were fond of puns, and of plays on words, and introduced them even into dignified forms of literature. For the gen. locōrum see § 130, especially the Notes

184. repeto: so. memoriā, I recall. Vergil treats repetō as=meminī, and so uses the pres. infinitives, portendere, vocāre; see note on venīre, i. 619. hacc sums up the speech of the Penates, 156-171. portendere: sc. eam,=Cassandram, as subject. dēbita: in pred. appos. with hace, as a debt owed, i.e. by the Fates.

185. vocare, named, had on her tongue.

Sed quis ad Hesperiae ventūrōs lītora Teucrōs crēderet, aut quem tum vātēs Cassandra movēret? Cēdāmus Phoebō, et monitī meliōra sequāmur.' Sīc ait, et cūnctī dictō pārēmus ovantēs.

190 Hanc quoque dēserimus sēdem, paucīsque relictīs vēla damus, vāstumque cavā trabe currimus aequor.

Postquam altum tenuēre ratēs, nec iam amplius ūllae appārent terrae, caelum undique et undique pontus, tum mihi caeruleus suprā caput astitit imber, noctem hiememque ferēns, et inhorruit unda tenebrīs. Continuō ventī volvunt mare, magnaque surgunt aequora; dispersī iactāmur gurgite vāstō. Involvēre diem nimbī, et nox ūmida caelum

186-187. quis ... crēderet ...?, who would have believed ....?, looks to a neg. answer. For the thought cf. ii. 246-247, ii. 345-346. For the form of the question cf. Quis ... temperet ...?, ii. 6-8, Quis ... possit ...?, ii. 361-362. The questions cited above from Book II refer to the future, those in 186-187 to the past; hence the difference in tense. Anchises is speaking sadly, as he recalls how blind the Trojans had been to Cassandra's warnings.

188. Phoebō = A pollini; he had spoken through the Penates (154-155). monitī (sc.  $ab \ e\bar{o}$ ) = a causal clause.

**189.** et: see § 220. dictō: sc. *An-chīsae*.

190. quoque: i.e. as well as Thrace, 69-72. paucis...relictis: in view of the pestilence (137-142), this seems a strange act, of which Vergil gives no explanation. He may mean the reader to infer (§ 254) that, as soon as the Trojans began to make ready to depart, thereby bringing themselves into harmony with the divine will, the pestilence ceased. In any event, Vergil thought that some were left behind to maintain the city which, tradition said, Aeneas had founded in Crete.

191. cavā suggests the idea of 'frail.' trabe, ships (§ 204). Note the coll. singular. aequor: for constr. see § 144. and Note.

192-277. "On the fourth day we come to the Strophades Islands. There we have an encounter with the Harpies. We depart, and sail along the coast of Greece till we land at Actium."

193. caelum, (but) only the sky; sc. apparet. Note the advers. asyndeton.

apparet. Note the advers, asyndeton.

195. inhorruit . . . tenebrīs, the waves bristled with the darkness (i.e. the dark rain, caeruleus . . . imber, 194). tenebrīs is instr. ablative. The whole expression is an elaborate way of saying, 'the seas grew rough and dark.' "When the large rain drops of a bursting storm hit the surface of fairly calm water, they seem to indent it and bound back or make a splash an inch or more in height."

196-197. ventī... mare: cf. vāstōs... flūctūs, i. 86. magna... aequora, the levels rose mountains high. aequora shows that Vergil thought of the seas as still and calm just before the storm broke (see notes on 195, at the end).

198. nox ūmida = rain and darkness.

abstulit; ingeminant abruptīs nūbibus ignēs. Excutimur cursū, et caecīs errāmus in undīs. 200 Ipse diem noctemque negat discernere caelo nec meminisse viae mediā Palinūrus in undā. Trīs adeō incertōs caecā cālīgine sōlēs errāmus pelagō, totidem sine sīdere noctīs: quārtō terra die prīmum se attollere tandem 205 vīsa, aperīre procul montīs ac volvere fūmum. Vēla cadunt, rēmīs īnsurgimus; haud mora, nautae adnīxī torquent spūmās et caerula verrunt. Servātum ex undīs Strophadum mē lītora prīmum accipiunt. Strophades Grāiō stant nōmine dictae īnsulae Īoniō in magnō, quās dīra Celaenō Harpviaeque colunt aliae, Phinēia postquam

210

199. ingeminant, flash incessantly, corresponds to crēbrīs, i. 90. ignēs: as in crēbrīs micat ignibus aethēr, i. 90. It will be instructive to compare in detail Vergil's accounts of the two storms, 194-206, i. 84-123.

200. caecīs, blind, i.e. unknown.

201-202. Ipse . . . Palinūrus: for the word-order see § 230. Palinurus was chief pilot of Aeneas's fleet. nec = et non: sc. ait or dicit, out of negat. Palinurus would have said Non discernō nec meminī. In prose we should have sē expressed as subject of discernere and meminisse.

203. adeō emphasizes Trīs, giving a force like 'three long and weary days.' incertos . . . caligine, obscured by sightless gloom (see § 215). The days were incerti because one could hardly tell whether it was night or day; cf.

198-199, 201,

205. së attollere: sc.  $\bar{a}$  (or  $\bar{e}$ ) mari. 206. visa (sc. est): true pass., as in 150, i. 396, ii. 461, ii. 591, ii. 682. volvere fumum, to send up wreaths of smoke; the land was inhabited.

207-208. rėmis insurgimus, we bend to the oars; lit., 'we rise on,' etc., i.e. we rise from our seats with each stroke

and throw the whole weight of our bodies on the oars as we draw them back in the stroke. Another view is possible. Today, in Greek waters (at least), the boatman, in a small boat, often stands facing the bow, and pushes against the oars. Vergil may have thought of Aeneas's men as acting thus now and again. haud ... torquent is paratactic (§§ 247, 249) for sine morā nautae . . . torquent. caerula: adi. used as noun, the azure deep, the blue waters: § 216, 2. verrunt, lash to foam, churn; properly, 'sweep,' 'drive before (one).'

210. stant = sunt, with the added idea of permanence. Render by Strophades is the name, got from Greece,

of isles that lie forever.

211. insulae Îonio: for scansion see With Tonio sc. mari. ominous. The Romans derived this

word from deus and īra.

212. Harpyïae: four syllables. See Harpyïa in Vocabulary. aliae: how many Harpies there were Vergil does not say. In the ordinary version of the story there were but two Harpies. Phineia = a gen., Phinei (§ 209). postquam = ex quō tempore, ever since.

clausa domus mēnsāsque metū līquēre priōrēs.
Trīstius haud illīs mōnstrum, nec saevior ūlla
pestis et īra deum Stygiīs sēsē extulit undīs.
Virgineī volucrum vultūs, foedissima ventris
prōluviēs, uncaeque manūs, et pallida semper
ōra famē.

Hūc ubi dēlātī portūs intrāvimus, ecce
laeta boum passim campīs armenta vidēmus
caprigenumque pecus, nūllō custōde, per herbās.
Inruimus ferrō, et dīvōs ipsumque vocāmus
in partem praedamque Iovem; tum lītore curvō
exstruimusque torōs dapibusque epulāmur opīmīs.

At subitae horrificō lāpsū dē montibus adsunt Harpyïae, et magnīs quatiunt clangōribus ālās, dīripiuntque dapēs, contāctūque omnia foedant immundō; tum vōx taetrum dīra inter odōrem.

213. clausa: sc. est eīs, was shut (for=) against them. The Harpies were driven away from Phineus's house by Zetes and Calaīs, sons of Boreas, who pursued them as far as the Strophades. See Gayley (§ 362), pages 348, 362, 485. mēnsās: i.e. of Phineus. metū: of Zetes and Calaīs.

214-215. Trīstius . . . monstrum; freely, Creature more baneful, more ominous. saevior . . . pestis, plague more merciless. et: omit in translating. Ira deum: a magnificent expression, incarnate anger of the gods; cf. § 201. Stygiis . . . undis: emphatic, even from. etc.

216-218. The absence of a verb in 216-218 gives a jerky, emotional effect to the sentence. Supply varying forms of sum, in the pres. indicative. Virginei . . . vultüs: freely, Maidenlike are their faces, birds though they are pallida . . fame, pale are their faces always, pale with famine. They are ever gorging themselves, yet are ever hungry.

219. dēlātī: cf. dēlātō, 154.

220. laeta, glad, as making glad the hearts of those who saw them; cf. sata laeta, ii. 306, with note.

221. nullo custode: abl. absolute. Render by with none to watch them, or, more freely, by unquarded.

222. ipsumque: -que is used as in

223. in . . . praedam, to share our plunder, gives indirectly (§ 254) the result of Inruimus ferrō. The Romans set aside for the gods a portion of the spoils of war or of lucky finds, such as that of the cattle here.

224. -que ... -que: as in i. 18, i. 43, i. 85, i. 87, etc. torōs: doubtless of turf. epulāmur has the force and the constr. of vēscimur, for which cf. note on aurā, i. 546.

225-228. subitae = an adv., subitō. Harpyïae: here again of four syllables. Compare 212. immundō: emphatic by position (§ 232): so unclean was it. tum . . . odōrem: freely, then came hideous cries, etc. Sc. est with vōx. For the juxtaposition in taetrum dīra see § 239, 1.

Rūrsum in sēcessū longō sub rūpe cavātā arboribus clausā circum atque horrentibus umbrīs 230 īnstruimus mēnsās, ārīsque reponimus ignem: rūrsum ex dīversō caelī caecīsque latebrīs turba sonāns praedam pedibus circumvolat uncīs, polluit ore dapes. Sociis tunc arma capessant ēdīcō et dīrā bellum cum gente gerendum. 235 Haud secus ac jussī faciunt, tēctosque per herbam disponunt ensis et scuta latentia condunt. Ergō, ubi dēlāpsae sonitum per curva dedēre lītora, dat signum speculā Mīsēnus ab altā aere cavo; invadunt socii et nova proelia temptant, obscēnās pelagī ferrō foedāre volucrīs, sed neque vim plūmīs ūllam nec vulnera tergō accipiunt, celerique fugā sub sīdera lāpsae sēmēsam praedam et vēstīgia foeda relincunt.

229-230. in sēcessū longō: in i. 159 these words were said of the sea (of an estuary). sub... umbrīs: cf. i. 310-311. with notes.

231. reponimus: the prefix = anew. They make a second sacrifice; the first was implied in divos... Iovem, 222-223.

232. rūrsum ... caeli answers, foot for foot, to Rūrsum ... longō, 229. dīversō is here a noun (§ 216, 2), a different quarter.

233. turba sonāns, the noisy crew. Turba and vulgus are often uncomplimentary terms for a gathering. pedibus...uncīs: contrast uncae... manūs. 217; see § 196.

234-235. arma capessant and bellum...gerendum (esse) are both in O. O. with êdīcō. Aeneas said, Arma capessite: bellum...gerendum (est). dīrā: as in 211. See note there.

236-237. Haud secus = haud aliter, i. 399. ac: freely, than. This meaning is found chiefly in poetry, in connection with neg. expressions containing a comparative. The word really = and

(as always). The true sense here is 'They are bidden to do thus and so, and they do it.' tēctōs...disponunt, they place here and there (dis-) in hiding. latentia, so that they are concealed, is proleptic (§ 211).

238-241. sonitum . . . dedēre: cf. magnīs . . ālās, 226, vōx . . . dīra, 228, and sonāns, 233. 238-244 give the result of the third attempt to feast. speculā: Misenus, the trumpeter, serves here as a sentinel or a scout. cavō:i.e. echoing. Cf. cavae . . . aedēs, ii. 487, with note. nova, strange; cf. novō, 181. The word is explained by 241. pelagi . . . volucris: the Harpies were described as daughters of Electra, whose father was Oceanus. foedāre depends on the idea of effort involved in nova . . . temptant (= cōnantur); see § 179.

242-244. vim . . . accipiunt: the blows glance from their feathers and their backs. celerique: -que is used as et is in ii. 94. vēstīgia foeda, loathsome trail, i.e. the viands their feet had defiled; cf. praedam . . uncīs, 233.

- 245 Ūna in praecelsā consēdit rūpe Celaeno, Infēlīx vātēs, rumpitque hanc pectore vocem:
  Bellum etiam pro caede boum strātīsque iuvencīs, Lāomedontiadae, bellumne înferre parātis et patrio Harpyïās însontīs pellere rēgno?
  250 Accipite ergo animīs atque haec mea fīgite dicta,
- 250 Accipite ergō animīs atque haec mea fīgite dicta, quae Phoebō pater omnipotēns, mihi Phoebus Apollō praedīxit, vōbīs Furiārum ego maxima pandō. Italiam cursū petitis, ventīsque vocātīs ībitis Italiam, portūsque intrāre licēbit:
- 255 sed n\u00f3n ante datam cing\u00e4tis moenibus urbem quam v\u00f3s d\u00e4ra fam\u00e4s nostraeque ini\u00faria caedis amb\u00e4s\u00e4s subigat m\u00e4lis abs\u00famere m\u00e4ns\u00e4s.' D\u00e4xit, et in silvam, pinn\u00e4s abl\u00e4ta, ref\u00fagit.

246-249. rumpit . . . vocem: as in ii. 129. Bellum . . . bellumne . . . ?: note the emphasis, both of position and of repetition: Is it war, too . . . war, that . . .? For the position of -ne see note on coniūnxne, ii. 597. etiam, also, as well as the slaughter of the animals. The Trojans might have departed at once, peacefully, taking the carcasses with them, to feast elsewhere. pro, in payment for. boum: sc. nostrōrum. Celaeno means that the Harpies had done the Trojans a favor in letting them slay the cattle. For this the Trojans are making poor requital. strātīs ... iuvencīs: for meaning see note on sternit, i. 190. For constr. see § 214. Laomedontiadae: a taunting title; Laömedon was a notorious trickster. patriö, hereditary; an exaggeration. The Harpies had but recently come to the Strophades (see 212-213).

250-252. animis: join with both verbs. quae...praedixit: see § 348. Furiarum: here 'avenging powers' in general. The Harpies had been created to punish Phineus. The word adds to the horror of Celaeno's predic-

tion. When or why Apollo communicated this information to Celaeno Vergil does not say. No other writer endows the Harpies with prophetic knowledge or prophetic powers. maxima, mightiest.

253-254. Italiam . . . petitis: this knowledge of their present purpose leads the Trojans to believe more readily her prediction. ventis . . . vocatis = cum ventos vocaritis; sc. 'to your aid.' The Trojans had done this recently; cf. 120 with 115. See also ii. 116-119. ibitis Italiam: for this assurance cf. 94-98, 171, ii. 294-295, ii. 781-784, with notes.

255-257. datam: i.e. by the Fates. nostrae...caedis: cf. sprētae...fōrmae, i. 27, with note. caedis=attempted slaughter; the Trojans had not been able to harm them. See 242-243. The verse='hunger due to the injury done in,' etc. ambēsās...absūmere, to gnaw, yes, to devour. See note on summersās...obrue, i. 69. mālīs: note the ā. Dire as this prediction is, it contains encouragement in the implied assurance of a coming city, 255. Celaeno's report of Apollo's

At sociīs subitā gelidus formīdine sanguis dēriguit; cecidēre animī, nec iam amplius armīs. 260 sed võtīs precibusque iubent exposcere pācem. sīve deae seu sint dīrae obscēnaeque volucrēs, et pater Anchīsēs, passīs dē lītore palmīs, nūmina magna vocat meritosque indīcit honores: 'Dī, prohibēte minās, dī, tālem āvertite cāsum, 265 et placidī servāte piōs!' Tum lītore fūnem dempere excussosque jubet laxare rudentis. Tendunt vēla Notī; fugimus spūmantibus undīs, quā cursum ventusque gubernātorque vocābat. Iam mediō appāret flūctū nemorōsa Zacynthos 270 Dūlichiumque Samēque et Nēritos ardua saxīs; effugimus scopulos Ithacae, Läertia regna, et terram altrīcem saevī exsecrāmur Ulixī; mox et Leucātae nimbosa cacūmina montis

words (254-257) constitutes the fifth revelation to Aeneas. For the others see note on *ībitis Ītaliam*, 254. Celaeno's words are fulfilled, innocently enough, in vii. 107-119.

259-262. sociās: for case see § 132. gelidus . . . dēriguit: cf. gelidus . . . sanguis, 30. animī, their spirits. nec = et nōn; the nōn is balanced by sed, 261. pācem contains a special reference to bellum in 235, 247-248. sint: subj. in O. O.; iubent, 261, implies speech. volucrēs, merely birds.

263-264. palmīs: cf. supīnās . . . manūs, 176-177. nūmina magna: i.e. gods able to overrule the Harpies. meritos . . . honorēs: cf. 118.

266-267. fünem: i.e. the ropes that bound the ships to the shore; coll. singular. dēripere, tear, implies the utmost haste; see note on rapuit...in, i. 176. excussõs...laxare rudentis, to uncoil and ease off the sheets, i.e. to crowd on all sail. When a vessel was in port, the rudentes were coiled up on deck. The hoisting of the sails

would involve the uncoiling of the ropes. excutere lit.='to shake out straight,' as one shakes out a garment.

268-269. spūmantibus undīs: the breeze was vigorous. For case see § 159, or § 161. quā... vocābat: Notī, 268, and the order of the names in 270-275 show that the Trojans were moving northward, up the Adriatic.

270-271. Iam, Presently. nemorosa: the d shows an exception to the rule that a vowel is long before a double consonant (z=d plus another consonant). Note, however, that the double consonant is in a different word. Cf., then, the note on mihi, i. 77. ardua saxis: cf.  $Mycon\delta$ ...  $cels\delta$ , 76, with note.

272. scopulõs Ithacae mockingly calls attention to the wretched character of the Läërtia rēgna.

273. altrīcem... Ulixī: for expression and constr. of cultrīx Cybelae, 111. The verse effectively pietures the impression which Ulysses had made on the Trojans.

et formīdātus nautīs aperītur Apollē.

Hunc petimus fessī<sub>n</sub> et parvae succēdimus urbī;
ancora dē prōrā iacitur, stant lītore puppēs.

Ergō, īnspērātā tandem tellūre potītī,
lūstrāmurque Iovī vōtīsque incendimus ārās,
280 Actiaque Īliacīs celebrāmus lītora lūdīs.
Exercent patriās oleō lābente palaestrās
nūdātī sociī; iuvat ēvāsisse tot urbīs
Argolicās mediōsque fugam tenuisse per hostīs.
Intereā magnum sōl circumvolvitur annum,
285 et glaciālis hiems Aquilōnibus asperat undās;
aere cavō clipeum, magnī gestāmen Abantis,

275. nautis: dat. (§ 133) with formīdātus. aperītur is a reflexive middle (§ 167), looms up to view. For the sing, see note on insequitur, i. 87. Apollo is briefly put for 'the height whereon Apollo's temple stands'; cf. Ūcalegōn= Ūcalegontis domus, ii. 312. Vergil has in mind the promontory of Actium.

276-277. urbi: the city of Actium, below the height. puppes: ships were anchored so that their prows pointed seaward, or else they were drawn up on shore stern first; cf. subductae...

puppēs, 135.

278-293. "At Actium we sacrifice and hold games. We move on then to Chaonia."

278-279. insperata: they had been sailing among islands full of their foes; cf. ivvat... hostīs, 282-283. lüstrāmur: a reflexive middle (§ 167); cf. aperītur, 275. They had been defiled by contact with the Harpies.—que...—que: as in 224. Iovī, out of deference to Jupiter; dat, of interest (§ 131). The Harpies, being gifted with prophetic powers, were Jupiter's ministers (cf. 250-252: § 348); the wrong done them (256) was a wrong done to him, for which atonement must be made. votis: i.e. 'the sacrifices we had vowed to offer.' incendimus,

kindle, set ablaze; part of every victim

280. Iliacīs: freely, we had practiced at Ilium. celebrāmus, throng. Vergil is finding a Trojan precedent for the games established at Actium by Augustus after his victory there; see § 73.

281-282. Exercent, ply, practice with might and main. patrias: an important word; the games are represented as of great antiquity. oleo labente: instr. abl., with the help of etc. The oil made the wrestler's own limbs more supple and his opponent's hold less secure. labente is a transferred epithet (§ 212); it was the wrestler's hands that slipped. urbis: on the islands of 270-273.

284-285. magnum . . . annum: cf. magnōs . . orbūs, i. 269, with note annum is governed by the prefix of circumvolvitur. Vergil means simply that the year draws to a close. asperat, is beginning to roughen. 284-285 explain why Aeneas does not tarry long at Actium. He wants to find a better (safer) place in which to spend the winter. See notes on 292-293, at the end.

286. aere cavo: abl. of char. or abl. of material (see note on pendentibus, i. 166). A prose writer would say ex (dē) aere cavo factum. magni...



THE WRESTLERS



290

295

postibus adversīs fīgō et rem carmine signō: Aenēās haec dē Danaīs victōribus arma.

Linquere tum portūs iubeō et cōnsīdere trānstrīs; certātim sociī feriunt mare et aequora verrunt. Prōtinus āëriās Phaeācum abscondimus arcīs,

Prōtinus āëriās Phaeācum abscondimus arcīs, lītoraque Ēpīrī legimus, portūque subīmus Chāoniō, et celsam Būthrōtī accēdimus urbem.

Hīc incrēdibilis rērum fāma occupat aurīs,
Prīamidēn Helenum Grāiās rēgnāre per urbīs,
coniugiō Aeacidae Pyrrhī scēptrīsque potītum,
et patriō Andromachēn iterum cessisse marītō.
Obstipuī, mīrōque incēnsum pectus amōre
compellāre virum et cāsūs cognōscere tantōs.
Prōgredior portū, classīs et lītora linquēns,

300

Abantis: freely, once borne by, etc. Abas is some Greek warrior, identified sufficiently by the epithet magnī.

287. postibus adversis, on the portal's front. adversis lit. = 'fronting (those who approach)'; cf. Fronte sub adversā, i. 166, with note. The postes are doubtless those of Apollo's temple, 275. rem . . . signö, I give meaning to my act by a verse. signö gets this sense from the idea of making a document valid by signing and sealing it.

288. arma: se. dat, or dedicat. The verb is often omitted in inscriptions.

289-293. Linquere: as subject sc.  $e\bar{o}s = soci\bar{o}s$  me $\bar{o}s$ . feriunt: sc.  $r\bar{e}m\bar{o}s$ . aequora verrunt: cf. caerula verrunt, 208, with notes. abscondimus: i.e. by passing far beyond. legimus: as in 127. portū... Chāoniō and celsam Būthrōtī... urbem denote the same place. For form of  $port\bar{u}$  see § 102. With celsam cf. altae, i. 7. At this place Aeneas means to spend the winter; see notes on 284-285, at the end.

294-355. "I find that Helenus, son of Priam, is King of Epirus and husband of Andromache. Presently I see Andromache. Later, I see Helenus himself."

295-297. Prīamidēn . . . marītō (297) is in appos. with fāma; hence the infinitives, in O. O. 294='men tell us a tale beyond belief.' coniugio = coniuge; see note on coniugium, ii, 579. Pyrrhi: objective gen. with coniugio, 'marriage with Pyrrhus'; see § 130, Note. potitum, having won. patrio. of her own race. She had been wife of Hector; cf. ii. 455-457, with notes. cessisse, had passed into the possession of. The word, which literally='had vielded,' is pathetic. The verse is condensed; it='had been passed on again to a husband, this time to a husband of her own race.'-After the fall of Troy, Pyrrhus, warned by Helenus, a prophet (§ 349), that grave dangers awaited the Greek chieftains on the sea, returned home safely by land. Hence he had a friendly feeling for Helenus.

298-299. incënsum (est) =  $\bar{a}rdet$ . amore compellare: for constr. see

300. Progredior: we infer (§ 254) that Aeneas goes forth to learn whether the report given in 294-297 is true or not.

sollemnīs cum forte dapēs et trīstia dōna
ante urbem in lūcō falsī Simoëntis ad undam
lībābat cinerī Andromachē, Mānīsque vocābat
Hectoreum ad tumulum, viridī quem caespite inānem
sos et geminās, causam lacrimīs, sacrāverat ārās.
Ut mē cōnspexit venientem et Trōïa circum
arma āmēns vīdit, magnīs exterrita mōnstrīs

arma āmēns vīdit, magnīs exterrita monstrīs dēriguit vīsū in medio, calor ossa relīquit; lābitur, et longo vix tandem tempore fātur: 37.) 'Vērane tē faciēs, vērus mihi nūntius adfers,

nāte deā? Vīvisne, aut, sī lūx alma recessit,
Hector ubi est?' Dīxit, lacrimāsque effūdit, et omnem
implēvit clāmōre locum. Vix pauca furentī

301-305, cum forte, at the very moment when, as it happened. dapes ... lībābat (303): for the word-order cf. § 230. ante (outside) urbem: Vergil skillfully puts this scene at a time and a place when and where only Trojans would be present. falsi, mimic; this Simois reproduced that at Troy (i. 100). Cf. falsī . . . genitöris, i. 716. lībābat, was offering. For offerings to the dead see note on inferimus, 66. The use of  $l\bar{l}b\bar{o}$  here (see Vocabulary) is natural enough, since the ceremony would involve a libation in the true sense of the term (see i. 736, with notes). cinerī . . . Mānīs by themselves merely='his ashes,' 'his spirit,' but the position of Andromache makes clear the reference to Hector. Manis ... vocābat: the tomb here contains no body; hence Hector's spirit must be summoned hither, from its restingplace in the tomb near Troy, to partake of the dapes and the dona, 301. See note on sepulcrō, 67. inanem belongs with tumulum; for its position see notes on ignotum, ii. 59. geminas . . . aras: cf. stant Manibus arae. causam lacrimīs, as ground (cause) for her tears. The appos. expression gives the purpose of sacraverat. For such an appost expression see notes on i. 636. lacrimis is dat. of interest (§ 131); she helps her tears by giving them a chance to flow. geminās...ārās is really no part of the rel. clause, which was begun to describe tumulum only. We ought to have viridī...inānem exstrūxerat et ad geminās ārās quās sacrāverat, or the like.

307. āmēns, bewildered, gives the effect of arma vīdit (§ 211). monstris: the unexpected coming of Trojans.

309. läbitur, totters, falls. longō...tempore: abl. of measure of difference with vix tandem, which is a strengthened post (adv.). The expression results from a combination of vix tandem and longō post tempore.

310-312. faciës ... nūntius: in the pred. with  $t\bar{e}$  ... adfers, which  $=ven\bar{v}s$ , or a strengthened es. Andromache's first thought is that she has merely seen a vision. Contrast 173-175. recessit: sc.  $\bar{a}$  te. Hector ubi est?: the question implies a belief that the spirits have knowledge of one another's doings. It is also a compliment to Aeneas, since it implies that Andromache thought of Hector and Aeneas as inseparable in life and so naturally pictured them as inseparable in death. See notes on  $am\bar{v}c\bar{v}$ , i. 486, on ii. 320-321, and on ii. 453-455, at the end.

313-314. furentī (sc. eī), while her

subiciō, et rārīs turbātus vōcibus hīscō: 'Vīvō equidem, vītamque extrēma per omnia dūcō; 315 nē dubitā: nam vēra vidēs. Heu! Quis tē cāsus dēiectam coniuge tantō

excipit, aut quae digna satis fortūna revīsit? Hectoris Andromachē Pyrrhīn conūbia servās?' Dēiēcit vultum, et dēmissā voce locūta est: 'Ō fēlīx ūna ante aliās Priamēïa virgō, hostīlem ad tumulum Trōiae sub moenibus altīs iussa morī, quae sortītūs non pertulit ūllos, nec victoris erī tetigit captīva cubīle! Nos, patriā incēnsā, dīversa per aequora vectae

stirpis Achillēae fastūs iuvenemque superbum

325

excitement lasts; dat. with subicio subicio, I fling in. (§ 138). scansion see note on disice, i. 70. rārīs, faltering. His words stand far apart; see note on appārent rārī, i. 118. hisco, stammer. Aeneas himself can scarcely speak for grief. Render Vix . . . hisco by Only with difficulty do I insert a word, now and then, between her frenzied cries, etc.

315-316. extrēma, hazards. The verse='I am alive, though,' etc. vera carries us back to 310.

317. dēiectam . . . tantō, dislodged from so lofty (splendid) a union; a powerful expression. coniuge: Hector.

318. excipit, greets, with a suggestion of hostility, as often. digna satis: sc. tē. quae . . . revīsit (sc. tē)? is a condensed way of saying (1) 'is some brighter lot coming back to you?', (2) 'if so, what?'

319. Pyrrhīn = Pyrrhīne. terrog. -ne is often thus shortened, esp. before a vowel. For the position of -n here cf. the position of -ne in bellumne, 248, and in coniūnane, ii. 597. This pathetic question carries us back to 317-318, quis . . . excipit . . . ? Aeneas is greatly excited (314). His first query is based on his conception of Andromache's fate before he heard the fama of 294-297. His second query is based on the fama. Then his mind reverts to the thought which prompted his first inquiry. This is natural; the mind dwells most on the thoughts it has longest entertained. See, also, notes on ii. 453-455, especially on postes, 454.

321. fēlīx . . . ante aliās = fēlīcissima: the addition of una makes the expression resemble iūstissimus ūnus, ii. 426. virgo = virgo filia; the ref. is to Polyxena, slain by the Greeks at the tomb of Achilles. See Gayley (§ 362), pages 307, 313.

323. iussa = a causal clause. For the thought of  $f\bar{e}l\bar{i}x \dots mor\bar{i}$ , 321-323, cf. Aeneas's cry, i. 94-101, esp. 94-96. sortītūs: i.e. of spoil and captives.

325-326. Nos=Ego; note the advers. asyndeton. patriā incēnsā= Dardaniā incēnsā, 156. vectae . . . tulimus (327), sailed . . . bore, i.e. 'were forced to sail . . . were forced to bear.' For a very different story of Pyrrhus's return see notes on 295-297, at the end. stirpis Achillēae: Pyrrhus. fastūs . . . superbum: parallelism (§ 251). To a mature woman like Andromache the youth of Pyrrhus-son, too, of Achilles!—made his whims harder to bear. iuvenem: adulescentem (impossible in dactylic hexameter verse) would have been more effective.

servitiō ēnīxae tulimus; quī deinde, secūtus Lēdaeam Hermionēn Lacedaemoniōsque hymenaeōs, mē famulō famulamque Helenō trānsmīsit habendam.

Ast illum, ēreptae magnō īnflammātus amōre coniugis et scelerum furiīs agitātus, Orestēs excipit incautum patriāsque obtruncat ad ārās. Morte Neoptolemī rēgnōrum reddita cessit pars Helenō, quī Chāoniōs cognōmine campōs
Chāoniamque omnem Trōiānō ā Chāone dīxit, Pergamaque Īliacamque iugīs hanc addidit arcem. Sed tibi quī cursum ventī, quae Fāta dedēre,

327. servitiō ēnīxae, having borne child, too, in slavery. Ēnītor is seldom thus used without an object like puerum. servitiō is temporal abl. without a prep., though it has no modifier. In classical prose this use is confined to certain words, nocte, diē, hieme, etc., which themselves express time. deinde, thereafter, bitterly sums up stirpis... tulimus, esp. servitiō ēnīxae.

328. Lacedaemonios: i.e. with the Spartan maid Hermione. hymenaeos: as in i. 651.

329. mē... habendam: we should expect mē famulo Heleno famulam trānsmīsit habendam, 'transferred me to Helenus a slave, to be kept (by him) as his slave.' Andromache describes the one act of Pyrrhus in terms more properly suited to an account of two acts. mē and famulam twice describe Andromache, as famulo and Helenō twice identify Helenus. For the separation of these words cf. note on Dēlius . . . A pollō, 162. trānsmīsit: a scornful substitute for in mātrimonium dedit. Andromache pictures Pyrrhus as indifferent, in his pursuit of Hermione, to what became of Andromache. In her sorrowful recalling of the past, Andromache speaks with scornful exaggeration, esp. in famulo, 329, hardly generous to Helenus. He was innocent throughout.

330-331. illum: Pyrrhus. ēreptae = quae ei ērepta erat. ēreptae . . . coniugis: Menelaüs, not knowing that Hermione had been secretly betrothed to Orestes, gave her to Pyrrhus. conjugis expresses the desired, not the actual, relation. Cf. note on gener, ii. 344. scelerum: see Orestēs in Vocabulary. furiis: the ancients hardly distinguished the frenzy born of remorse from the Furies proper. Roman readers would think of a famous Greek tragedy (the Eumenides, by Aeschylus) in which the pursuit of Orestes by the Furies was portraved. Orestes murdered Pyrrhus because he had suffered from Pyrrhus a personal injury (ēreptae . . . coniugis) and because he was not himself (scelerum . . . agitätus).

332. excipit incautum: ef. incautum superat, i. 350. For excipit see 318.

333. cessit: as in 297. See 295-297, with notes.

335-336. Chāoniam . . . dīxit: briefly put for called the whole region Chaonia. For the language cf. 18, 133 (Pergameam . . . vocō), i. 277. ā: in such connections we say 'after.' Pergama . . . arcem: reproductions of those at old Troy; cf. falsī Simoēntis, 302.

337. Sed = But (enough of us and of our experiences).

338. quisnam . . . deus, what god, pray . . .? Cf. quōnam, ii. 595, Nam quae, ii. 373, with notes. ignārum gets its meaning from its position beside nostrīs . . . ōrīs; it = 'without knowing that you were so soon to see friends.'

339. Quid . . . Ascanius?, What of the lad . . .?, etc., is an idiomatic expression in which originally some verb (such as agit, facit) was employed. superat: as in ii. 597, ii. 643. vēscitur aurā: as in ii. 546.

340. quem . . . Trōiā: perhaps Vergil purposely left the verse incomplete, preferring merely to suggest his meaning. See § 52, at the end. Trōiā is, perhaps, part of an abl. abs., when Troy was already . . . .

341. Ecqua...cura...?, Has the lad any concern...? tamen: the balancing although-clause is involved in the context, esp. in 340. This verse shows clearly that, at the time of the fall of Troy, Ascanius was very young. Cf. the pictures of him in ii. 673-674, ii. 677, ii. 723-724. Andromache means, then, 'Does-Ascanius, though he was, and is, so young, remember his mother?' amissae = quamquam eam āmīsit. How Andromache knows that Creüsa is dead Vergil does not indicate.

342. Ecquid, at all; adv. acc. (§ 146). Cf. multum, i. 3. antīquam, of the olden days. Study antīcus in Vocabulary. virtūtem: sc. Trōiānōrum.

343. pater... Hector: i.e. the fact that he has Aeneas for a father, etc. avunculus: Creüsa was sister of Hector, the first husband of Andromache. For the mention together of Aeneas and Hector see note on Hector ubi est?, 312. at the end.

his countrymen. 347-348, suos, multum, copiously; for the syntax cf. that of Ecquid, 342. verba ... singula: an extravagant and incorrect expression. Cf. the vulgar English, 'She sobbed between each word.' Render, freely, by mingles his tears with his words. The verse means that the meeting affected Helenus as it had Andromache (312, 344) and The tears are Aeneas (313-314). due in part to joy, in part to sorrowful recollections inspired by the meeting. With fine taste Vergil suppresses the words of Helenus. Two speeches - on the same theme - would weary the reader; besides, Andromache had said all that could be said.

349. parvam, miniature. simulāta, made like unto, a rare sense. For the dat. with simulō see §§ 136-137. With magnīs sc. Pergamīs.

350 Pergama et ärentem Xanthī cognōmine rīvum agnōscō, Scaeaeque amplector līmina portae.
Nec nōn et Teucrī sociā simul urbe fruuntur.
Illōs porticibus rēx accipiēbat in amplīs; aulāī mediō lībābant pōcula Bacchī
355 impositīs aurō dapibus, paterāsque tenēbant.

Iamque diēs alterque diēs prōcessit, et aurae vēla vocant, tumidōque īnflātur carbasus Austrō.
Hīs vātem adgredior dictīs, ac tālia quaesō:
'Trōiugena, interpres dīvum, quī nūmina Phoebī,
quī tripodas, Clariī laurūs, quī sīdera sentīs
et volucrum linguās et praepetis ōmina pinnae,
fāre age (namque omnem cursum mihi prōspera dīxit

350. årentem: i.e. half dry, tiny; it corresponds to parvam, 349. Homer describes the Trojan Xanthus as 'whirling.' Xanthi cognomine involves an abl. of char; see note on praestanti corpore, i. 71. Xanthusnamed would give the force of the construction.

351. Scaeae... portae: cf. ii. 612, with note. With amplector limina cf. amplexae... tenent, ii. 490. This embrace is one of recognition; that in ii. 490 is an embrace of farewell.

352. Nec non et: as in i. 707. Teucri: they had gone forth with Aeneas (300); see § 254. sociā... urbe, the city's friendship; the emphasis is on the adjective (§ 214).

354. aulāi mediō=the prose in mediā aulā. mediō is adj.=noun (§ 216, 2), in local ablative. For aulāī see § 99. Vergil uses aulāī here as he does ātria in ii. 528; compare, then, porticibus longīs, ii. 528, with note. He may, however, have in mind the Greek house, in which, in Homeric times, there was a court (aula) before the house, surrounded by colonnades.

355. auro, platters of gold; see § 203. dapibus: i.e. offerings of meat to the gods (cf. 301). Of the feast referred

to in 353-355 only the libations are described. For this sacrifice see note on *templis*, i. 632.

356-462. "Helenus declares that I can reach Italy safely only by going round Sicily. He bids me visit the Sibyl at Cumae, to learn my future in Italy."

356-357. dies...dies properly denotes but two days, but must here day after day. aurae...vocant: cf. lēnis...vocat Auster, 70.

358. quaeso: here transitive, with acc. of effect (§ 142). The form is generally used parenthetically.

360. tripodas: see note on adytis... reclūsīs, 92. laurūs: cf. 81, 91, with notes. sīdera: astrology was popular in Vergil's time, but unknown in the Trojan days. See note on ancora, i. 169. sentīs, dost understand.

361. volucrum...pinnae: the ref. is to the two kinds of augury, from the notes of birds and from their flight. In i. 393-400 both kinds are exemplified, though greater stress is laid on the latter. praepetis, presaging, prophetic. Praepes is a technical term of augury, applied to birds whose flight gave omens. pinnae: subjective gen., conveyed by, etc.

rēligio, et cunctī suāsērunt numine dīvī Ītaliam petere et terrās temptāre repostās; sola novum dictuque nefas Harpyia Celaeno 365 prodigium canit, et trīstīs denuntiat īrās obscēnamque famem): quae prīma perīcula vītō, quidve sequens tantos possim superare labores?' Hīc Helenus, caesīs prīmum dē more iuvencis, exorat pācem dīvum vittāsque resolvit 370 sacrātī capitis, mēque ad tua līmina, Phoebe, ipse manū multō suspēnsum nūmine dūcit, atque haec deinde canit dīvīnō ex ōre sacerdōs: 'Nāte deā, nam tē maiōribus īre per altum auspiciīs manifesta fidēs (sīc fāta deum rēx 375 sortītur volvitque vicēs, is vertitur ordo), pauca tibi ē multīs, quō tūtior hospita lūstrēs aequora, et Ausoniō possīs considere portū,

363-364. rēligio, revelation, agencies of religion rather than religion itself, e.g. the oracle, 94-98, the visit of the Penates, 147-171, the vision of Hector, ii. 268-297, and the auguria divum, 5. repostās: i.e. out of the beaten tracks.

365-368. Harpyia: here of three syllables; see Harpyia in Vocabulary, and contrast 212, 226, 249. prodigium=
monstrum; see § 345. For the reference see 253-257. īrās: sc. dīvorum, out of dīvī, 363. obscēnam...famem: cf. Celaeno's expression, dīra famēs, 250. vītō: for mood see note on Quem sequimur...?, 88. quid...sequēns, by pursuing what course, contains the protasis to possim; it=quid sī sequar. superāre, o'ercome, master. laborēs: i.e. of a journey to Italy and terrae repostae, 364.

370. resolvit: Helenus wore the vittae as priest; see note on infula, ii. 430. He removes them that he may be free to yield himself to the influence of Apollo; there must be nothing on his person to impede the entrance of the

god into his heart (cf. animis inlabere nostris, 89). The physical condition of those about to receive inspiration is regularly described as abnormal.

372. multō...nūmine, uplifted by the all-pervading power of the god.

374-375. nam, since. maioribus... auspiciis, under no common auspices; for case see § 161. manifesta fides (est): as in ii. 309. fata, the utterances (cf. for, fari); see § 216, 1.

376. vicēs: the changes and chances of mortal life. See vicis in Vocabulary. is ... ōrdō: sc. ā rēge deum, such is the ordered sequence of events kept revolving (by Jupiter). The emphasis is on is, as on ea, ii. 17. ōrdō = ōrdō rērum. Destiny is here a revolving wheel, which in time brings to each man his lot. For the power accorded here to Jupiter see § 341.

377-379. pauca...expediam (379): see § 349. quo ... lüstres: a purpose clause. quo is used because there is a comp. in the clause. Ausonio: the harbor is that of Cumae.

expediam dictīs, prohibent nam cētera Parcae
scīre Helenum, fārīque vetat Sāturnia Iūnō.
Prīncipiō Ītaliam, quam tū iam rēre propinquam
vīcīnōsque, ignāre, parās invādere portūs,
longa procul longīs via dīvidit invia terrīs.
Ante et Trīnacriā lentandus rēmus in undā,
st et salis Ausoniī lūstrandum nāvibus aequor,
infernīque lacūs Aeaeaeque īnsula Circae
quam tūtā possīs urbem compōnere terrā.
Signa tibī dīcam, tū condita mente tenētō.
Cum tibi sollicitō sēcrētī ad flūminis undam
lītoreīs ingēns inventa sub īlicibus sūs,
trīgintā capitum fētūs ēnīxa, iacēbit,

alba, solō recubāns, albī circum ūbera nātī,

379-380. nam . . . Iūnō explains pauca, 377. fārīque: we should have expected aut (or else) fārī; Helenus is not privileged even to tell all he knows.

381-382. Principio: as in ii. 752. tū implies a contrast: 'you think it is near, I know better.' iam, already. Join both with propinguam and with vicinos, 382. vicinosque . . . portūs: we should have expected cuiusque vīcīnos, etc., whose harbors, etc., but see note on et, ii. 71. Observe that vīcīnos is pred. to invīdere portūs, in the thought that they are already near. In Vergil's time ships reached Italy from Greek waters by crossing from Dyrrachium (modern Durazzo), just north of Epirus, to Brundisium.

383. longis . . . terris, instr. abl., by long stretches of land, is explained by 384-387. via . . . invia, a way that is no way. Such a combination of contradictory words is called oxymoron. dividit; sc. ā tē.

384-387. Ante ... quam ... possis (387): see note on prius ... quam ... fundat, i. 192-193. et ... et, both ... and. lentandus: i.e. must be vigorously plied. salis Ausonii: the Mare Inferum, between Sicily and Latium.

-que . . . -que are not correlative. The first -que joins 386 as a whole to 385; the second -que joins Aeaeae . . . insula Circae to inferni lacus. lacus ... insula: sc. proper forms of lustrandum (with sunt, est), in the sense of must be skirted. The lacus are a group of lakes in Campania, the chief of which was called Avernus or Averna. Near this was a fabled entrance to the lower world. Aeaeae ... Circae: the promontory of Circeii, on the coast of Latium, once an island, tradition said. possīs: subj. in a purpose clause. The sense is 'You must do certain things in order that,' etc.

388. Signa: i.e. that you have reached your destined home.

389-393. tibi: with inventa, 390 (§ 133). sēcrētī, retired, sequestered. Cf. sēcrēta, ii. 299. lītoreīs: i.e. that grow on the banks. Lītus, whence lītoreus comes, properly='seashore,' but sometimes=rīpa, 'river bank.' inventa...iacēbit: we should say, shall be found lying. trīgintā capitum: gen. of definition (§ 122) with fētūs, a līter. capitum: cf. English 'head' as applied to cattle. ēnīxa: freely, newly mother of. Cf. ēnīxae, 327, with note.

is locus urbis erit, requies ea certa laborum. Nec tū mēnsārum morsūs horrēsce futūrōs; Fāta viam invenient, aderitque vocātus Apollō. 395 Hās autem terrās Italique hanc lītoris ōram, proxima quae nostri perfunditur aequoris aestu, effuge: cuncta malīs habitantur moenia Grāis. Hīc et Nāryciī posuērunt moenia Locrī, et Sallentīnos obsēdit mīlite campos 400 Lyctius Idomeneus, hīc illa ducis Meliboeī parva Philoctētae subnīxa Petēlia mūrō. Quīn, ubi trānsmissae steterint trāns aequora classēs, et, positīs ārīs, iam vota in lītore solvēs. purpureo velare comas adopertus amictu, 405 nē qua inter sānctōs ignīs in honōre deōrum

năti: sc. inventi iacēbunt. Render albī... nāti freely by her white children about, etc. is... ea: for gender see note on hoc, i. 17.

394-395. Nec...horrēsce: nec, not nēve, or neu, is used with a prohibition which follows an afirmative command. mēnsārum morsūs: predicted in 255-257. For case of morsūs see § 1420. futūrōs, predestined, fated. See note on futūrae, i. 712. vocātus: cf. ventīs... vocātīs, 253, with note.

396-398. Hås...hanc, yonder; said with a gesture. ŏram, stretch. proxima: for position see note on ignōtum, ii. 59. nostrī...aequoris: the Adriatic. Grāis: for case see § 133. Southern Italy was called Magna Graecia, on account of the number of Greeks resident there. Greek is still largely spoken in this region, and Greek coins are in circulation in its towns.

400. obsēdit, mastered; properly, 'beset.'

401-402. Idomeneus: for his expulsion from Crete see 121-123. illa... parva together=that small, but famous; cf. notes on illō, ii. 274, and on ille... rēgnātor, ii. 779. subnīxa,

supported by, secured by. To Aeneas subnīxa...mūrō would contain a menace. Vergil is probably alluding, however, by way of compliment, to the fact that Petelia bravely withstood Hannibal. For such a reference see §§ 64-65. The places mentioned in 399-402 are not given in their geographical order; the land of Locri, first named, was farthest south.

403-404. Quin: as in i. 279. steterint, shall have come to anchor; cf. stant... puppēs, 277, with note. iam, presentlu.

405. vělāre: imp. pass., in middle sense, with acc.; see § 149. vělāre... adopertus, cover and veil. To cover one's head while praying was a Roman custom; the Greeks prayed with head uncovered. Vergil is supplying in the command of Helenus an ancient and dignified origin for the Roman practice; see § 73.

406. në qua...turbet (407), to keep any (every) hostile sight from meeting and, etc. See note on nē... arcēret, i. 299-300. ignīs: i.e. on the altar; cf. võtīs...ārās, 279, with note. in... deõrum, while you are worshiping,

hostīlis faciēs occurrat et ōmina turbet. Hunc sociī mōrem sacrōrum, hunc ipse tenētō; hāc castī maneant in rēligiōne nepōtēs.

Ast, ubi dīgressum Siculae tē admōverit ōrae ventus, et angustī rārēscent claustra Pelōrī, laeva tibī tellūs et longō laeva petantur aequora circuïtū; dextrum fuge lītus et undās. Haec loca vī quondam et vāstā convulsa ruīnā
415 (tantum aevī longinqua valet mūtāre vetustās) dissiluisse ferunt, cum prōtinus utraque tellūs ūna foret; vēnit mediō vī pontus, et undīs

ūna foret; vēnit mediō vī pontus, et undīs Hesperium Siculō latus abscidit, arvaque et urbīs lītore dīductās angustō interluit aestū.

407. hostilis faciës, untoward sight; lit., 'sight hostile (to the sacrifice).' occurrat: sc. tibi. ŏmina: favorable omens gained before the sacrifice and the prayer might be nullified by subsequent mishaps.

408. tenētō: the so-called fut. forms of the imp, are more formal and archaic (§ 98) than the pres., and so are better suited to a solemn passage like this. With 408-409 cf. 280-283, with note on celebrāmus, 280.

409. casti=an adverb (§ 213). rē-

ligione, holy observance.

410-413. digressum: i.e. after you leave the part of the east coast of Italy represented by 403-409. Render by But when, after you depart (from that place), the wind, etc. angusti . . . Pelori: i.e. the strait between Pelorus and Italy, the Straits of Messina. Its claustra, barriers (properly 'shutters'), are the headlands on either side. rărescent: see răresco in Vocabulary. Cf. rārus, as used in i. 118. laeva . . . laeva, on the left. The course to the left will take them, longo ... circuitū, round Sicily. The course to the right —the direct, shortest route to Italy would be the most natural course; hence the repetition of the command

to take a different course, and the full statement of reasons for that command, 412-432. Note the alliteration (§ 252) in 412.

414. vī, violence; cf. i. 4, i. 69, etc. ruīnā: we should say 'upheaval.' See note on ii. 310.

415. tantum . . . vetustäs: freely, such vast changes can be wrought by, etc.

416-417. In translation, represent ferunt by a parenthetical expression:
—so men say—. prōtinus, continuously;
join with āna, 417. utraque tellūs;
Italy and Sicily. utraque, which really
—'each of the two,' is incorrectly used here; ambae tellūrēs would be more exact. foret: subj. in O.O. mediō: dat.,
—in medium (§ 134), or abl. of the route (§ 159), i.e. into (through) the gap thus made. vī, violently, furiously.

418-419. Siculó: sc. laterī; for case see note on silicī, i. 174. lītore dīductās: freely, torn asunder, coast from coast. lītore is abl. of spec., 'in respect of their shores.' The pl. would be more natural, but Vergil is thinking of the cities standing each on its own shoreline. angustō . . . aestū, with its narrow flood (tide), recalls angustī. . . Pelōrī, 411.

Dextrum Scylla latus, laevum implācāta Charybdis obsidet, atque īmō barathrī ter gurgite vāstōs sorbet in abruptum flūctūs, rūrsusque sub aurās ērigit alternōs, et sīdera verberat undā.

At Scyllam caecīs cohibet spēlunca latebrīs ōra exsertantem et nāvīs in saxa trahentem.

Prīma hominis faciēs et pulchrō pectore virgō pūbe tenus, postrēma immānī corpore pistrix, delphīnum caudās uterō commissa lupōrum.

Praestat Trīnacriī mētās lūstrāre Pachȳnī cessantem longōs et circumflectere cursūs

quam semel īnfōrmem vāstō vīdisse sub antrō

420-423. Dextrum: i.e. 28 one rounds Italy from the Adriatic, to go north through the Straits of Messina (411). For the sake of variety Vergil dwells most on the activity of Charybdis, most on the appearance of Scylla. atque . . . undă (423) describes Charybdis only. It would have been better to leave out atque, and to make imo (Charybdis) . . . undā an independent sentence. imo . . . gurgite: local abl.; freely, seated deep down in her pit amid the swirling waters. ter: Homer says thrice daily. Vergil's words can only mean that, when Charybdis is in action, the waters are thrice sucked down, thrice belched forth. How often this happens Vergil does not say. in abruptum, sheer downwards. abruptum properly = a (broken off, i.e.) precipitous cliff, then the abyss which such a cliff overhangs. For the part. =

a noun see § 216, 1. alternos, in turn. 425. ora... trahentem: freely, out of which she thrusts... and drags, etc. In prose we should probably have unde ora exsertat. etc.

426-428. Prīma . . . faciēs: freely, In front her guise is a mortal's. For Prīma and postrēma (427) see note on summā . . . undā, i. 127. faciēs is not only subject to est to be supplied, but also one of its two predicates. pulchrō

pectore . . . immānī corpore, lovely-breasted . . . giant-bodied; see note on praestantī corpore, i. 71. pūbe, the waist. delphinum . . . lupōrum, uniting dolphins' tails to, etc. The uterus is formed, or, as we should put it, encircled, by wolves. caudās is object of commissa, which is to be taken as a middle (§ 148). — In 420-428 there is a fine example of chiasmus (§ 243), in the description of Scylla, Charybdis (420-421), Charybdis (421-423), Scylla (424-428).

429. Praestat: as in i. 135. mētās...Pachynī, to double round Pachynus, as round a turning-post. For case of Pachynī see § 122. Vergil compares the ships of Aeneas as they round Pachynus to racing chariots as they round the turning-posts (mētae) in the circus.

430. cessantem: freely, making haste slowly. Strictly, the word suggests the idea of standing absolutely still (see note on cessābit, i. 672). To the Trojans, eager to reach Italy, the promised land (so near, physically), the long voyage round Sicily might well seem even worse than standing still. circumflectere here='to traverse by rounding' (sc. mētās Pachūnī); freely, trace long, winding courses. cursūs is acc. of effect: §§ 140, 143.

Scyllam et caeruleīs canibus resonantia saxa. Praetereā, sī qua est Helenō prūdentia vātī, sī qua fidēs, animum sī vērīs implet Apollō,

unum illud tibi, nāte deā, proque omnibus unum praedīcam, et repetēns iterumque iterumque monēbo:
Iunonis magnae primum prece numen adorā,
Iunonī cane vota libēns, dominamque potentem supplicibus superā donīs; sīc denique victor

440 Trīnacriā fīnīs Italōs mittēre relictā. Hūc ubi dēlātus Cūmaeam accesseris urbem dīvīnōsque lacūs et Averna sonantia silvīs, īnsānam vātem aspiciēs, quae rūpe sub īmā fāta canit foliīsque notās et nōmina mandat.

432. caeruleis, sea-hued. canibus = lupõrum, 428; for the variety cf. § 196. Note how much light 424-432 throw on Võs... scopulõs, i. 200-201.

433-434. Helend=mihi; see note on Iūnōnis, i. 48. prūdentia: here in its lit. sense, foresight. vātī is in pred. appos. with Helend, as a prophet. Prūdentia by itself may denote merely the foresight of common sense or experience. si...fides (est eī), if in any way he deserves credence; lit., 'if he has any trustworthiness.' The threefold repetition of the one thought in sī qua est... A pollō is noteworthy. There is, of course, no element of doubt here. The meaning is, 'So surely as Helenus is a prophet, so surely must you do one thing above all others' (435).

435-436. illud, the following; a common meaning. omnibus: as in . 15. praedicam... monēbō: though he used the third person of himself in 433-434, Helenus now uses the normal first person. The ancients found it hard to speak of themselves for any length of time in the third person.

437-438. Iŭnonis . . . Iŭnoni: note the triple emphasis of position, repetition, and metrical treatment (§ 300). libens: an important word; the Trojans might well have been loath to

honor Juno at all. Vergil is suggesting an explanation of the high honor paid in his day to Juno at Rome (§ 73). See notes on celebrāmus, 280, and on vēlāre...adopertus, 405. Vergil was probably thinking, also, of the worship of Juno on the Lacinian Promontory, which Aeneas passes presently. See 552, and § 314.

439-440. superă: a strong word; saeva Iūnō (i. 4) will not readily befriend the race she hates (i. 28). victor keeps up the figure. dēnique: as in ii. 70, ii. 295. mittēre: sc. ā Iūnōne dīvīsaue.

441-442. délâtus: as in 154. dîvînōs...lacūs=înfernī...lacūs, 386. The lakes are dīvīnī, as belonging to the powers of the underworld. et: see § 218. Averna is pl. to Avernus as Pergama is to Pergamus. We use the singular. sonantia silvīs, with its rustling woods; lit., 'rustling with,' etc.

443. insanam: cf. furens used of Cassandra, ii. 345. The ref. is to the Sibyl (§ 59). rupe . . . imā, within the depths of the cliff. For īma see notes on Prīma and postrēma, 426, 427. We may also compare § 214.

444. notas et nomina (fatorum): i.e. the signs and symbols by means of which her prophecies are expressed.

Quaecumque in foliīs dēscrīpsit carmina virgō, 445 dīgerit in numerum atque antro sēclūsa relinquit: illa manent immota locis neque ab ordine cedunt: vērum eadem, verso tenuis cum cardine ventus impulit et tenerās turbāvit iānua frondēs. numquam deinde cavō volitantia prēndere saxō 450 nec revocāre sitūs aut iungere carmina cūrat; inconsultī abeunt sēdemque odēre Sibyllae. Hīc tibi nē qua morae fuerint dispendia tantī, quamvis increpitent socii et vi cursus in altum vēla vocet possīsque sinūs implēre secundos, 455 quin adeas vatem, precibusque oracula poscas ipsa canat, vocemque volēns atque ora resolvat. Illa tibi Italiae populos ventūrague bella

446. in numerum, in order, in sequence. antro=rūpe sub īmā, 443. 448-449. eadem (folia): object of

prēndere, 450. versō tenuis ... cardine ventus, the gentle breeze due to the opening of the door, when some one comes to consult the Sibyl. versō ... cardine, abl. abs., gives the cause of tenuis ... ventus. cardine = foribus (§ 204). iānua: i.e. the swinging of the door. frondēs: object of both verbs.

450-451. deinde, thereafter. cavō ... saxō: the third expression for the Sibyl's grotto; see 443, 446. volitantia is neuter, in spite of frondēs, because Vergil had in mind carmina, 451. Render by never thereafter, though the prophecies flit about, does she trouble to catch them, or, etc. sitūs, positions. carmina: her prophecies as set forth by the leaves, duly arranged (445-449).

452. inconsulti, uncounseled, a very rare sense. They are obliged to select leaves at random and so get little help. Vergil is thinking of the mode of consulting the Sibylline books; see § 93. On the Sortës Vergilianae see The Classical Weekly, XXI. 185-189.

453-458. nē ... tantī ... quīn ... poscās (456), let not any losses imposed by delay be rated so high by you . . . that as a result you will not visit. fuerint: the pf. in a subj. of command or exhortation gives a tone of urgency. tanti: gen. of indefinite valuation; see A. 417; B. 203, 3; Bu. 578; D. 341, and Note; G. 380, 1; H. 448, and 1; H. B. 356, 1. vī, vigorously. cursus: here the chance of voyaging. With cursus . . . vocet cf. aurae vēla vocant, 356-357. sinūs . . . secundos, favoring folds (of your sails), i.e. folds that will help you on your way. quin . . . poscas: the subj. here is the subj. usual in clauses that depend on a verb (or expression) of hindrance. quin is used because the main clause, containing the expression of hindrance, is negative. 455-456=nē ūlla dispendia tē impediant (prohibeant) quin, etc. ipsa, in person, i.e. with voice, not with leaves, 444. canat . . . resolvat: in O. O. with poscās. They represent the imp. of O. R. volens, graciously; esp. used of the favor of the gods. Cf. libēns, 438, used of the worshiper. resolvat, unstop. Illa . . . expediet (460): see notes on 462, at the end.

et quō quemque modō fugiāsque ferāsque labōrem

460 expediet, cursūsque dabit venerāta secundōs.

Haec sunt quae nostrā liceat tē vōce monērī.

Vāde age, et ingentem factīs fer ad aethera Trōiam.'

Quae postquam vātēs sīc ōre effātus amīcō est,
dōna dehinc aurō gravia sectōque elephantō

465 imperat ad nāvīs ferrī, stīpatque carīnīs
ingēns argentum Dōdōnaeōsque lebētas,
lōrīcam cōnsertam hāmīs aurōque trilīcem,
et cōnum īnsignis galeae cristāsque comantīs,
arma Neoptolemī. Sunt et sua dōna parentī.

470 Addit equōs additque ducēs;

rēmigium supplet, sociōs simul īnstruit armīs.

459. fugiāsque ferāsque, you are to avoid or are to bear. For the deliberative question in O. O. see note on crēdant, i. 218.

460. venerāta: in pass. sense, if duly honored. For the thought cf. vocātus, 395. For the passive force cf. comitātus, i. 312, with note. secundōs, truly favorable, emphatically corrects secundōs, 455. There the favorableness of sea-going conditions is only apparent.

461. Haec...quae...liceat, This is all that, etc. For the thought cf. prohibent... Iūnō, 379-380. The rel. clause is one of result, of such a sort that it is permissible, etc. nostrā...vōce: other tongues—e.g. that of the Sibyl—will tell Aeneas more.

462. Vāde age, Go, speed you. See note on aqite, i. 627. ingentem: proleptic (§ 211), in glory.—Helenus's prophecy (374-462) is the sixth revelation to Aeneas. For the others see notes on 250-256. In vi. 83-97 Vergil makes the Sibyl prophesy ipsa (457) to Aeneas. But the shade of his father, in vi. 756-892, explains far more fully the matters indicated in 458-459. For the inconsistency see § 52. See also notes on vi. 886, at the end.

463-505. "Helenus and Andromache bid us farewell."

464. gravia: i.e. richly adorned (decorated) with. For scansion see §§ 274, 278. sectō...elephantō: i.e. with plates of ivory; cf. sectā... abiete, ii. 16. See note on eborī, i. 592.

466. ingēns argentum: as in i. 640. Dōdōnaeōs . . . lebētas: wondrous stories were told of certain caldrons which hung from the oak trees at Dodona, in Epirus, Greece. Hence Dōdōnaeōs in effect = 'magnificent' (§ 208). For the form lebētas see § 101.

467-468. lōrīcam . . . trilīcem, a breastplate intertwined with links, and trebly wrought with gold, i.e. a breastplate of links of gold, finely wrought. hāmīs and aurō denote the same thing, the gold links of a breastplate of chainmail (§ 251). trilīcem: a weaver's term, describing the way in which the more elaborate patterns were woven. Cf. such a word as three-ply. cōnum . . . comantīs: in prose we might have galeam cōnō īnsignī cristīsque comantibus. Vergil's expression gives greater prominence to the cōnus and the cristae.

469-471. sua: used as in i, 461. parenti = patri meō. Addit . . addit sc. nātēs (463). ducēs: i.e. pilots. rēmigium, oarsmen; cf. the use of con-



APOLLO



485

Intereā classem vēlīs aptāre iubēbat Anchīsēs, fieret ventō mora nē qua ferentī. Quem Phoebī interpres multo compellat honore: 'Coniugio, Anchise, Veneris dignate superbo, 475 cūra deum, bis Pergameis ērepte ruinis, ecce tibi Ausoniae tellüs; hanc arripe vēlīs. Et tamen hanc pelagō praeterlābāre necesse est: Ausoniae pars illa procul quam pandit Apollo. Vāde,' ait, 'ō fēlīx nātī pietāte. Quid ultrā provehor, et fando surgentis demoror Austros?" Nec minus Andromachē dīgressū maesta suprēmō fert pictūrātās aurī subtēmine vestīs et Phrygiam Ascaniō chlamydem, nec cēdit honōre, textilibusque onerat dönis ac tālia fātur:

iugium = coniūnx, 296. Aeneas had lost some of his people by pestilence, 140-141, some he had left in Crete, 190: hence his numbers needed replenishing. socios (meos) means the fighting men, more important than the oarsmen.

472-473. classem . . . Anchisēs: cf. 9. iuběbat: sc. nős. ventő . . . ferentī (sc. nāvīs), a speeding (i.e. favorable) wind; properly, 'a wind bearing them on their way.' See note on Auster, ii. 111.

474-477. Quem, Him. See note on quem, i. 64. Veneris: objective gen. with coniugio, mating with Venus; cf. Pyrrhīn conūbia, 319. dignate: in pass. sense. See note on venerāta, 460. bis . . . ruinīs proves the truth of the statement cūra deum. For the thought cf. the words of Anchises himself, Satis . . . urbī, ii. 642-643, with notes. ecce . . . tellūs, lo, yonder lies before you; said with a gesture, as  $H\bar{a}s$  . . .  $terr\bar{a}s$ , etc., 396-402, was said. hanc . . . vělīs might be construed as a modification of the command in 396-398; hence Helenus corrects himself in tamen . . . est, 478. He repeats 396-398 in 478-479.

478. praeterlābāre: the subi, without ut is often used with necesse est; such a subj. is, in origin, an independent command. So here the sense is 'glide by: you must.' Cf. note on sinite revisam, ii. 669. The position of necesse est after praeterlābāre makes the omission of ut easy. 477-478= 'Make with all speed for the east shore of Italy, but only to coast along

479. procul (est): cf. 381-383. 480. ō... pietāte is an indirect, but nevertheless fine, tribute to the pietās of Aeneas (i. 10, i. 378, etc.).

481. provehor: used here of talk. proceed, go on, demoror Austros: for the idea that the winds are waiting impatiently for the sailing of the ships cf. lēnis . . . altum, 70, and quamvīs . . . vi . . . vocet, 454-455. Austros: see note on Ceraunia, 506.

482-485. Nec . . . fert . . . vestis is briefly put for Nec minus (quam Helenus) Andromachē dona dat, fert enim ... vestīs. subtēmine, threads. et: as in 442. cēdit honôre (sc. Helenö): i.e. she vies with Helenus in doing us honor. textilibus, woven. Render textilibus . . . donis freely by products of the loom as gifts.

'Accipe et haec, manuum tibi quae monumenta meārum sint, puer, et longum Andromachae testentur amōrem, coniugis Hectoreae. Cape dōna extrēma tuōrum, ō mihi sōla meī super Astyanactis imāgō.

490 Sīc oculōs, sīc ille manūs, sīc ōra ferēbat, et nunc aequālī tēcum pūbēsceret aevō.'
Hōs ego dīgrediēns lacrimīs adfābar obortīs:

'Vīvite fēlīcēs, quibus est fortūna perācta iam sua; nōs alia ex aliīs in fāta vocāmur.

495 Vōbīs parta quiēs, nūllum maris aequor arandum, arva neque Ausoniae semper cēdentia retrō quaerenda. Effigiem Xanthī Trōiamque vidētis,

auspiciīs, et quae fuerit minus obvia Grāīs.

500 Sī quandō Thybrim vīcīnaque Thybridis arva intrārō, gentīque meae data moenia cernam, cognātās urbīs ōlim populōsque propinquōs

quam vestrae fēcēre manūs melioribus, opto,

486-487. et, also, i.e. besides those of 464-470, in which, of course, he had an interest. quae . . testentur: a purpose clause, to be . . , to attest, etc. longum, long-continued, of long years.

489. ō...imāgō: freely, O sole surviving likeness; etc.; lit., 'O (lad), surviving as the sole likeness,' etc. super=an adj., surviving. At times in Latin an adverb which is associated in syntax with an adj. and a noun has adjectival force. Astyanactis: after the capture of Troy the Greeks hurled Astyanax to death from its walls. They would give him no chance to reach manhood, and, perhaps, avenge his father and his father's city.

490-491. Sīc . . . sīc: sc. ut tū tuōs oculōs, tuās manūs fers. pūbēsceret: sc. sī vīveret.

**492.** Hōs = Helenum et Andromachēn. For the gender see note on Quōs, i. 348.

493. fēlīcēs: pred. nom., with vīvite, live on as blessed mortals. fortūna here happy destiny. 494. sua: as in 469. As possessors of a city (cf. 295, 302, 333-336, 350-352), Helenus and Andromache have, to Aeneas's mind, all that heart can crave. Cf. O fortūnātī quōrum iam moenia surgunt!, i. 437, with notes.

495. parta (est), is already won. Cf. ii. 784. nüllum . . . arandum: contrast ii. 780.

497. Effigiem . . , vidētis: cf. 349-351.

498. meliöribus: sc. than those under which old Troy was built; ef. maiöribus...auspiciīs, 374-375.

499. fuerit: as in ii, 77.

500-501. vīcīna: here a noun, neighbors of. When vīcīnus is an adj., it is used with the dative. In 500-501 Aeneas has in mind, again, ii. 781-784. data = Fātīs data.

keep, so far as is possible, the wordorder: our cities we will make sisters, our peoples one kin, etc. urbis: i.e. the city you already have and that which I am to build. Olim, some day. Ēpīrō, Hesperiā, quibus īdem Dardanus auctor atque īdem cāsūs, ūnam faciēmus utramque Trōiam animīs; maneat nostrōs ea cūra nepōtēs.'

505

Prōvehimur pelagō vīcīna Ceraunia iūxtā, unde iter Ītaliam cursusque brevissimus undīs. Sōl ruit intereā, et montēs umbrantur opācī. Sternimur optātae gremiō tellūris ad undam, sortītī rēmōs, passimque in lītore siccō corpora cūrāmus; fessōs sopor inrigat artūs. Necdum orbem medium Nox Hōrīs ācta subībat: haud sēgnis strātō surgit Palinūrus et omnīs explōrat ventōs, atque auribus āëra captat;

510

casus, story of disasters, sad history.
utramque Troiam repeats urbis, 502.
Render by aye, we will make the two
Troys one in heart. Augustus founded
a city called Nicopolis in Epirus, in
memory of his victory at Actium. To
this Vergil is probably alluding.
cas cona=cius ret cura; cf. ca signa,
ii. 171, with note.

506-569. "We set sail, and next day, at dawn, get our first view of Italy. Passing Taxemum and Aetna, we land at evening in the country of the Cyclops."

Vocabulary. Vergil makes the Trojans sail north at first, to reach the point represented by unde. ... undis. 507. ituxta: here a preposition. For its position, after Cerauma, see § 237. unde. ... undis: see note on vicinosque. ... portus, 382. iter, the way. brevissimus: an important matter to the ancient mariner, who had no compass and so was loath to lose sight of land. Vergil makes Aeneas voyage exactly as the sailors of the Augustan Age voyaged from Greece to Italy.

508. ruit: sc. in Oceanum; contrast must Oceano nox, ii. 250. intered, presently, as often. opaci: proleptic (§ 211). giving the result of umbrantur, are prapped in darksome shadows.

509-511. Sternimur: reflexive middle (§167). optatae: the time so pleasantly spent with Helenus would make this first day's work seem all the harder. sortifi: because some of the oars were harder to wield than others; cf. operum... trahēbat, i. 507-508, with notes. The allotment was made by night that all might be ready for an early start. corpora cūrāmus: this expression covers all means—rest, food, recreation—of keeping in trim for duty. fessos...artūs: cf. Venus... inrigat, i. 691-692, with note.

512. Hōrīs ācta, driven onward by the Hours; the passing of the hours makes the night advance and finally depart. But Vergil is probably thinking also of the Hōrae as actually driving the chariot of Night. For case of Hōrās see § 133.

with his ears, etc. Vergil has in mind a way by which sailors determine the direction of the wind when the wind is light, and it is too dark to tell by the look of the water. They wet the lobes of their ears, and then turn slowly round. The point of the compass toward which either ear is pointing when it feels chill is the point from which the wind is blowing.

sīdera cūncta notat tacitō lābentia caelō, Arctūrum,pluviāsque Hyadas,geminōsque Triōnēs, armātumque aurō circumspicit Ōrīōna. Postquam cūncta videt caelō constāre serēnō, dat clārum ē puppī signum; nos castra movēmus,

temptāmusque viam, et vēlōrum pandimus ālās. Iamque rubēscēbat stellīs Aurōra fugātīs, cum procul obscūrōs collīs humilemque vidēmus Ītaliam. Ītaliam prīmus conclāmat Achātēs, Ītaliam laetō sociī clāmōre salūtant.

Tum pater Anchīsēs magnum crātēra corōnā induit, implēvitque merō, dīvōsque vocāvit, stāns celsā in puppī:

'Dī maris et terrae tempestātumque potentēs, ferte viam ventō facilem et spīrāte secundī!'

530 Crēbrēscunt optātae aurae, portusque patēscit

515-517. tacito ... caelo, and caelo...sereno (518) show that the wind is very light. This fact makes rowing necessary, and shows the wisdom of the precaution taken in sortātī rēmōs, 510. läbentia, softly gliding. 516=i. 744. auro, his belt of gold (§ 203). Vergil has in mind the bright stars that form the so-called belt and sword of the constellation Orion. Note parataxis (§ 249) in 512-517; in 513 we should expect cum haud sēgnis, etc.

518. cuncta . . . constare: i.e. that everywhere there is prospect of calm and settled weather. constare lit. = 'stand together,' instead of being scattered, as the stars seem to be in threatening weather.

519. dat...signum: no doubt by a trumpet, as in 239-240.

**520.** vēlērum . . . ālās: ancient oarsmen welcomed any help from the wind (see notes on 514, 515).

522. obscūrōs, dimly outlined. 523-524. Italiam . . . Italiam . . . Italiam : . . Italiam : . . Italiam : the repetition with the same metrical treatment (§ 300) is most effective. With finest taste, Vergil here gives to the Trojans their first sight of Italy at early dawn, the loveliest part of the day. So in vii. 25-36, he brings them to the promised land, at the Tiber's mouth, when rubēscēbat radiīs (sōlis) mare et . . . Aurōra in roseīs fulgēbat lutea bīgūs, just as the sea was beginning to crimson with the rays (of the sun), and Aurora, saffronhued, was gleaming in her rosy car.

525-527. magnum . . . induit: cf. crātēras . . . corōnant, i. 724, with notes. celsā in puppī: cf. i. 183. Here were carried the images of the special gods under whose protection the ship sailed

**529.** ferte = offerte (§ 221), offer, vouchsafe; sc.  $n\bar{o}b\bar{i}s$ . ventō: instr. abl. with facilem, (made) easy by the wind's help. See §§ 160, 215. spirāte secundī, breathe favoringly (§ 213). Anchises identifies the  $D\bar{i}$  of 528 with the winds.

530. Crebrescunt, freshen; lit., 'become more and more numerous.' Ver-

iam propior, templumque appäret in arce Minervae.

Vēla legunt sociī, et prōrās ad lītora torquent.

Portus ab Eurōō flūctū curvātus in arcum;
obiectae salsā spūmant aspergine cautēs;
ipse latet; geminō dēmittunt bracchia mūrō

turrītī scopulī, refugitque ab lītore templum.

Quattuor hīc, prīmum ōmen, equōs in grāmine vīdī
tondentīs campum lātē, candōre nivālī.

Et pater Anchīsēs: 'Bellum, ō terra hospita, portās;
bellō armantur equī, bellum haec armenta minantur.

Sed tamen īdem ōlim currū succēdere suētī
quadrupedēs et frēna iugō concordia ferre:

gil thinks of the breezes (puffs of air) becoming more and more frequent till they blend in a steady, favoring wind. patëscit: cf. rārēscent, 411.

531. arce Minervae: known in Vergil's time as Castrum Minervae; in the very heel of Italy near it was the Portus Veneris, described in 533-536.

532. legunt, gather, furl.

533-534. ab is used because fluctu is fully personified. objectae, thrust out against (the Eurous fluctus). Ren-

der, freely, by jutting.

535. ipse (portus) latet, but the harbor itself lies snug and safe. Note the advers. asyndeton. latet does notelies hidden from view' (portus propior, 530-531, proves that the harbor is visible); it='lies (snugly) hidden from danger.' So a child might be said to lie hidden (safe) in its mother's arms. geminō...murō, in two walls; modal ablative. dēmittunt: so. in mare.

536. turriti, tower-like, not 'tower-crowned.' scopuli: as in i. 163. The bracchia run down from these high rocks. The cautês, 534, are the ends of the bracchia. 'Cf. in general i. 159-163. refugit, recedes. At first the temple seems to stand at the edge of the water; presently one sees that it stands far back. In such a case a

temple would, to the eye, actually seem to recede.

537-538. equōs...lātē well shows Vergil's love of the unusual in language (§§ 224-225). equōs in campō vidī tondentīs grāmen would be simpler Latin. lātē, widely; the horses were scattered. candōre nivālī: join with equōs (§ 230). These words are important; see notes on 542.

539-540. Anchises: for Anchises as interpreter of omens see note on pater, it. 687. bello: for case see § 135. 540 = 'since steeds are . . ., these steeds threaten.' etc.

**541.** ôlim here = nōnnumquam, saepe. suēti (sc. sunt): a part. of suēscō; see note on crētus, ii. 74.

542. frēna...ferre: freely, to bear the rein and the yoke in harmony. iugō is local abl.=in iugō or sub iugō; cf. note on dominae, 113. concordia is a transferred epithet. The whole expression suggests (1) submission, (2) fellowship and concord, and (3) the arts of peace (horses were used in plowing, etc.). In 537-542 Vergil is thinking, in part, of the chariot in which a general who was celebrating a triumph rode into Rome. This was drawn by four white steeds (cf. 537-538). The Trojans are to face war, but they will win the war.

spēs et pācis,' ait. Tum nūmina sāncta precāmur Palladis armisonae, quae prīma accēpit ovantīs,

545 et capita ante ārās Phrygiō vēlāmur amictū praeceptīsque Helenī, dederat quae maxima, rīte

Tūnōnī Argīvae iussōs adolēmus honōrēs.

Haud mora, continuō, perfectīs ōrdine vōtīs, cornua vēlātārum obvertimus antemnārum,

550 Grāiugenumque domōs suspectaque linquimus arva.

Hinc sinus Herculeī, sī vēra est fāma, Tarentī cernitur; attollit sē dīva Lacīnia contrā

Caulōnisque arcēs et nāvifragum Scylacēum.

Tum procul ē flūctū Trīnacria cernitur Aetna,

et gemitum ingentem pelagī pulsātaque saxa audīmus longē frāctāsque ad lītora vōcēs,

543-544. spēs . . . pācis gives the inference to be drawn from 541-542. Cf. the omen in i. 442-445. et, also. armisonae: Pallas is called dīva armipotens, ii. 425. quae = ea enim. accēpit (sc. nōs): i.e. by suffering us to land unharmed near her temple. Vergil probably meant to suggest that in this sacrifice, thus naturally made, began the worship by the Romans of a deity as opposed to Troy as Minerva had been; cf. note on Iūnonis . . . Iūnoni, 437-438. ovantis, in our hour of joy, describes the spirit in which the Trojans hear Anchises's interpretation of the omen.

545-547. capita . . . vēlāmur: cf. 405-409. praeceptīs: join with iussōs, 547. maxima belongs in thought with praeceptīs. iussōs: freely, prescribed; lit., 'bidden, urged.' See 435-440. adolēmus, we render generously. The exact meaning cannot be determined, because the history of the verb adoleō is obscure.

548-549. Haud mora... obvertimus: cf. 207-208, with notes. vělātārum: a picturesque expression for sailclad. obvertimus (sc. ventō): i.e. we trim our yards (sails) to meet the breezes as we set forth again.

550. Grāiugenum . . . arva: Aeneas is thinking of what Helenus said, 396-402.

551. Hinc, Next. The word can not='Hence,' since the Bay of Tarentum can not be seen from Castrum Minervae. sī . . . fāma belongs closely with Herculeī. The exact connection of Hercules with Tarentum is not known.

552. attollit sē: cf. sē attollere, 205. dīva Lacīnia: used as A pollō is used in 275; see note there. contrā: i.e. on the farther or western side of the gulf.

553. Caulonis . . . Scylaceum: as in 399-402, the geographical order is disregarded; Caulon is farther south than Scylaceum. Still, since it stood on a height, it would be sooner seen. Scylaceum, too, is in a bay. nāvifragum: by reason of the gales frequent there.

554. cernitur Aetna: when the Trojans catch sight of Aetna here, the volcano is quiet. There is no discharge, even of smoke, from its crater. Contrast the picture in 571-587.

555-558. pulsāta ... saxa (sc. pelagō), the pounding of the rocks (by the sea). frāctās ... vocēs: a fine expression for the intermittent booming of the

565

570

exsultantque vada, atque aestū miscentur harēnae. Et pater Anchīsēs: 'Nīmīrum haec illa Charybdis; hōs Helenus scopulōs, haec saxa horrenda canēbat. Ēripite, ō sociī, pariterque īnsurgite rēmīs.' Haud minus ac iussī faciunt, prīmusque rudentem contorsit laevās prōram Palinūrus ad undās; laevam cūncta cohors rēmīs ventīsque petīvit. Tollimur in caelum curvātō gurgite, et īdem subductā ad Mānīs īmōs dēsēdimus undā; ter scopulī clāmōrem inter cava saxa dedēre, ter spūmam ēlīsam et rōrantia vīdimus astra. Intereā fessōs ventus cum sōle relīquit, ignārīque viae Cyclōpum adlābimur ōrīs.

Portus ab accessū ventōrum immōtus et ingēns ipse; sed horrificīs iūxtā tonat Aetna ruīnīs, interdumque ātram prōrumpit ad aethera nūbem,

breakers; lit., 'broken (i.e. not continuous) sounds on the shore.' aestū... harēnae: cf. furit aestus harēnīs, i. 107, with note. haec refers to the description in 555-557. For its gender see note on hoc, i. 17. illa: i.e. that of which Helenus spoke, 420-423.

**560.** Eripite: sc. võs ē periculis, or the like. insurgite rēmis: cf. rēmis insurgimus, 207, with note.

561. Haud . . . faciunt: cf. Haud secus ac iussi faciunt, 236, with note. rudentem expresses the swash of the waves against the ship as the steering paddles were suddenly turned.

562-563. laevas . . . laevam (sc. manum): cf. the command of Helenus, 412-413. cohors, company.

564-565. curvătă, hollowed. īdem, again, likewise (see 158). subductă . . . undă: abl. abs., when the waves were withdrawn.

566-567. inter...saxa, amid their rocky hollows. The emphasis is on cava (§ 214), and the contrast between this verse and the next shows that the saxa must be at the bottom of the sea. Elisam, dashed upward; see note on ex-

tulit, ii. 553. rōrantia, wave-washed, is in the pred.; it is not a direct epithet of astra. ter...astra='we saw the spume dashed upward till it wet the very stars.' 566-567 are in exact agreement with 421-423. See notes there.

569. ignārī . . . viae: important words. The Trojans would not have gone knowingly and deliberately to the Cyclörum örae.

570-587. "We are disturbed during the night, by the sights and sounds due to Aetna. We do not then know the cause, because we can not see the mountain."

570-572. Portus . . . ipse is condensed. The sense is 'The haven itself is splendid, being immōtus and ingēns.' For the word-order see § 230. ab . . . immōtus: freely, sheltered from, etc.; lit., 'immovable by,' etc. ruīnīs: we should say eruptions; instr. ablative. ātram . . favillā (573), causes a black cloud, smoking with whirling pitch and hot ashes, to burst forth. With prōrumpit . . nūbem cf. rumpit yōcem, 246, and ii. 129.

turbine fumantem piceo et candente favilla, attollitque globos flammarum et sidera lambit, 575 interdum scopulos āvulsaque viscera montis ērigit ērūctāns, liquefactaque saxa sub aurās cum gemitū glomerat, fundoque exaestuat īmo. Fāma est Enceladī sēmiustum fulmine corpus urgērī mole hāc, ingentemque insuper Aetnam 580 impositam ruptīs flammam exspīrāre camīnīs, et, fessum quotiens mutet latus, intremere omnem murmure Trinacriam et caelum subtexere fumo. Noctem illam, tēctī silvīs, immānia monstra perferimus, nec quae sonitum det causa vidēmus, 585 nam neque erant astrorum ignēs nec lūcidus aethrā sīdereā polus, obscūrō sed nūbila caelō, et lūnam in nimbo nox intempesta tenēbat. Postera iamque dies primo surgebat Eoo,

Postera iamque diës prīmō surgēbat Eōö, ūmentemque Aurōra polō dīmōverat umbram, 590 cum subitō ē silvīs maciē cōnfecta suprēmā

**574.** lambit: as in ii. 684. The mountain is said to do what is done by the tongues of flames it sends forth. This usage is akin to the use of adjectives called transfer of epithet (§ 212).

576-577. ērigit . . . sub aurās . . . glomerat: cf. 422-423. For ē- in ērigit see note on ēlisam, 567. glomerat: here not merely 'gathers,' as in i. 500, ii. 315, ii. 727, but gathers and hurls, a fact shown by sub aurās, 576.

579-582. urgērī: note the tense, is kept weighted down. -que: see §-219. The fires that issue from Aetna come from the giant's still burning body. impositam: sc. eī = corporī Enceladī. ruptīs, riven, = abruptīs, 199. camīnīs, furraces, a picturesque expression for 'craters.' With the picture in sēmiustum . . . camīnīs, 578-580, cf. that in the words illum exspīrantem trānsfīxō pectore flammās, i. 44, said of Ajax, son of Oileus, struck by a lightning bolt. fessum . . . latus: i.e. 'whenever, in his weariness, he shifts

from side to side.' He is weary from carrying the weight of Aetna. intremere... murmure: i.e. there is an earthquake. omnem=everywhere, as in ii. 604, ii. 624. subtexere, curtains.

583-584. monstra: the mysterious noises of Aetna. The knowledge indicated by 570-582 was not gained till later. See note on 554. det, produces.

586-587. obscūrō, darkened; lit., 'dark' (§ 215). in . . . tenēbat, held fast in, etc. The moon is like a prisoner.

588-654. "Next day a man appears on the shore, and asks to be taken with us or to be put to death. He tells us that for three months he has suffered terribly, in the country of the Cyclops."

588-589. prīmō... Eöö: a poetical version of prīmā lūce. ümentem... umbram: cf. nox ūmida, ii. 8.

590-592. cum . . . procedit (592): a cum-inversum clause; see note on cum . . . sēcum (ait), i. 36-37. ē silvīs . . . procedit (592): for word-

ignotī nova forma virī miserandaque cultū procedit, supplexque manus ad litora tendit. Respicimus. Dīra inluviēs, immissague barba. consertum tegumen spīnīs; at cetera Graius et quondam patriīs ad Trōiam missus in armīs. 595 Isque ubi Dardaniōs habitūs et Trōïa vīdit arma procul, paulum aspectū conterritus haesit continuitque gradum: mox sēsē ad lītora praeceps cum flētū precibusque tulit: 'Per sīdera testor, per superos atque hoc caeli spirabile lumen. 600 tollite mē, Teucrī, quāscumque abdūcite terrās; hoc sat erit. Sciō mē Danaïs ē classibus ūnum, et bello Īliacos fateor petiisse Penātīs, prō quō, sī sceleris tanta est iniūria nostrī, spargite mē in flūctūs vāstōque immergite pontō; 605 sī pereō, hominum manibus periisse iuvābit.

order see § 230. suprēmā, uttermost, direst. nova, strange, startling. cultū,

dress, garb.

593-595. Respicimus: when the stranger appeared, the Trojans were facing seaward, making ready to depart. He had won their attention by some cry. Dîra . . . spînîs: sc. est, three times. Render by Loathsome was . . . , tangled . . . , joined together with thorns, etc. immissa: freely, long, tangled. Immittere (or promittere) barbam = to allow the beard to grow. In Vergil's time men wore long hair and beards as tokens of grief; usually they were beardless, and their hair was cut close. Cf. barbam . . . gerêns, ii. 277-278. cetera: for case see § 146. et . . . missus, and a Greek, too, sent against, etc. patriis=Grāis. Vergil does not explain how at this point the Trojans could know the fact expressed by quondam . . . armis. Perhaps they had seen and noted the man at Troy.

598. continuit, held (back), checked. 599-600. testor (sc. võs) = võs obsecrõ, võs implörõ, a meaning which readily springs from that seen in ii.

155. hoc: used as Hās and hanc are in 396. hoc . . . 1umen, you light of heaven that we breathe, indicates a belief in the identity of light and air, a view found elsewhere in ancient writers.

601. tollite: sc. võbiscum nävibus. quäscumque . . . terräs: as in ii. 800. For case of terräs here see § 139.

602. Sciō: for scansion see § 282. Cf. nesciō, ii. 735, with note.

603. petiisse: as subject sc. mē. See § 244, 1 (b). Penātīs: this word (see §§ 331-334) puts his offense in the worst possible light. He is making full confession.

604-605. quo: the antecedent is the thought of Sciō... Penāūs, 602-603. sceleris... iniūria nostrī: cf. sprētae... iniūria formae, i. 27, with note. spargite=in partis dividite eāsque spargite, fling me piecemeal.

606. pereō, hominum: for the hiatus see § 292. hominum manibus: i.e. instead of by the hands of the Cyclops, who had killed and eaten some of his companions. iuvābit (mē), it will be a satisfaction (to me).

Dîxerat, et genua amplexus genibusque volūtāns haerēbat. Quī sit fārī, quō sanguine crētus hortāmur, quae deinde agitet fortūna fatērī.

dat iuvenī, atque animum praesentī pignore firmat.

Ille haec, dēpositā tandem formīdine, fātur:

'Sum patriā ex Ithacā, comes īnfēlīcis Ulixī,
nōmine Achaemenidēs, Trōiam genitōre Adamastō

paupere (mānsissetque utinam fortūna!) profectus. Hīc mē, dum trepidī crūdēlia līmina lincunt, immemorēs sociī vāstō Cyclōpis in antrō dēseruēre. Domus saniē dapibusque cruentīs, intus opāca, ingēns. Ipse arduus altaque pulsat

620 sīdera (dī, tālem terrīs āvertite pestem!),

607-609. Sc. nostra with genua, suīs with genibus, nōbīs with haerēbat: he grovels first to one, then to others of the Trojans. volūtāns, groveling. Quī ...fatērī: cf. ii. 74-75, noting the differences in the constructions. For quī we should expect quis, since the interrog. quī is properly an adj., quis a noun, but Vergil, following the practice of old Latin, at times ignores this distinction. deinde belongs with fatērī; for its displacement cf. i. 195. agitet: sc. eum.

610. pater... Anchisés: note the prominence of Anchises in Book III (9,58-59,82,179,263,472-473,475-480,525-529,539-543,558-560,610-611, with notes). He is not only priest and interpreter of omens, but also, esp. here and in 558-560, the representative of the patria potestās, for which see H. W. Johnston, The Private Life of the Romans, Chapter I. haud multa morātus: for haud multa see § 146.

611. praesenti, strong, comforting, a meaning which comes from the use of praesens in connection with deities; see note on praesentia, 174.

612. Ille . . . fātur=ii. 76.

613. infēlīcis, unfortunate, unlucky. Note that a Greek is speaking. In the

mouth of a Trojan the word, used of a Greek, would='accursed.'

614-615. Tröiam ... profectus: in translating, use an independent sentence, I went, etc. genitöre ... paupere: causal abl. abs.; cf. Sinon's statement, pauper ... mīsit, ii. 87. mānsisset ... fortūna: i.e. would that I had never exchanged that humble lot for the apparently more promising career of a soldier. profectus: Achaemenides states that he took part of his own accord in the war against Troy. In ii. 87 Sinon put on his father the responsibility for his own participation in the war.

616. Hic does not refer to Trōiam, 614, but = In this land where we now are. Cf. hic=meus (see note on hoc, i. 78). limina: sc. Ĉyclōpis, from 617. lincunt: the subject is socii, 617; for the position of socii see § 235. For spelling see note on secuntur, i. 185.

618. saniē . . . cruentis: abl. of char, with the usual adjective force. The adj. (ātrō: cf. 622) needed with saniē is to be got out of cruentis.

619-620. alta . . . sīdera gives the result of arduus (est), so that, etc. pulsat: a powerful word, used in 555 of Charybdis.

nec vīsū facilis nec dictū adfābilis ūllī: visceribus miserorum et sanguine vēscitur ātro. Vidi egomet, duo de numero cum corpora nostro prēnsa manū magnā, mediō resupīnus in antrō. frangeret ad saxum, saniēque aspersa natārent 625 līmina: vīdī ātrō cum membra fluentia tābō manderet, et tepidi tremerent sub dentibus artūs: haud impūne quidem, nec tālia passus Ulixēs oblītusve suī est Ithacus discrīmine tantō. Nam simul, explētus dapibus vīnogue sepultus. 630 cervicem inflexam posuit, iacuitque per antrum immēnsus, saniem ērūctāns et frūsta cruentō per somnum commixta mero, nos magna precati nūmina sortītīque vicēs ūnā undique circum fundimur, et tēlo lūmen terebrāmus acūto 635 ingēns, quod torvā solum sub fronte latēbat, Argolicī clipeī aut Phoebēae lampadis īnstar,

621. vīsū...dictū: for constr. see note on miserābile vīsū, i. 111. vīsū facilis, easy to look on. adfābilīs, approachable; lit., 'addressible.' ūllī: dat. with both facilis and adfābilis: § 137.

624-625. prensa . . . frangeret, catching up . . . he smashed. resupinus emphasizes the strength of the Cyclops. He could do all this without rising from the ground.

627. tepidi: i.e. not yet dead. Tepidus can be used either of things that are becoming warm or, as here, of things that have parted with much of their heat. tremerent, quivered; cf. trementia, i. 212, with note.

628-629. haud impune: sc. haec fēcit. nec.. tanto explains haud impune and so = namque non tālia, etc. passus (est), did he tamely submit to. Patior is regularly used of enduring something without an effort at remedy or revenge. Ulixēs... Ithacus: for word-order see note on Dēlius... Apollō, 162. Ithacus: in the mouth of a Greek, here, the tone is

very different from that which Sinon, another Greek, imparts to the word, to serve his own purposes, in ii. 104.

630-632. simul=simul atque, as often, both in prose and in verse. vinō... sepultus: cf. ii. 265. inflexam, drooping; lit., 'bent on (his breast).' iacuit, lay sprawled. Iaceō often, naturally enough, suggests helplessness. frūsta: sc. carnis, 'flesh.'

**634.** vicēs, our several parts; properly, 'turns' at a piece of work. Study vicis in Vocabulary.

635-637. fundimur: reflexive middle (§ 167). latēbat, lay hidden, lay sunken. The eye was deep-set; the forehead and the eyebrows seemed to overhang it and hide it from view. Argolici...instar: cf. instar montis ecum, ii. 15, with note. Phoebēae lampadis is, of course, the sun. The Argive shield was round and large, protecting the whole body. Both objects, the sun and the shield, glitter and glare. The eye of the Cyclops is round, large, and glaring.

et tandem laetī sociōrum ulcīscimur umbrās. Sed fugite, ō miserī, fugite atque ab lītore fūnem

640 rumpite,

nam qualis quantusque cavo Polyphēmus in antro lānigerās claudit pecudēs atque ūbera pressat, centum aliī curva haec habitant ad lītora vulgō infandī Cyclopes, et altīs montibus errant.

- Tertia iam lūnae sē cornua lūmine complent, cum vītam in silvīs inter dēserta ferārum lustra domōsque trahō, vāstōsque ab rūpe Cyclōpas prōspiciō, sonitumque pedum vōcemque tremēscō; vīctum īnfēlīcem, bācās lapidōsaque corna,
- dant rāmī, et vulsīs pāscunt rādīcibus herbae. Omnia conlūstrāns, hanc prīmum ad lītora classem prōspexī venientem. Huic mē, quaecumque fuisset,

638. With the thought of this verse cf. animum... meōrum, ii. 586-587. With the story in 630-638 cf. Odyssey IX. 371-395.

639-640. fünem rumpite: cf. fünem

deripere, 266-267, with notes.

641-642. quālis...pressat, as monstrous, and as huge as Polyphemus is when, ctc. quālis refers to character (621), quantus to size (619-620); cf. ii. 591-592. For the constr. see note on quālis, i. 316. Polyphēmus: Vergil has been talking about the Cyclops since 616, yet here first gives his name. Cf. the postponement of Aeneas's name in Book I, 1-92; see note on i. 1. Roman readers knew well the story of Polyphemus.

643. aliī: sc. tālēs et tantī. vulgō: here in its physical sense, = passim.

645. Tertia = an adv., For the third time. cornua: the ends of the crescent moon; cf. the use of this word in 549.

646-648. cum = ex quō, ii. 163; in this sense cum is regularly used with the indicative. vītam . . trahō, have been dragging out a wretched existence. See note on tot . . . gerō, i . 47-48. trahō

... tremēscō: these presents get the value of perfects from 645, which in sense is an acc. of duration of time and = trīs adeō mēnsīs. vāstōsque... sonitumque: render -que each time by or (see note on subjectīsque, ii. 37). Achaemenides could not do at one time all the things described in 646. rūpe... vōcem: coll. sing.; see § 187. tremēscō: here tr.; see § 142.

649-650. victum . . . rāmī: for the word-order see § 230. lapidōsa: i.e. with large stones or pits, and so with little meat. dant: sci mihi; so sc. mē with pāscunt. vulsīs, upţorn. pāscunt: properly of the feeding of animals. Here it fits vīctum înfēlīcem, 649. rādīcibus: instr. ablative.

651-653. Omnia . . . venientem, Though I surveyed intently every view, this is the first fleet I saw, etc. primum is an adv., but is best rendered by an adjective. prospexi: the prefix = in the distance. quaecumque fuisset: O. O. He said to himself Huic mē quaecumque fuerit (indic., as in ii. 77) addīcō. addīxī: a strong verb, used esp. of decisions by which the praetor handed over property to the full

addīxī; satis est gentem effūgisse nefandam. Võs animam hanc potius quõcumque absūmite lētō.'

Vix ea fātus erat, summō cum monte vidēmus
ipsum inter pecudēs vāstā sē mōle moventem
pāstōrem Polyphēmum et lītora nōta petentem,
mōnstrum horrendum, īnforme, ingēns, cui lūmen adēmpTrunca manū pīnus regit et vēstīgia firmat; [tum.
lānigerae comitantur ovēs; ea sōla voluptās
sōlāmenque malī.

Postquam altōs tetigit flūctūs et ad aequora vēnit, lūminis effossī fluidum lavit inde cruōrem, dentibus īnfrendēns gemitū, graditurque per aequor iam medium, necdum flūctus latera ardua tīnxit. Nōs procul inde fugam trepidī celerāre, receptō supplice sīc meritō, tacitīque incīdere fūnem, verrimus et prōnī certantibus aequora rēmīs.

possession of the man adjudged by him to be the lawful owner.

654. animam hanc: as in i. 98. potius: i.e. instead of leaving me to perish as my comrades did. quocumque here='any you choose to inflict.'

655-691. "Suddenly Polyphemus appears and we depart in haste. We begin our voyage round Sicily."

656-658. ipsum . . . Polyphěmum: for the word-order see § 230. monstrum, a creature portentous. cui . . . adëmptum: a strong way of saying caecum, eyeless. lūmen may=oculus, as in i. 226, etc., or the light of day. For case of cui see note on silici, i. 174.

659. manu: instr. abl. with Trunca, which gives the result (not the process, 'lopped,' truncāta); see §§ 160, 215. Polyphemus broke off the tree with his hands and now uses it as a staff. The words Trunca... regit thus testify to Polyphemus's strength and size.

660. ea refers to the oves; it derives its number and its gender from the pred. noun, voluptas (est); see note on hoc, i. 17.

662-663. altōs . . . vēnit: parallelism (§ 251). aequora = the open (deep) seas. effossī: freely, vanished; lit., 'scooped out.' inde, therefrom, = aquīs (instr. abl.) ē marī exhaustīs.

666-667. procul: freely, while he was yet a great way off. The lit. sense is 'We from a distance...sed,' etc. celerare...incidere: historical infinitives (§ 172). recepto, having welcomed, i.e. having taken on board. sic merito: sc. de nobis, the man who had deserved so well of us, i.e. had put us under such obligations to him, by warning us concerning the Cyclops. taciti: they do not want to attract the attention of Polyphemus. incidere funem: cf. funem rumpite, 639-640, with note.

668. verrimus: cf. 208. Note the indic. beside the hist. infinitives in 666-667 (§ 172). et: postponed as in i. 262. proni: freely, bent far forward. The attitude is that described by rēmīs īnsurgimus, 207. They are bending far forward to get the longest possible strokes with their oars, and, in consequence, the greatest speed.

Sēnsit, et ad sonitum vēcis vēstīgia torsit,
vērum ubi nūlla datur dextrā adfectāre potestās
nec potis Īoniēs flūctūs aequāre sequendē,
clāmērem immēnsum tollit, quē pontus et omnēs
contremuēre undae, penitusque exterrita tellūs
Ītaliae, curvīsque immūgiit Aetna cavernīs.

675 At genus ē silvīs Cyclēpum et montibus altīs
excītum ruit ad portūs, et lītora complent.
Cernimus astantīs nēquīquam lūmine torvē
Aetnaeēs frātrēs, caelē capita alta ferentīs,
concilium horrendum, quālēs cum vertice celsē
680 āeriae quercūs aut cēniferae cyparissī
cēnstiterunt, silva alta Iovis lūcusve Diānae.)
Praecipitīs metus ācer agit quēcumque rudentīs

excutere et ventīs intendere vēla secundīs.

**669.** Sēnsit: sc. Polyphēmus. There is advers. asynd. here: (But) he was aware (of the oars). võcis: coll. sing., their voices; sc. eōrum = rēmōrum. With võcis cf. võcem, 648, and contrast võcēs, 556.

**670-671.** vērum: here a conj., but. adfectāre (sc.  $n\delta s$ ); join with potestās; see § 155. This verb commonly = 'aim at,' 'seek to achieve' some cherished purpose. Vergil stretches the sense here into clutch, grasp. potis: sc. est. sequendō, with (in) his pursuit.

674. curvis...cavernis: i.e. through every nook and corner of its caverns. curvis in thought corresponds to penitus, 673. cavernis may be (1) local abl. (§ 154), or instr. ablative.

676. ruit . . . complent: for the change of number cf. ruit, certant, ii. 64, with note. portus: contrast the sing. Portus, 570; portum would be unmetrical here.

677-678. lūmine torvo, grim-eyed, savage-eyed; see note on praestanti corpore, i. 71. caelo, sky-ward; see § 134.

679-681. concilium: as in ii. 89. The Cyclops are gathered to take counsel together. quales: briefly put for tālēs guidem guālēs. Render by even as, or by as. vertice, mountain-top. constiterunt: for scansion see § 279, We have here the so-called gnomic perfect, a perfect used not of a single past act, but of frequently recurring actions or states; it is common in similes. The English rendering uses the present tense. silva . . . Diānae: the oaks are sacred to Jupiter, the cypresses to Diana = Hecate (§ 318), a goddess of death and the underworld; cf. note on ātrā, 64.

682-683. agit: sc. nōs. quōcumque
... secundis: it is implied in 683-686
that the wind at this time was from
the south; such a wind would drive
the Trojans upon Scylla and Charybdis. quōcumque=quōlibet, for any
course, be it what it may, or, no matter
whither, i.e. even upon Scylla and
Charybdis. Cf. quāscumque abdūcite
terrās, 601. rudentis excutere: cf.
excussōs... rudentis, 267, with note.

Contrā iussa monent Helenī Scyllam atque Charybdim inter, utramque viam lētī discrīmine parvō,

nī teneant cursūs; certum est dare lintea retrō.

Ecce autem Boreās angustā ab sēde Pelōrī missus adest; vīvō praetervehor ōstia saxō

Pantagiae, Megarōsque sinūs, Thapsumque iacentem.

Tālia mōnstrābat relegēns errāta retrōrsus

lītora Achaemenidēs, comes īnfēlīcis Ulixī.

Sīcaniō praetenta sinū iacet īnsula contrā

Plēmyrium undōsum; nōmen dīxēre priōrēs

Ortygiam. Alphēum fāma est hīc, Ēlidis amnem,

684-686. Contră. etc., gives the sober second thought of the Trojans. iussa . . . Helenī: cf. 410-413. ... teneant cursus (686): for the word-order see § 230. inter: for position see § 237. Render Contrā . . . cursus by On the other hand, the injunctions of Helenus are a warning that between Scylla and Charybdis, ways (routes), each of them, but narrowlu divided from death, men shall not hold their course. utramque . . . parvo: in appos. with Scyllam atque Charybdim. lētī... parvo is an abl. of char., with adj. force, 'highly dangerous'; lit., of but a narrow separation from death.' lētī is an extension of the obj. gen. with discrimine (§ 130, with Note), and practically =  $\bar{a}$   $l\bar{e}t\bar{o}$ .  $n\bar{i} = n\bar{e}$ , an archaism (§ 98). The subject of teneant seems to be 'men' in general; cf. habitant, 106, habitābant, 110. certum est: sc. nobis, therefore we resolve. dare . retro: a stereotyped expression for to retrace (our) course, whether by actual sailing or by rowing alone. Here, since the wind is still adverse, rowing would be very hard work.

687-689. Ecce autem calls attention sharply to the opportune veering of the wind to the north, which enables them to carry out the decision just made, 686. angustā... Pelori:

cf. angustī... claustra Pelērī, 411. vivā... saxā: cf. vīvā... sedilia saxā, i. 167. Render by fashioned of living rock. There is a natural breakwater at the mouth of the Pantagias. iacentem=humilem, 522. None of the places mentioned here was founded till long after Aeneas's time; see notes on Ītaliam... litora, i. 2-3.

690-691. relegēns, as he skirted again; ef, legimus, 127, 292. errāta, by which he had wandered aforetime. For this pass. part. from an intr. verb see note on rēgnāta, 14. comes., . Ulixī: Aeneas is quoting Achaemenides. 613.

692-715. "We pass by many towns of Sicily till we reach Drepanum. There my father dies. Thence I sail, only to be driven by a storm to your shores."

692-693. Sīcaniō: freely, in Sicily. sinū: dat., with praetentā (§ 138). The harbor is that of Syracuse. For the form sinū see § 102. contrā, facing; freely, that buffets. undōsum translates the Greek name Plēmyrium, which = 'The Billowy Headland'; see notes on novae, i. 298, and on pluviās, i. 744. Plemyrium is on the south side of the harbor. With Sīcaniō... undōsum cf. īnsula portum efficit, etc., i. 159-160, with notes. priōrēs, men of earlier days.

occultās ēgisse viās subter mare, quī nunc

ōre, Arethūsa, tuō Siculīs cōnfunditur undīs.
Iussī nūmina magna locī venerāmur, et inde
exsuperō praepingue solum stāgnantis Helōrī.
Hinc altās cautīs prōiectaque saxa Pachŷnī

rādimus, et Fātīs numquam concessa movērī
appāret Camarīna procul, campīque Gelōī,
immānisque Gelā fluviī cognōmine dicta.
Arduus inde Acragās ostentat maxima longē
moenia, magnanimum quondam generātor equōrum,

tēque datīs linquō ventīs, palmōsa Selīnūs,
et vada dūra legō saxīs Lilybēïa caecīs.

695-696. ēgisse, drove, forced. quī... undīs: the O. O. stops at mare. ore... tuō, by way of thy mouth. Cf. ora novem, used of the Fōns Timāvī, i. 245. The Fōns Arethūsae lay very close to the sea. Arethūsa: apostrophized as a nymph, i.e. a goddess. confunditur=sē confundit(§ 167). undīs: dat. with confunditur=sē miscet; see § 136.

697-698. Iussī: by whom they were bidden nūmina locī venerārī Vergil does not say. He probably had Anchises in mind; see note on pater... Anchīsēs, 610. nūmina... venerāmur: cf. nymphās... arvīs, 34-35, with note. Vergil may intend a compliment to the great part played by Syracuse in Roman history, largely as friend of Rome. solum, bottom-lands.

699. Pachynī: ef. 429.

700. rādimus: this verb is often used of passing so close to a goal or turning-post as almost to touch it. concessa, permitted, another pass. part. from a verb not fully transitive. Cf. errāta, 690, with note. movērī may well = to be disturbed. If so, Vergil was thinking of the natural conditions at Camarina as something sacred, which should not have been disturbed. Cf. Fātōrum arcāna movēbō, i. 262, with note.

701. Camarina: Camarina, in defiance of an oracle, removed a marsh which made the city unhealthy; presently, moving through the space thus opened, the enemies of Camarina captured the city. campi... Geloi: i.e. the plains about Gela, as distinct from the city itself, 702.

702. immānis, monstrous, dangerous, Join with fluviī. Ovid (§ 35) calls the stream 'unapproachable' by reason of its eddies. Gelā: the ā Vergil derived from the Greek form of this name. fluviī: in Vergil's time nouns in -ius, -ium usually made the gen.

sing. in -i, not in -ii.

703-704. Arduus: high-lying; freely, on the heights. Contrast iacentem, 689, humilem, 522. magnanimum: gen. pl.; see § 100. quondam, once on a time. Vergil forgets himself here, and writes from the standpoint of his own time. The fame of the Agrigentine horses belonged to the fifth century B.C., 600 years after Aeneas's day. See note on ancora, i. 169.

705. palmosa: the dwarf (not the date) palm is said to be still common

about the site of Selinus.

706. vada ... caecīs, the shoals rendered (made) difficult by hidden rocks (see §§ 160, 215). This is an accurate picture of the waters about Lilybaeum.

715

Hinc Drepani mē portus et inlaetābilis ōra accipit. Hīc, pelagī tot tempestātibus āctus, heu genitōrem, omnis cūrae cāsūsque levāmen, āmittō Anchīsēn; hīc mē, pater optime, fessum dēseris, heu tantīs nēquīquam ērepte perīclīs! Nec vātēs Helenus, cum multa horrenda monēret, hōs mihi praedīxit lūctūs, nōn dīra Celaenō. Hic labor extrēmus, longārum haec mēta viārum; hinc mē dīgressum vestrīs deus appulit ōrīs."

Sīc pater Aenēās intentīs omnibus ūnus fāta renārrābat dīvum cursūsque docēbat. Conticuit tandem, factōque hīc fīne quiēvit.

707. inlaetābilis: the shore is a desolate salt marsh. Aeneas is thinking much more, however, of the sorrow he endured there, 708-714.

708. āctus = postquam āctus sum. The thought is, 'though I had endured so much (and might now have fancied my troubles at an end).'

709-710. genitörem . . . Anchisen: for the word-order see § 230. fessum: i.e. though I am in need of every possible help and solace.

711. tantis ... periclis: cf. bis ... ruīnīs, 476, said to Anchises, and the note there. The present passage includes both the sufferings in Troy itself and those experienced since the fall of the city. nēquīquam: because after all he did not reach the promised land.

713. non: we ought to have neque or nec after Nec, 712.

714. Hic . . . haec: for the genders see note on hoc, i. 17.

715. digressum, after I had departed (fared forth). vestris: see note on vesträs, i. 140. Aeneas courteously

addresses the whole company. The verse constitutes a leave-taking after his long narrative. For the courtesy see note on genus Aeneadum, i. 565.

716-718. The poet speaks now in his own person: "So Aeneas ended his narrative, and all was still."

716. pater Aenēās: cf. ii. 2, with note. intentīs omnibus: dat. with renārrābat. intentīs recalls intentī, ii. 1. All through his narrative Aeneas kept the attention of his audience. omnibus ūnus: juxtaposition of contrasts (§ 240). The juxtaposition is somewhat forced; cf. novō veterum, 181, with note on novō. A literal rendering would be very bad. Render by Father Aeneas was telling to the guests, intent, every one, upon his tale, the fates, etc.

718. Conticuit . . . quiëvit: an effective parallelism (§ 251), emphasizing the lasting hush that followed Aeneas's exciting story. Vergil says nothing of the breaking up of the banquet and the separation of the guests;

see § 254.

## LIBER QUĀRTUS

At rēgīna, gravī iam dūdum saucia cūrā, vulnus alit vēnīs, et caecō carpitur ignī. Multa virī virtūs animō multusque recursat gentis honos: haerent infixi pectore vultūs verbaque, nec placidam membrīs dat cūra quiētem. Postera Phoebēā lūstrābat lampade terrās ūmentemque Aurora polo dimoverat umbram, cum sīc ūnanimam adloquitur male sāna sorōrem: "Anna soror, quae mē suspēnsam īnsomnia terrent! Quis novus hic nostrīs successit sēdibus hospes, quem sēsē ōre ferēns, quam fortī pectore et armīs! Crēdō equidem, nec vāna fidēs, genus esse deōrum. Dēgenerīs animos timor arguit. Heu, quibus ille

1-30. Dido addresses her sister Anna: "What a wondrous man is this stranger, our guest! Were I not resolved never to love again, I could vield myself to him."

1-2. At marks the transfer of attention, for a time, from Aeneas to Dido. gravī . . . cūrā: freely, by love's deadly stroke; lit., 'by love's weighty (crushing) anxieties.' The poets often use cūra of the pains of passion. alit ... carpitur, has been nurturing ... and has been consumed. See note on tot ... gero, i. 47-48. et, and so (§ 219). caeco, unseen, hidden.

3-4. Multa . . . honos, The high (rich, generous) manhood . . ., the high (rich, generous) distinction. haerent ... pectore, are fast lodged in her soul. aye, are deep graven thereon. For syntax with haereō see note on currū, i. 476.

6. Postera = an adv., On the morrow. Phoebēa . . . lampade: cf. iii. 637.  $l\bar{u}str\bar{a}bat = inl\bar{u}str\bar{a}bat$  (§ 221). was lighting.

7. ümentem . . . umbram =iii. 589.

8. ūnanimam, of one heart;

sēcum. male sāna, of reason bereft, distraught. Cf. male . . . carīnīs, ii. 23, with note.

9-10. mē suspēnsam: freely, my troubled heart. hic is the pron.; the verse = 'Who is this stranger that is come as guest,' etc.

11. quem . . . ferens: freely, What a face, what a carriage he possesses!, or, How fine in face, how glorious in bearing!; lit., 'bearing himself how glorious in face,' etc. sēsē ore ferēns emphasizes two points, beauty of face, fineness of bearing. For Aeneas's beauty see i. 588-593, with notes. quam . . . armis!: modal abl. with sēsē ferēns: render by How gallant his soul, how splendid his feats of arms! armis: sc. fortibus, out of forti. The narrative of Book II had much to do with Aeneas's prowess.

12. genus: here of one person; a poetic use.

13. Dēgenerīs, base-born, arguit: the thought is, Aeneas nowhere showed fear; therefore he is not degener.

iactātus fātīs! Quae bella exhausta canēbat!
Sī mihi nōn animō fīxum immōtumque sedēret,
nē cui mē vinclō vellem sociāre iugālī,
postquam prīmus amor dēceptam morte fefellit,
sī nōn pertaesum thalamī taedaeque fuisset,
huic ūnī forsan potuī succumbere culpae,
Anna, fatēbor enim, miserī post fāta Sychaeī
coniugis et sparsōs frāternā caede Penātīs,
sōlus hic īnflexit sēnsūs animumque labantem
impulit. Agnōscō veteris vēstīgia flammae.
Sed mihi vel tellūs optem prius īma dehīscat
vel pater omnipotēns adigat mē fulmine ad umbrās,

15-16. Sī...sedēret = Sī mihi nōn animō firmiter dēcrētum esset; cf. sedet hoc animō, ii. 660, stat, ii. 750. nē... vellem, not to consept.

17. déceptam  $(\tilde{m}\tilde{e})$  ... fefellit  $=d\tilde{e}$ - $c\tilde{e}pit$   $m\tilde{e}$  et fefellit.

18. pertaesum...fuisset (sc. mē): see A. 354, b; B. 209; Bu. 444; D. 363; G. 377; H. 457; H. B. 352, 1. taedae: i.e. the marriage-torch, carried in the procession which (among the Romans) escorted the new-made bride, after nightfall, from her father's house to her husband's.

19. ūnī...culpae: freely, to this one man, sin though it be. The sin would lie in marrying Aeneas in defiance of her oath to remain faithful to Sychaeus, her dead husband. Cf. 50, 172, 552, with notes. potuī: for mood see note on impulerat, ii. 55. The indic. is esp. common in expressions like this, of obligation, necessity, or propriety. succumbere (sc. mē: § 151): a strong word, have prostrated myself beneath.

20-22. fatěbor . . . inflexit (22): parataxis (§ 248); we should have expected fatěbor . . . hunc sölum inflexisse. sparsös . . . Penátis, the drenching of the Penates by a brother's murderous deed. Cf. i. 348-350. For sparsös see § 214. fráterná caede = frátris cruőre; caede gives the cause, 'shedding

of blood' instead of the effect, 'blood' (\$ 201). For effect Dido calls Pygmalion and Sychaeus brothers instead of brothers-in-law. Inflexit sēnsūs, has warped my feelings, i.e. has bent them away from my sworn allegiance to Sychaeus (see note on ūnī... culpae, 19). labantem: proleptic (\$ 211), till it reels; cf. furentem . . . rēgīnam, i. 659-660.

23. veteris = antiqui (see vetus in Vocabulary), old-time, of bygone days. veteris . . . flammae is the passion which, so Dido fancied, had come to an end with the death of Sychaeus.

24-25. vel . . . vel: study vel in Vocabulary. Dido declares herself indifferent to the fate that will be hers if she shall prove false to Sychaeus. optem: subj. because the idea of wish or curse dominates 24-25. prius . . . ante...quam (27): cf. Ante...quam ... possīs, iii. 384-387, with note. īma is in the pred., to its uttermost deeps. dehīscat . . . adigat: really independent wishes (cf. note on sinite . . . revisam, ii. 669), but felt by Vergil's readers as purpose clauses dependent on optem. Render mihi . . . umbrās (26) by But, for my desiruction (mihi), may the earth, if it will (vel), open . . . (such is my curse on myself [optem]), or, if he prefer (vel), may Jupiter, etc. pallentīs umbrās Erebī noctemque profundam, ante, pudor, quam tē violō aut tua iūra resolvō. Ille meōs, prīmus quī mē sibi iūnxit, amōrēs abstulit: ille habeat sēcum servetque sepulcrō." Sic effāta, sinum lacrimīs implēvit obortīs.

Anna refert: "Õ lūce magis dīlēcta sorōrī, sõlane perpetuā maerēns carpēre iuventā, nec dulcīs nātōs Veneris nec praemia nōris? Id cinerem aut Mānīs crēdis cūrāre sepultōs? Estō: aegram nūllī quondam flexēre marītī, nōn Libyae, nōn ante Tyrō, dēspectus Iärbās

26-27. pallentis, pale as death. profundam, abysmal. ante repeats prius, 24, a pleonasm hardly noticeable, by reason of the separation of prius and ante, and the distance of the former from quam. pudor has been finely rendered by my woman's honor. See Vocabulary. For the point of 27 see note on ūnī . . . culpae, 19. tua iūra is briefly put for the bonds your laws impose. Compare Grāvīrum sacrāta . . . iūra, ii. 157, with note.

28-30. Ille...ille: Sychaeus. sibi iūnxit: sc. mātrīmoniō. Cf. coniūnx, 'husband,' 'wife.' For case of sibi see § 136. For scansion see note on mihi, i. 77. abstulit: i.e. carried with him to the tomb. sepulcrō: the soul is thought of here as abiding in the tomb; see note on sepulcrō, iii. 67. Dido means, 'Let my first love, my first marriage be my last.' obortis, upstarting, upwelling. Her tears belie her words in 24-29.

31-53. Anna's reply: "Why not yield? Keep him here, for the present at least."

31. Ō... sorōrī, O sister, loved by your sister, etc. sorōrī is dative (see § 133) with dīlēcta.

32-33. sölane ... carpēre ...?, will you waste yourself in loneliness and in sorrow ...?; lit., 'will you waste yourself (by) sorrowing, alone, all

through your prime (of life)?' perpetuā = tōtā; the temporal abl. here denotes duration of time, a constr. common in expressions involving tōtus or its equivalent. carpēre: reflexive middle (§ 167). Veneris... praemia, the prizes (of =) bestowed by Venus, i.e. the joys of wedded life. There is parallelism (§ 251), since Veneris... praemia repeats dulcīs nātōs. The whole = 'the sweets (= sweet joys) of motherhood and the high bounty of Venus.' Dido had had no children by Sychaeus.

34. Id . . . sepultos?, Count you THIS the concern of . . .? Id refers to Dido's refusal to marry again. cinerem denotes the material part of one who is dead, Mānīs his spirit. Both are here thought of as in the tomb;

see note on sepulcro, 29.

35. Estō: ... nūllī... flexēre: Granted: no suitors warped, etc. We should say, 'Granted that no suitors,' etc. Estō is an independent imperative: 'Let it be so'; its subject lies, logically, in aegram ... alit, 35-38. aegram (sc. tē): freely, your stricken heart. flexēre recalls Dido's word, inflexit, 22. marīti, suitors; properly, 'husbands,' 'mates.' The word is used as gener, ii. 344, and coniugis, iii. 331, are used.

36. Libyae: for case see § 162. despectus: sc. ā tē.

45

ductoresque alii, quos Africa, terra triumphis dīves, alit: placitone etiam pugnābis amorī? Nec venit in mentem quorum consederis arvis? Hinc Gaetūlae urbēs, genus īnsuperābile bellō, et Numidae înfrēnī cingunt et inhospita Syrtis, hinc deserta siti regio lateque furentes Barcaeī. Quid bella Tyrō surgentia dīcam germānīque minās? Dīs equidem auspicibus reor et Iūnone secundā

hunc cursum Īliacās ventō tenuisse carīnās.

Quam tū urbem, soror, hanc cernēs, quae surgere rēgna

37-38. triumphis dives refers to triumphs won by the peoples of Africa; for their warlike character see i. 339. Roman readers would think also of the victories of the Scipios in Africa. alit, mothers. placito, welcome; dep. part. of placet. amorī, passion; for case see § 136.

39. venit: the subject is quorum . . . arvis. consederis, have fixed your home. arvis = in arvis (§ 155).

40-44. Hinc . . . Barcaeī (43): to keep the word-order render by On this side you are girdled by, etc. genus . . . bello: in appos. with Gaetūlae urbēs. In prose we should have urbes Gaetūlorum, generis insuperābilis bello. infreni: freely, wild riding, said of bold riders, whose horses go unbridled. So we talk of 'bareback riders.' Vergil perhaps meant to suggest also the other sense, 'unbridled' in passions. See note on quantus, i. 752, cingunt: sc. tē. Syrtis: cf. i. 111. There was danger both from the sea and from the barbarous people along the coast. sitī is instr. abl. with deserta, which virtually = dēsolāta, rendered a desert (see §§ 160, 215). dēserta . . . regiō is not in place in an account of dangerous peoples, since a desert would help Carthage by preventing attack. Cf. the account of Camarina, iii. 700-701. Anna is, however, recounting all the

drawbacks of life in Africa. desert lay north of Lake Tritonis. The desert and the Barcaei are not, as Hinc . . . hinc imply, on a side of Carthage distinct from that on which lay the Numidae, etc. See note on Geticīs, iii. 35. lātē . . . furentēs, sweeping far and wide in savagery. Quid . . . dīcam . . . ?, Why should I mention . . . ?, i.e. there is no reason why I should mention, 'I need not mention.' The subj., as often, expresses obligation or propriety. Tyro, from Tyre. germani: Pygmalion. For dangers besetting Carthage cf. i. 563-564. Dido might well fear that Pygmalion would seek to recover the treasure Dido had brought with her, the treasure for the sake of which he slew Sychaeus (i. 348-352, i. 357-359, i. 363-364).

45-46. Dis... secunda, Supported by the gods and favored by Juno. For case see § 161. Cf. dīvīs . . . auspicibus, iii. 19-20, with note on auspicibus. Cf. also i. 387-388. Juno is singled out here as patron of Carthage and goddess of marriage. et, and in particular (§ 218). hunc . . . ventö tenuisse, held their course hither before the wind (lit., 'by the aid of the wind'). carīnās, hulls (not 'keels'; see carīna in Vocabulary).

47. hanc: render by here. Sc. haec with rēgna.

55

Teucrum comitantibus armīs coniugiō tālī! Pūnica sē quantīs attollet gloria rēbus! Tū modo posce deōs veniam, sacrīsque litātīs indulgē hospitiō, causāsque innecte morandi, dum pelago desaevit hiems et aquosus Orion, quassātaeque ratēs, dum non tractābile caelum."

Hīs dictīs incēnsum animum īnflammāvit amore, spemque dedit dubiae mentī, solvitque pudōrem. Prīncipiō dēlūbra adeunt, pācemque per ārās exquirunt; mactant lectas de more bidentis lēgiferae Cererī Phoeboque patrīque Lyaeo, Iūnoni ante omnis, cui vincla iugalia cūrae;

ipsa tenēns dextrā pateram pulcherrima Dīdō 60

48-49. comitantibus: sc. eam. referring to Pūnica glōria. The abl. abs. =a conditional clause. quantis . . . rēbus, by what wondrous exploits will . . . exalt itself!

50-53. modo: join with posce. Anna means, 'You have one task only, to ask release,' etc. veniam, release from your oath (see note on  $\bar{u}n\bar{i} \dots culpae$ , 19). sacrīs . . . litātīs, having made sacrifices, holy, acceptable. Litare is here transitive, a poetic use. Contrast animā . . . litandum, ii. 118. dum, all the while that. desaevit: the prefix deoften ='out,' 'to the very end.' See note on Dēfessī, i. 157. For the sing., though there are three subjects, see note on insequitur . . . rudentum, i. 87. The position of the verb makes the use of the sing. easy. Orion: a stormy constellation, as in i. 535-538. quassatae: cf. i. 551. There has been no chance as yet to make repairs. non tractabile (est): i.e. hopelessly unfit for sailing.

54-89. Dido's scruples are laid to rest; she yields to her passion.

54-55. incensum . . . amôre. already kindled with passion. Inflammāvit, set hotly ablaze. dubiae, wavering. pudörem: i.e. the restraints her sense of honor had imposed. With

solvit . . . pudorem cf. Dido's words, tua (=pudōris) iūra resolvō, 27, with note on tua iūra.

56-58. adeunt . . . exquirunt: sc. Dīdō et Anna. With exquirunt sc. ā deīs. pācem recalls veniam, 50; see note there. de more, duly, according to ritualistic custom. Join both with mactant and with lectas. legiferae Cererī: sacrifice is made here to Ceres because she must be won over. She would naturally insist on fidelity to vows; hence Dido must appeal to her to win exemption from her vow (see note on uni . . . culpae, 19). Phoebo: sacrifice is made to Apollo as the god who knows (and so, in a sense, controls) the future. Lyaeo = Baccho; see § 323, at the end. Cf. laticemque Lyaeum, i. 686, with note. Sacrifice is made to Bacchus, as giver of happiness (i. 734).

59. cui . . . cūrae (sunt), whose province is the marriage bond, involves the familiar double dative construction. vincla iugălia: cf. 16.

60-62. ipsa . . . Dīdo emphasizes the intensity of Dido's interest in this effort to secure pax (56), and venia (50). She might have left the sacrifices to the priests. For the word-order see § 231. media = an adv., midway; cf. inter medius, i. 348. ora: i.e.

65

70

candentis vaccae media inter cornua fundit, aut ante ōra deum pinguīs spatiātur ad ārās, īnstauratque diem dōnīs, pecudumque reclūsīs pectoribūs inhiāns spīrantia cōnsulit exta.

Heu vātum ignārae mentēs! Quid vōta furentem, quid dēlūbra iuvant? Ēst mollīs flamma medullās intereā, et tacitum vīvit sub pectore vulnus.

Ūritur īnfēlīx Dīdō, tōtāque vagātur urbe furēns, quālis coniectā cerva sagittā, quam procul incautam nemora inter Crēsia fīxit pāstor, agēns tēlīs, līquitque volātile ferrum nescius; illa fugā silvās saltūsque peragrat Dictaeōs: haeret laterī lētālis harundō.

statues. pinguīs: i.e. richly laden with Dido's offerings. spatiātur, paces.

63-64. instaurat . . . donis, renews the day with, etc.; 'renews her gifts daily,' or 'renews her gifts often on each day,' would be a more natural expression. See § 225. See note on instaurāmus, iii. 62. pectoribūs: for scansion see § 275. inhiāns, poring over, pictures the queen's eagerness. spīrantia: i.e. still quivering with life. exta, vilals, hearts.

65-67. vātum: they have no doubt been with Dido from the first (§ 254). ignārae: had they known the future, they would not have aided Dido's passion in any way. mentēs, intelligences, is exactly the right word here. Quid vōta . . iuvant?, Wherein do . . profit . . ?, = Nihil enim iuvant. furentem, one crazed with pussion; cf. furentem incendat, i. 659-660, and note on venientum, i. 434. Ēst, devours, from edō. medullās: see note on ossībus, i. 660. tacitum, noiseless, i.e. though it gives no outward sign to indicate its presence.

68-73. Ūritur . . . Dīdo, Dīdo is consumed, hapless Dido. vagātur, wanders idly (blindly). Until lately Dido was busy with definite tasks: see 86-89, i. 421-437, i. 507-508. quālis: as in iii. 679. coniectā (in eam) . . . sagittā:

freely, a doe, arrow-pierced; coniectā . . . sagittā is an abl. abs., = postquam sagitta in eam coniecta est. The target is indicated by the position of cerva; cf. note on conversā . . . latus, i. 81. cerva: sc. vagātur. incautam, thoughtless (reckless) of danger. The doe has no more thought of danger than Dido had when she first welcomed Aeneas. Crēsia: localization: § 208. The Cretans were famous archers. agens, as he drove (the game); as object sc. cervos cervasque, i.e. the game in general. liquitque, and in whose side, etc. et in qua liquit volatile ferrum would be more exact. But see note on et, ii. 71. nescius, unwitting (unaware of his success). For position of nescius see § 232. peragrat matches, metrically, and in position, vagātur, 68. Dictaeos: see note on Dictaea, iii. 171, and mark variety after Crēsia, 70. lētālis, though an adj., may be rendered by till she dies. The word warns us, in advance, of the outcome of Dido's passion; she, too, is to die.-In the simile, 69-73, Dido corresponds to the cerva, her passion to the sagitta, Aeneas to the pastor. nescius, 72, implies that Aeneas is as yet unaware of Dido's love for him (cf. 67, esp. tacitum). harundo: in 69-73 we have four terms for the weapon: § 196.

Nunc media Aenēān sēcum per moenia dūcit, Sīdoniāsque ostentat opēs urbemque parātam: 75 incipit effārī, mediāque in voce resistit; nunc eadem, lābente diē, convīvia quaerit, Īliacosque iterum dēmēns audīre laborēs exposcit, pendetque iterum nārrantis ab ōre. Post, ubi dīgressī, lūmenque obscūra vicissim 80 lūna premit, suādentque cadentia sīdera somnōs, sola domo maeret vacua, stratisque relictis incubat. Illum absens absentem auditque videtque, aut gremiō Ascanium, genitōris imāgine capta, dētinet, īnfandum sī fallere possit amōrem. 85 Non coeptae adsurgunt turres, non arma iuventūs exercet, portūsve aut propugnācula bello

75. ostentat (ei), displays, parades. opës urbemque: powerful temptations to one who could describe his own people as omnium eqënös (i. 599), and who yearned so for an abiding city (i. 437, iii. 493-505). parätam, ready to his hand. Contrast the words addressed to the Trojan women in v. 629, Italiam sequimur fuqientem.

76. -que, but; see note on celerique, iii. 243. resistit, checks herself; sc. sē (§ 151).

77-79. eadem: the same, in the topics discussed and in their effect on Dido; cf. 78-79. läbente die, as the day slipped (faded) away. dēmēns appropriately repeats furentem, 65, furēns, 69, since a second recital of the Iliacos... laborēs would be sure to increase her interest in the hero of the story. nārrantis (eius), the speaker's.

80-82. digressi (sunt), they parted. obscūra, dark. We should say 'darkened' (§ 215). vicissim, in its turn, i.e. as the day had been darkened (77). premit = opprimit (§ 221), submerges, quenches. suädent...somnös: cf. ii. 9. Note the alliteration (§ 252). domö, hall. relictis: sc. ab Aenēā. söla, vacuā, and relictīs strengthen one another.

83-85. Illum: emphatic, It is HE that, etc. absens absentem, though he was absent and she was far from his side. gremio, (in =) with her arms. Ascanium = the real Ascanius: everywhere henceforth. Of his return from Idalium (i. 691-694) Vergil has said nothing (§ 254). genitoris imāgine: i.e. his likeness to his father. înfandum . . . amōrem, her monstrous passion. For the idea here cf. ūnī ... culpae, 19, veniam, 50, pācem, 56, with notes. For infandum cf. ii. 3, with note. si . . . possit: for constr. compare Anthea sī . . . videat, i. 181-182. fallere, beguile, i.e. cheat into thinking that it is being gratified. 82-85 do not describe consecutive actions but rather different ways by which Dido tries to satisfy her love. amorem: here, as often, in bad sense.

86-87. Non . . . adsurgunt . . . , non . . . exercet: freely, rise no more . . . , ply no more. coeptae, (so well) begun. armă: for scansion see note on mihi, i. 77. Cf. vinclă iugălia, 59. iuventūs: see note on pūbēs . . . tuōrum, i. 399. exercet: as in iii. 281. portūsve: after Nōn . . . nōn, 86, neque would be more exact here.

90

95

tūta parant; pendent opera interrupta, minaeque mūrōrum ingentēs, aequātaque māchina caelō.

Quam simul ac tālī persēnsit peste tenērī cāra Iovis coniūnx nec fāmam obstāre furōrī, tālibus adgreditur Venerem Sāturnia dictīs:
"Ēgregiam vērō laudem et spolia ampla refertis tūque puerque tuus; magnum et memorābile nūmen, ūna dolō dīvum sī fēmina victa duōrum est.
Nec mē adeō fallit veritam tē moenia nostra suspectās habuisse domōs Carthāginis altae.
Sed quis erit modus, aut quō nunc certāmine tantō?

puer: Cupid; cf. i. 684. nūmen: i.e. display of superhuman power. ūna . . . est: a deeply scornful clause: if one mortal woman, one woman, has been vanquished by the might of gods, two gods, and by treachery as well.

96-97. mē . . . fallit, escape me. adeō, (so) wholly, i.e. as completely as you fancy. fallit: the subject is veritam . . . altae, 'the fact that you,' etc. nostra: Juno identifies herself completely with Carthage and its people. See note on nostrī, ii. 595. suspectās habuisse, have had under suspicion, emphasizes the continuance of the distrust; suspexisse might denote a momentary suspicion. Carthāginis altae: cf. altae . . . Rōmae, i. 7, with note. In 93-95 Juno says, 'I know what you have—so treacherously—been doing,' 96-97 ='I know also why you did it.'

98. modus: i.e. of guile and conquest. Supply, in thought, genitives (dolī, victōriae), out of dolō and victa, 95. quō . . . tantō?: sc. prōgrediēmur, suggested by quis . . . modus . . . ?, which ='how far are we to go?' quō = whither, to what lengths. nunc, as matters now stand, is emphatic; it is explained by Habēs . . . petistī, 100. certāmine tantō: either modal abl., or abl. according to § 161. This verse = 'There ought, however, to be a limit to your treachery.'

88-89. pendent . . . interrupta: the rendering are interrupted and suspended will preserve the figure in pendent, opera covers both the military preparations and the efforts to stimulate commerce (portūs, 87). minae . . . caelo: in appos. with opera. -que ...-que is used as in i. 43. Vergil is fond of this use in appos. expressions. Cf. ii. 744, with note. In translating disregard the first -que. Render minae . . . ingentes freely by huge frowning walls. For case of mūrörum see § 121. aequata: i.e. towering up to. machina (coll. sing.): military machines as in ii. 46; hence part of the defenses of the city. With the description in 86-89 contrast the pictures in i. 423-436 and i. 505-508, esp. the former. caelo: dat. (§ 136), = the prose cum caelo.

90-104. Juno suggests to Venus a union between Dido and Aeneas and the latter's settlement at Carthage.

90-91. Quam = Dīdōnem; see note on quem, i. 64. nec...obstāre, and ... vas no bar to. fāmam, gossip; we should say 'regard for what the world was saying.' furōrī, madness. Cf. dēmēns, 78, with note.

93-95. Egregiam and ampla carry the emphasis, one of scorn. In translating keep the word-order: Peerless, in truth, is the distinction, rich, etc.

Quin potius pācem aeternam pactosque hymenaeos 100 exercēmus? Habēs tōtā quod mente petīstī: ārdet amāns Dīdō trāxitque per ossa furōrem. Communem hunc ergo populum paribusque regāmus auspiciis: liceat Phrygio servire marito dotālīsque tuae Tyrios permittere dextrae." 105

Ollī (sēnsit enim simulātā mente locūtam, quō rēgnum Ītaliae Libycās āverteret ōrās) sīc contrā est ingressa Venus: "Quis tālia dēmēns abnuat, aut tēcum mālit contendere bellō, sī modo, quod memorās, factum fortūna sequātur? 110 Sed Fātīs incerta feror, sī Iuppiter ūnam

esse velit Tyriīs urbem Trōiāque profectīs,

99-100. Quin ... exercēmus?, Why do we not rather . . . ?, etc., a passionate question which really = a command: a common use, in which quin  $(=qu\bar{i}, abl., +n\bar{e})$  has its original force. pactosque: for -que, that is, see § 218. exercemus, practice; cf. exercet, 87. mente, wit, ingenuity.

101. amans gives the cause of ardet; it virtually = amore. traxit, has spread.

ossa =  $medull\bar{a}s$ , 66.

102-103. Communem . . . populum: we should say a united people. Juno's thought is, of course, of two peoples ruled in common by herself and Venus. paribus . . . auspiciis, with equal power (authority). meaning comes easily from the fact that the right of taking the auspices was largely a magisterial function. -que: by omitting this word Vergil could have written a simpler sentence. Render by A united people, therefore, let us rule (or. In common let us rule this people), and with balanced power. too. liceat, let it be her privilege. Sc.  $e\bar{i} = D\bar{i}d\bar{o}n\bar{i}$ . servire: a sarcastic substitute for nubere. There is a sneer, too. in Phrygio: to a Greek (and so to Juno) this word denoted effeminacy. Juno can not hide her bitterness even

while she is trying to conciliate Venus. Further, since, through Dido's love for Aeneas, Juno has, in effect, already lost Carthage, her proposal, Commūnem . . . auspiciīs, is audacious.

104. dotalis: proleptic (§ 211), =ut

pars dōtis sint, as a dowry.

105-128. Venus replies cautiously. Juno explains how the union of Aeneas and Dido can be accomplished.

105-106. Ollī: as in i. 254. simulātā mente may =(1) with feigned intent, or (2) with purpose disguised. If (2) is right, simulātā = dissimulātā (see § 221, and note on Dissimulant, i. 516). quō . . . āverteret: since there is no comp., ut would be more exact. Italiae Libycas: juxtaposition of contrasts (§ 240). oras: for case see § 139.

107-109: tālia: freely, proposals so splendid (generous). sequătur, should attend; cf. secundus, 'favorable,'

45, i. 207, ii. 617.

110-112. Fătis: dative (§ 133). incerta, bewildered, in the pred, with feror. feror, I am swept onward, suggests helplessness. sī, whether. In reality the clause is like that seen in sī ... amõrem, 85 (see note there). Verse 110 = Cognöscere neguiquam conor st. miscērīve probet populos aut foedera iungī. Tū coniūnx, tibi fās animum temptāre precando. Perge: sequar." Tum sīc excēpit rēgia Iūnō: "Mēcum erit iste labor. Nunc quā ratione quod īnstat 115 confieri possit paucis, adverte, docebo. Vēnātum Aenēās ūnāgue miserrima Dīdō in nemus īre parant, ubi prīmos crāstinus ortūs extulerit Tītān radiīsque retēxerit orbem. Hīs ego nigrantem commixtā grandine nimbum. dum trepidant ālae saltūsque indāgine cingunt, dēsuper infundam, et tonitrū caelum omne ciebo. Diffugient comites, et nocte tegentur opācā; spēluncam Dīdō dux et Trōiānus eandem devenient. Adero, et, tua sī mihi certa voluntās.

125

120 .

etc., 'I am seeking-without successto learn if, etc. unam . . . urbem = Commūnem . . . populum, 102. Tyriīs . . . Troiaque profectis: as in i. 732. Join the words, as dat. of the possessor, with esse, wishes the Tyrians . . . to have, etc. misceri . . . iungī, would approve the blending of the peoples and the cementing of treaties. foedera iungi: the prose expression is fosdus icere or ferīre; see note on terris . . . et alto, i. 3.

113. coniūnx: sc. Iovis es (§ 245). animum temptare, probe his feeling. In 110-113 Venus means, 'So far as I understand the will of the Fates, your plan will not work. You ought to consult Jupiter about it.'

114. excēpit (sc. eam), answered (her). See excipio in Vocabulary.

115-116. Měcum . . . labor = Mihicurae erit iste labor, i.e. 'I will do so presently.' This promise to consult Jupiter Juno makes no effort to keep. Venus ignores her failure to do so. ratione, procedure. quod instat, the task that presses on (us). confieri: compounds of facio usually make the pass. regularly, conficior, etc. paucis (sc. verbis): a standing expression for

briefly. adverte = animum adverte: cf. quae dīcam animīs advertite vestrīs, ii. adverte, docēbo =sī adverteris docēbō; see § 249.

prīmos . . . ortūs, his 118-119. first rising rays. Tītān here = Sōl. For the Titans see § 309. The name is given also to deities descended from Titans; Hyperion, father of the Sun, was a Titan. radiis, his beams. orbem: sc. terrārum; cf. i. 233.

120-122. His . . . infundam (122): for word-order see § 230. commixtä: sc.  $e\bar{i} = nimb\bar{o}$ . nimbum, rain; for meaning see § 201. trepidant, are moving swiftly about. alae: note the military figure. The troops in the ālae were chiefly cavalry; so the ref. here is especially to mounted beaters of the game. See indāgō in Vocabulary. Render indagine by the hunting array, omne ciēbo, I will wake everywhere. For omne see notes on ii. 604, ii. 624.

123-124. comites, their train (retinue). nocte . . . opācā: i.e. darkness like that of night. spēluncam = ad spēluncam (§ 139).

125. certa, assured (see note on certos. i. 576).

conubio iungam stabili propriamque dicabo; hic Hymenaeus erit." Non adversata petentī adnuit, atque dolīs rīsit Cytherēa repertīs.

Ōceanum intereā surgēns Aurōra reliquit. 130 It portīs iubare exortō dēlēcta iuventūs; rētia rāra, plagae, lātō vēnābula ferrō Massylique ruunt equites et odora canum vis. Rēginam thalamō cūnctantem ad līmina prīmī Poenōrum exspectant, ostrōque insignis et aurō 135 stat sonipēs ac frēna ferox spūmantia mandit. Tandem progreditur, magnā stīpante catervā, Sīdoniam pictō chlamydem circumdata limbō, cui pharetra ex aurō, crīnēs nōdantur in aurum, aurea purpuream subnectit fībula vestem.

126-128. conubio . . . dicabo = i. 73. Here sc. Didonem Aeneae with iungam, eam with dicābō. The ellipses seem harsh, but Venus would readily understand Juno's meaning. hic refers to the description in 120-126. For its gender see note on hoc, i. 17. Hymenaeus, bridal. Elsewhere Vergil has the pl. in this sense, but here the pl. would be unmetrical. petenti belongs both with adversata and with adnuit. Render by opposed her not, but nodded assent to her appeal. dolis . . . repertis, since she had found out so fully, etc., repeats the thought of sensit . . . locutam, 105. In view of i. 263-296. Venus could smile at Juno's present scheme.

129-159. The hunt and the 'marriage' are now described.

129. Öceanum . . . reliquit: contrast i. 745, with note.

130-132. It . . . iuventūs, Out through the city gates issues, etc. portis: abl. of the route (§ 159). iubare (Aurōrae): freely, the radiant dawn. rara, widemeshed. When it is used of a single thing, rārus emphasizes the distances between the parts of the thing. See notes on i. 118. lato . . . ferro: cf.

lātō . . . hastīlia ferrō, i. 313. Massylī . . . equites: perhaps the alae of 121. ruunt fits only the last two of its five subjects; see note on legunt, i. 426. odora . . . vīs: freely, keen-scented, sturdy hounds. The expression canum vīs is similar to that seen in rotārum . . . lāpsūs, ii. 235-236, etc. Odōrus elsewhere = 'giving forth a smell.'

133-135. thalamo, in her chamber (bower), līmina: i.e. of the palace. prīmī, the princes. sonipes: onomatopoetic: § 253. Sc. eius = reginae = Dî-

donis. mandit, champs.

137. picto . . . limbo: abl. of char. with chlamydem. picto = (richly) broidered, probably with thread of gold. circumdata, draped (with) in; freely, wearing. For the constr. used with circumdata cf. collō . . . terga datī, ii. 218-219, with note.

138. cui: we should say 'her': see note on quem, i. 64. ex auro (est), is fashioned of gold. crinës . . . aurum: a strained way (§ 225) of saying that her knotted tresses are held in place by golden fastenings.

139. aurea . . . vestem, of gold, too. are the clasps that, etc. Note the effect of the fourfold repetition of 'gold' in Nec non et Phrygii comites et la tus Iulus 140 incēdunt; ipse ante alios pulcherrimus omnīs înfert sē socium Aenēās atque agmina jungit. Qualis ubi hibernam Lyciam Xanthique fluenta dēserit, ac Dēlum māternam invīsit Apollō īnstauratque chorōs, mixtīque altāria circum 145 Crētesque Dryopesque fremunt pictīque Agathyrsī, ipse iugīs Cynthī graditur mollīque fluentem fronde premit crīnem fingēns atque implicat aurō, tēla sonant umerīs, haud illō sēgnior ībat Aenēās, tantum ēgregiō decus ēnitet ōre. 150 Postquam altos ventum in montis atque invia lustra,

134-139; cf. the repetition of 'bronze' in i. 448-449, and see also § 301.

140. comites is in the pred., as her

attendants, in her train.

141. incedunt, move on in stately progress; see note on incēdo, i. 46. ante ... omnis: the strongest possible sup.; cf. the strong comp. in i. 347. The expression used here results from fusion of (1) ante omnîs (=cēterōs) pulcher, and (2) omnium pulcherrimus.

142. socium (rēginae) is pred. to infert sē. Render by moves to meet the queen. agmina iungit: sc. agminibus rēgīnae. agmina, columns, refers to

Phrygiī . . . Iülus, 140.

143-144. Qualis: as in iii. 679. It is balanced by haud . . . segnior, 149. hibernam Lyciam, Lycia, in the winter days. Xanthi: here a river in Lycia. dēserit . . . Apollo: for word-order see § 235. maternam: explained by iii. 75-77; see note on pius, iii. 75.

145. instaurat: the dances have been interrupted since the preceding

spring. mixti: sc. inter sē.

146. Crētes . . . Agathyrsī: these peoples typify the wide variety of regions from which Apollo's worshipers came. For scansion of -que with Crētes see § 274. fremunt, raise their loud chants. picti, painted; probably 'tattooed.' However remote or however strange a people is, it nevertheless worships Apollo.

147-148. ipse: Apollo. This picture of Apollo is parallel to that of Diana, i. 498-502; cf. the two closely. ipse here is exactly parallel, in sense and in position within its clause, to ipse, 141, said of Aeneas. iugīs . . . graditur, strides o'er the ridges. fronde: the laurel; for the connection of the laurel with Apollo cf. iii. 81, iii. 91. premit . . . fingens, confines and molds into shape. For Apollo's long locks see note on crīnītus, i. 740. auro: cf. aurum in the same connection, 138.

149. tēla . . . umerīs: Apollo is Arcitenēns, iii. 75. Cf. illa . . . umero, said of Diana, i. 500-501. haud . . . ibat, not less vigorous than A pollo (illō) was Aeneas as he moved on.

150. tantum . . . ore: for Aeneas's beauty cf. i. 588-593. In the simile (143-150) Aeneas and Apollo are compared (1) in beauty, (2) in vigor. ēgregiō; see ēgregius in Vocabulary, and contrast the meaning of English egregious, derived from egregius.

151. ventum (est), they were come; see note on discumbitur, i. 700, and cf. perventum (est), ii. 634. invia lustra, pathless coverts, i.e. the dense woods, in which the huntsmen could easily lose sight of one another.

ecce ferae saxī dēiectae vertice caprae
dēcurrēre iugīs; aliā dē parte patentīs
trānsmittunt cursū campōs, atque agmina cervī
pulverulenta fugā glomerant, montīsque relincunt.
At puer Ascanius mediīs in vallibus ācrī
gaudet equō, iamque hōs cursū, iam praeterit illōs,
spūmantemque darī pecora inter inertia vōtīs
optat aprum, aut fulvum dēscendere monte leōnem.

Intereā magnō miscērī murmure caelum incipit; īnsequitur commixtā grandine nimbus, et Tyriī comitēs passim et Trōiāna iuventūs Dardaniusque nepōs Veneris dīversa per agrōs tēcta metū petiēre; ruunt dē montibus amnēs.
Spēluncam Dīdō dux et Trōiānus eandem

dēveniunt. Prīma et Tellūs et pronuba Iūno dant signum; fulsēre ignēs et conscius aethēr

152. saxi...vertice: both singulars are collective. deiectae, dislodged, started, by the beaters, 121; cf. the military expression, loco hostem deicere.

154-155. trānsmittunt, fling themselves in swift progress across; sc. sē (§ 151). cervī: for deer in Africa see i. 184-193. For position of cervī see § 235. glomerant, mass.

156-159. puer, boy though he was. acri...equo, in the mettle (spirit) of his steed. See § 214. dari...võtis, may be vouchsafed (in answer) to his prayers. võtis implies (§ 254) that Ascanius had promised offerings to the gods if his hunting should be successful. See note on i. 334. pecora... inertia, such spiritless game; a contemptuous designation of the caprae and the cervi, 152, 154.

160-172. A storm comes on; Aeneas and Dido take shelter in the same grotto. The 'marriage' is consummated as Juno had planned.

160-162. Intered . . . incipit, Presently in the skies turmoil begins, and

wild uproar. Cf. i. 124, with notes. commixtă...nimbus: cf. nigrantem...nimbum, 120. et: see § 220.

163. Dardanius, true son of Dardanus. nepõs Veneris: Iülus.

164. tēcta, places of shelter. amnēs, water-floods. due to the rain.

165-166. Spēluncam . . . dēveniunt: cf. 124-125. Prīma, Primal, or, freely, Mother of all. Earth is the oldest of all the deities and ultimate source of all the rest; cf. §§ 309, 311. Her presence is surely appropriate at a 'marriage.' prōnuba, bride-escorting, goddess of marriage, balances Prīma. Vergil is thinking of the marriage women who, at a Roman marriage, escorted the new-made wife to the chamber in which her husband awaited her coming.

187-168. signum: i.e. for the 'marriage.' Its nature is not indicated. Note parataxis in Prima . . . ignēs. cōnscius . . . cōnubūs, witness to the bridal. For the dat. with cōnscius see note on Cui, i. 314. summō . . . vertice, from the mountain-tops. See note on summā . . . undā, i. 127. ulu-

conubiis, summoque ululārunt vertice nymphae. Ille dies prīmus lētī prīmusque malorum causa fuit, neque enim speciē fāmāve movētur, nec iam fūrtīvum Dīdo meditātur amorem: coniugium vocat; hoc praetēxit nomine culpam.

170

Extemplō Libyae magnās it Fāma per urbīs, Fāma, malum quā nōn aliud vēlōcius ūllum. Mōbilitāte viget vīrīsque adquīrit eundō; parva metū prīmō, mox sēsē attollit in aurās, ingrediturque solō, et caput inter nūbila condit. Illam Terra parēns, īrā inrītāta deōrum, extrēmam, ut perhibent. Coeō Enceladōque sorōrem

175

larunt, flung out their cries. The ignes, 167, correspond to the wedding-torches (taedae, 18); the cries of the nymphs suggest the wild cries of rejoicing and congratulation which greeted the bride as she passed through the streets, after nightfall, to her new home. Tellus and Aether appear because the descent of the fertilizing showers of heaven into the lap of mother earth was in antiquity a type of wedlock. The phenomena noted are in themselves neither of good nor of evil omen. The sequel shows that they were really ominous of evil.

that they were really ominous of evil.

169-170. dies is to be taken in both subject and pred.: cf. the use of faciës, iii. 426. primusque . . . causa: a harsh expression, a combination of primusque (dies) malorum fuit and causaque malorum fuit. Render by That day was the first day of her dying, the primal cause of her wees. specie, regard for appearances. fāmā: cf. fāmam, 91, with note.

171-172. nec...amorem, and not stealthy, NOW, is the passion she practices. Dido: subject of the two clauses; for its position see § 235. vocat: the object is the thought of 166-168, i.e. the events that marked their stay in the grotto. hoc... culpam, by this (fair) name she cloaked her guilt. With culpam cf. culpae, 19.

173-197. Rumor, a loathsome goddess, spreads the story of Dido's passion. She goes at last to Iärbas, a rejected suitor of Dido.

173-174. it, speeds. Fāma, the goddess of scandal. malum, mischief, bane. For position before the rel. pron. see \$236. quā: join with vēlōcius; render by no other mischief is swifter than she.

175. Möbilitäte . . . eundö: instr. ablative. Render 175 by Swift progress to her is life and vigor, and she gains fresh strength by movement.

176-177. metü: Vergil is thinking of the way in which those who first spread a bit of gossip do so stealthily, as if in fear. in aurās: freely, upward, erect. Cf. ad aurās, ii. 699. et, and yet. 177 = 'though she strides on . . . , she buries,' etc.

178-179. Illam ... progenuit (180): in translating keep the word-order (§ 230). Render by Earth is her mother; when aftame with anger..., she bore her, etc. deorum: obj. gen. with īrā; see § 130. Earth, angered by the treatment of the Titans (§ 309), in revenge bore the giants (§ 310). Rumor has just been described as a giant, 177. extrēmam = an adv., last of all. Rumor is the last of Earth's children. Coeò Enceladoque: the former was a Titan, the latter a giant. Classical writers confuse the two types of beings.

prögenuit, pedibus celerem et pernīcibus ālīs, mönstrum horrendum, ingēns, cui, quot sunt corpore plūmae, tot vigilēs oculī subter (mīrābile dictū), tot linguae, totidem ōra sonant, tot subrigit aurīs. Nocte volat caelī mediō terraeque per umbram,
strīdēns, nec dulcī dēclīnat lūmina somnō; lūce sedet custōs aut summī culmine tēctī turribus aut altīs, et magnās territat urbīs, tam fictī prāvīque tenāx quam nūntia vērī. Haec tum multiplicī populōs sermōne replēbat,
gaudēns, et pariter facta atque īnfecta canēbat, vēnisse Aenēān Trōiānō sanguine crētum, cui sē pulchra virō dignētur iungere Dīdō; nunc hiemem inter sē lūxū, quam longa, fovēre,

180. pedibus . . . ālīs: pedibus celerem ālīsque pernīcem would be a better balanced expression.

181-182. cui ... subter (sunt), with an eye 'neath every feather on her body, an ever-wakeful eye ..., with as many chattering tongues, chattering mouths, as many straining (lit., 'up-lifted') ears. Fama is a monstrous bird; in the description of her eyes Vergil may have had the peacock in mind. mīrābile dictū: cf. miserābile visū, i. 111, with note.

183. subrigit, pricks up; as subject sc. Fāma. Subrigō is an old form of surgō. We have had arrigō in the sense here given to surgō; cf. e.g. i. 152.

184. caeli... terrae, 'twixt heaven and earth; literally, 'in heaven and earth's midspace.' mediō is a neut. adj. used as a noun, in the local ablative. Cf. §§ 216, 2, 217.

186. lūce, in thought and meter both, balances Nocte, 184. custos, sentinel-like, ever watchful. Latin often uses a metaphor where we use a simile. summī . . . tēctī: cf. summī fastīgia tēctī, ii. 302, with note. Fama takes care to have as wide a view as possible of men and their conduct; cf. turribus . . . altīs, 187.

188. fictī prāvīque: objective gen. with tenāx, which suggests the verb tenēō. See § 126. For the part. and the adj. as noun see § 216. fictī =vain imaginings, lies made out of whole cloth; prāvī =perversions of the truth.

189-190. multiplicī...sermōne, ever-changing talk, talk that took a thousand forms. She never told the same tale twice. gaudēns: Fama enjoyed the mischief she wrought, as did Cupid, i. 690. For position of gaudēns see § 232. pariter: freely, with equal zest. facta corresponds to vērī, īnfecta to fictī prāvīgue, 188.

191-192. Trōiānō: here contemptuous, equivalent to 'foreign.' See note on servire, 103. crētum: as in ii. 74. pulchra, in all her loveliness. virō, in wedlock; literally, 'as her husband,' a common sense of vir. iungere: for inf. with dignētur see § 176.

193. inter sē...fovēre, are fondling each other. As subject of fovēre sc. eōs = Dīdōnem et Aenēān; both have just been mentioned. quam longa (sc. sit): literally, 'how long it is,' i.e. regardless of its length. The subj. is due to 0.0. hiemem . . . quam longa together = an acc. of duration of time, totam hiemem.

rēgnōrum immemorēs, turpīque cupīdine captōs. Haec passim dea foeda virum diffundit in ōra. Prōtinus ad rēgem cursūs dētorquet Iärbān, incenditque animum dictīs atque aggerat īrās.

195

Hic, Hammone satus raptā Garamantide nymphā, templa Iovī centum lātīs immānia rēgnīs, centum ārās posuit, vigilemque sacrāverat ignem, excubiās dīvum aeternās, pecudumque cruore pingue solum, et variīs florentia līmina sertīs. Isque, āmēns animī, et rūmore accēnsus amārō, dīcitur ante ārās media inter nūmina dīvum multa Iovem manibus supplex ōrāsse supīnīs: "Iuppiter omnipotēns, cui nunc Maurūsia pictīs gēns epulāta torīs Lēnaeum lībat honorem,

205

200

194. rēgnōrum: there is truth in this charge. Dido is forgetting Carthage (86-89), and Aeneas is forgetting

his destined realm in Italy. captos, ensnared, mastered.

195. virum: for form see § 100. ŏra, lips. Vergil is telling us, indirectly (§ 254), that the words of Fama are repeated often by men and women.

197. aggerat īrās, piles high, etc.;

we talk of a 'towering rage.'

198-218. Iärbas begs Jupiter to note how Dido is requiting the favors she had received at his hands.

198-199. Hammone satus: cf. satum quō, ii. 540, with note. raptā... nymphā, by a nymph he had mastered. centum . . . rēgnīs: the size and the number of the temples were commensurate with the extent of his realm.

200-201. centum ārās: one for each temple. posuit in prose would be posuerat. In hexameter verse, however, posuerat is impossible. See note on Dēseruēre, ii. 565. ignem: Vergil has in mind a fire like Vesta's fire at Rome. excubiās, sentry; see excubiae in Vocabulary. The fire guards the honor of the gods.

202. solum: the spaces before the altars (200); coll. singular. As verb sc. fuit. variīs...sertīs: cf. (ārae) sertīs...hālant, i. 417. florentia, abloom.

203. -que, and so (§ 219). Iärbas's devotion gives him a claim upon the god āmēns animī: cf. fīdēns animī, ii. 61, with note. āmēns and incēnsus = causal clauses.

204-205. dīcitur . . . ōrāsse: we should write, standing, so men say, before . . ., made many an appeal to, etc. media inter: as in 61. nūmina, majesties divine, i.e. as represented by their statues; cf. ante ōra deum, 62. multa . . . ōrāsse: for case of multa see § 142. manibus . . . supīnīs: cf. supīnās . . . manūs, iii. 176-177.

206-207. nunc: i.e. since I introduced your rites; an important word. The clause is a hint to the god of his debt to the speaker. See note on i. 334. Maurūsia = Āfrica or Āfricāna: § 208. pictīs . . . torīs: cf. i. 708. epulāta = postquam epulāta est; freely, after feasting. The wine and the libation come after the feast proper, as in i. 723-736. Lēnaeum . . . honorem: i.e. an offering of wine. Cf. Bacchī = vīnī, i. 215, and laticem . . Lyaeum, i. 686.

aspicis haec, an tē, genitor, cum fulmina torquēs, nēquīquam horrēmus, caecīque in nūbibus ignēs

terrificant animōs et inānia murmura miscent?
Fēmina quae, nostrīs errāns in fīnibus, urbem exiguam pretiō posuit, cui lītus arandum cuique locī lēgēs dedimus, cōnūbia nostra reppulit, ac dominum Aenēān in rēgna recēpit.

Et nunc ille Paris, cum sēmivirō comitātū, Maeoniā mentum mitrā crīnemque madentem subnexus, raptō potitur: nōs mūnera templīs quippe tuīs ferimus fāmamque fovēmus inānem."

Tālibus ōrantem dictīs ārāsque tenentem

208-210. haec is explained by 211-217. The thought is, 'If thou seest, why dost thou not punish them if thou hast the power?' tē...horrēmus (§ 230), shrink in dread before you. caecī and inānia carry the emphasis: are the lightning-fires that frighten . . . aimless . . .? animōs: sc. nostrōs. miscent: sc. eōs = animōs.

211-214. errans, as she wandered aimlessly. We might say 'a homeless wanderer.' exiguam pretio: the juxtaposition makes pretiō = magnō pretio; small as the site of the city was, Dido had to pay for it whatever price Iärbas was minded to exact. pretiö posuit = bought the right to build. litus: i.e. only the sandy land on the coast. loci leges: i.e. laws governing her use of the site, the conditions of tenure. dedimus with lītus = gave; with lēgēs it = dictated. nostra = an obj. gen., with me. The thought is, 'The little she has she owes to me, yet she rejects me.' Effective as the words Fēmina quae : . . dedimus (211-213) are in themselves, it is not natural for Iärbas himself to belittle his services to Dido, esp. when he is making those services the ground of his anger at Dido for preferring Aeneas to himself. Cf. deserta . . . regio, 42, with note on sitî. ac = ac (et) tamen, dominum; a sarcastic substitute for virum (cf. virō, 192). Cf. Phrygiō servīre marītō, 103, with note on servīre. See also note on dominantur, ii. 327.

215-218. ille Paris, this (second) Paris. Aeneas is a Paris, Iärbas means, because he is carrying off another's (Iärbas's) bride (cf. § 54). semiviro: cf. Phrygio servire marito, 103. madentem, lit., drenched, streaming, is contemptuous. The best Roman feeling strongly condemned the use of perfumes by men. Note the alliteration (§ 252) in 216. nexus: a middle part., with acc. (§ 148). Render Maeoniā . . , subnexus by his chin and his essenced locks bound by a Phrygian (Lydian) scarf. rapto potitur, is master of his prey. For raptō cf. § 216, 1; for short i in potitur cf. iii. 56. Both words suggest unfeeling, brute force, quippe: used here as Scilicet is in ii. 577. ferimus: the context, esp. inanem, bids us supply nequiquam. famam: i.e. that Hammon is a mighty god.

219-237. Jupiter sends Mercury to Carthage to bid Aeneas think of Italy, his appointed home.

219-221. aras . . . tenentem: this act was intended to give greater solemnity and weight to an entreaty, an

audiit omnipotens, oculosque ad moenia torsit 220 rēgia et oblītōs fāmae meliōris amantīs. Tum sīc Mercurium adloquitur, ac tālia mandat: "Vāde age, nāte, vocā Zephyros, et lābere pinnīs, Dardaniumque ducem, Tyriā Carthāgine quī nunc exspectat Fātīsque datās non respicit urbīs, 225 adloquere, et celeris defer mea dicta per auras. Non illum nobis genetrix pulcherrima talem promisit, Graiumque ideo bis vindicat armis, sed fore qui gravidam imperiis belloque frementem Ītaliam regeret, genus altō ā sanguine Teucrī 230 proderet, ac totum sub leges mitteret orbem. Sī nūlla accendit tantārum glōria rērum, nec super ipse suā molītur laude laborem. Ascanione pater Romanas invidet arcis?

oath, or the like. omnipotens, the god of all might. amantis: the lovers; see note on venientum, i. 434. Here Vergil condemns both Dido and Aeneas. He had condemned Dido sharply enough in ūnī... culpae, 19, in 86-89, and in 169-172.

222. adloquitur: for scansion see § 276. talia mandat (ei), and gives him injunctions such as these.

223-226. Vāde age: as in iii. 462. pinnis, with the aid of your pinions. Cf. Volat . . . ālārum, i. 300-301. Here Mercury is to make all speed and so is to use the winds also. Dardanium ... ducem ... adloquere (226): for word-order see § 230. exspectat: intrans., = manet, is loitering, a rare use. datās: sc. ā Fātīs. non respicit, gives no heed to; lit., 'bestows not a glance on.' urbis: an exaggeration; Aeneas is to found but one city. See i. 264, ii. 294, iii. 387. That city is to be in Italy, not in Africa. celeris . . . auras: these words, by carrying the reader back to 223, emphasize for him the speed with which Mercury is to go to Aeneas. dicta, commands; lit.. 'utterances.'

227-231. Non . . . armīs, Not such was he to be-so ran his mother's promise-and not for that reason is she rescuing, etc. illum =  $t\bar{a}lem$ , i.e. such a sluggard; sc. fore, from 229. Graium ... armis: Non, 227, must be carried over into this clause. bis vindicat: once from Diomedes (cf. i. 96-98, i. 752, with notes), and again when Troy fell (ii. 620, ii. 664-667). The latter rescue will not be complete till Aeneas shall come to Italy; hence we have the present tense. fere qui, he was to be one fitted to rule, etc. frementem. clamorous. proderet, hand on to future generations, perpetuate. totum . . . orbem: i.e. through the victories of his successors. With orbem sc. terrārum; cf. cūnctus . . . terrārum . . . orbis. i. 233.

232-234. nûlla has adverbial force; it =nūllō modō. accendit: sc. eum ipsum. super, with respect to (cf. i. 750). mölītur...labōrem, toils over his giant task. See note on mölīrī, i. 564. Ascaniōne pater: striking juxtaposition. Render by Does HE, Ascanius's father, begrudge Ascanius...? arcīs, heights, fortresses.

Quid struit, aut quā spē inimīcā in gente morātur nec prolem Ausoniam et Lāvīnia respicit arva? Nāviget! Haec summa est, hic nostrī nūntius esto."

Dīxerat. Ille patris magnī pārēre parābat imperiō, et prīmum pedibus tālāria nectit

- 240 aurea, quae sublimem ālīs sīve aequora suprā seu terram rapidō pariter cum flāmine portant. Tum virgam capit; hāc animās ille ēvocat Orcō pallentīs, aliās sub Tartara trīstia mittit, dat somnōs adimitque, et lūmina morte resignat.
- 245 Illā frētus, agit ventōs, et turbida trānat nūbila. Iamque volāns apicem et latera ardua cernit Atlantis dūrī, caelum quī vertice fulcit, Atlantis, cīnctum adsiduē cui nūbibus ātrīs

235-236. Quid struit . . . ?, What marvelous thing is he contriving? struit matches mölītur, 233. spē inimīcā: for the hiatus see § 292. 236 can best be rendered by giving no heed to, etc.; see note on cantūs . . . dedēre, i. 398.

237. haec...hic: for the genders see note on hoc, i. 17. summa, my will; lit., 'the sum and substance' of what I have to say to him through you. nostri: gen. pl. of ego, with possessive force; a rare use. A speaker often uses nos of himself. Cf. the so-called 'editorial we.'

238-278. Mercury goes to Carthage; he rebukes Aeneas, gives him Jupiter's message, and departs.

238-241. parābat, was making ready, even while Jupiter was speaking. pedibus: dat.: § 136. sublimem ālis, upborne by their pinions; sublimis is often treated as if it were a pf. pass. participle. sive...sew are really incorrect, since there are no verbs to be joined with them. vel... vel would be more accurate. Render by bear

him as he wishes, over the seas, or, etc. pariter cum, with the speed of.

242-244. virgam: commonly called cādūceus. animās . . . aliās: briefly put for aliās animās ..., aliās. Orco . . . Tartara: i.e. the underworld in general. pallentīs: cf. imāgō . . . ōra modīs . . . pallida mīrīs, i. 353-354, and pallentis umbrās, 26. For Mercury's functions here see § 322. adimitque: we should say or takes away, etc. See note on subjectisque, ii. 37. et, aye, even. morte: abl. of separation with resignat, unseals from death, lūmina . . . resignat repeats the thought with which the parenthesis begins, namely, Mercury's mighty power over the souls of the dead. For this arrangement cf. that in iii. 317-319, as explained in the note on Pyrrhin, 319.

245-247. agit, puts to rout, i.e. outstrips, a variation from the thought in rapidō... flāmine, 241. turbida: i.e. by the winds; freely, rolling, tumbling. dūrī, rugged, patient, is explained by caelum... fulcit. vertice = capite. For Atlas see note on i. 741.

248-251. cui . . . caput, whose head.



MERCURY



pīniferum caput et ventō pulsātur et imbrī; nix umeros infūsa tegit; tum flūmina mento 250 praecipitant senis, et glacië riget horrida barba. Hīc prīmum paribus nītēns Cyllēnius ālīs constitit; hinc toto praeceps se corpore ad undas mīsit, avī similis, quae circum lītora, circum piscosos scopulos humilis volat aequora iūxtā. 255 Haud aliter terrās inter caelumque volābat lītus harēnosum ad Libvae ventosque secābat māternō veniēns ab avō Cyllēnia prolēs. Ut prīmum ālātīs tetigit māgālia plantīs, Aenēān fundantem arcīs ac tēcta novantem 260 conspicit. Atque illī stellātus iäspide fulvā ēnsis erat, Tyrioque ārdēbat mūrice laena dēmissa ex umerīs, dīves quae mūnera Dīdō fēcerat, et tenuī tēlās discrēverat aurō.

See § 132. Cf. note on cui, i. 448. pīniferum, graced with pines; for the pines see note on horrentī... umbrā, i. 165. nix... infūsa: freely, a downpour (downfall) of snow. See § 214. mentō... barba: Vergil writes thus because he thinks of Atlas as a demigod transformed into a mountain. praecipitant: as in ii. 9. senis: freely, the aged god. riget horrida, is stiff and rough.

252. paribus nītēns . . . ālīs, poised

on balanced wings.

255. humilis volat: Vergil had in mind a gull or a cormorant flying close to the water in search of food.

256-258. inter...ad: for positionsee § 237. ventõs...veniēns, cleaving the winds as he came, etc. secābat
means that Mercury outstripped the
winds. māternõ...avö, from his
grandsire, his mother's father. Atlas.
Mercury was son of Maia, daughter
of Atlas. Cf. Māiā genitum, i. 297.
Cyllēnia prolēs: cf. Cyllēnius, 252.

259. ālātīs...plantīs: cf. 239-241.

māgālia: sc. Carthāginis; apparently the suburbs as distinguished from the better portion of the city.

261. Atque, And in fact, really joins erat to fundantem. Aeneas was not only doing Carthaginian work, but he was also wearing a Carthaginian sword and cloak! stellātus: i.e. on the hilt. iäspide: coll. singular.

263. dēmissa, draped. dīves: freely, out of her wealth. quae mūnera, a gift which. mūnera probably includes both the ēnsis and the laena, though the rel. clause applies only to the latter.

264. tenui...auro: i.e. with thin thread of gold. tēlās: the pl. is due to the thought of the various patterns worked out in the cloak. The sing. tēlam would be metrical, and far more logical. discrēverat, had divided the web (i.e. the cloak she had woven). The cloak is not one broad expanse of crimson, but is divided into different fields by the threads that work out the pattern.

continuō invādit: "Tū nunc Carthāginis altae fundāmenta locās pulchramque uxōrius urbem exstruis, heu, rēgnī rērumque oblīte tuārum? Ipse deum tibi mē clārō dēmittit Olympō rēgnātor, caelum et terrās quī nūmine torquet, ipse haec ferre iubet celerīs mandāta per aurās. Quid struis, aut quā spē Libycīs teris ōtia terrīs? Sī tē nūlla movet tantārum glōria rērum, nec super ipse tuā mōlīris laude labōrem, Ascanium surgentem et spēs hērēdis Iūlī respice, cui rēgnum Ītaliae Rōmānaque tellūs dēbentur." Tālī Cyllēnius ōre locūtus mōrtālīs vīsūs mediō sermōne relīquit, et procul in tenuem ex oculīs ēvānuit auram.

At vērō Aenēās aspectū obmūtuit āmēns,
280 arrēctaeque horrōre comae, et vōx faucibus haesit.
Ārdet abīre fugā dulcīsque relinquere terrās,
attonitus tantō monitū imperiōque deōrum.
Heu! Quid agat? Quō nunc rēgīnam ambīre furentem

265-267. invådit, assails; sc. eum = Aenēān. nunc: emphatic, at so critical a time as this. altae . . . pulchram: Mercury suggests to Aeneas that Carthage is high enough and lovely enough without his aid. uxōrius: freely, at your wife's (!) bidding. rēgnī (sc. tuā), your own true realm. rērum . . . tuārum, your own true destiny.

269-271. torquet, guides, literally with caelum, in the sense of 'causes to revolve' (cf. ii. 250), fig. with terrās. ipse, yes, he himself, repeats Ipse, 268. ōtia, hours of idleness. With 271-275 cf. 232-236.

274-277. Ascanium . . . Iülī: for Vergil's love of variety see § 196. surgentem = adolēscentem. Ascanium surgentem = Ascanius's dawning manhood. cui = eī enim. mediō sermōne: an exaggerated expression, akin to dictō citius, i. 142; see note there. For case see § 161.

279-295. Aeneas bids his companions make ready for sailing. He hopes to find some favorable opportunity of announcing his purpose to the queen.

279-280. obmūtuit āmēns: i.e. he was reft of the power to speak and of the power to think, arrēctae . . . haesit: cf. ii. 774, iii. 48.

281. Ārdet abīre: for inf. see § 177. dulcīs, dear though they were. See note on aeger, i. 208. The word testifies to Aeneas's passion for Dido.

283-284. Verses 283-284 =, in effect, 'But he knows not how above et relinquere,' etc. agat? . . . sūmat?: subj. in O. O., representing deliberative questions of O. R., in the first person. Render by What he is to do . . .?, etc. ambire, approach, appeal to, for her consent to his departure. Vergil had in mind the use of the word to denote the tactics employed by politicians to deceive voters. furentem.

audeat adfātū? Quae prīma exōrdia sūmat? Atque animum nunc hūc celerem, nunc dīvidit illūc, 285 in partīsque rapit variās, perque omnia versat. Haec alternanti potior sententia visa est: Mnēsthea Sergestumque vocat fortemque Serestum, classem aptent tacitī sociōsque ad lītora cōgant, arma parent, et quae rēbus sit causa novandīs 290 dissimulent; sēsē intereā, quandō optima Dīdō nesciat et tantos rumpi non speret amores, temptātūrum aditūs, et quae mollissima fandī tempora, quis rebus dexter modus. Ocius omnes imperio laeti parent et iussa facessunt.

295

demented, mad (with passion), recalls

dēmēns, 78; see note there.

285-286. Atque, And so, And therefore. animum, feelings, thoughts. dividit: i.e. he parts his mind (thoughts) and then swiftly dispatches the parts in quest of some way out of his dilemma. 285 is explained by 286. partisque: for position of -que see note on pedibusque, ii. 227. rapit, sweeps (them). per . . . versat, and twists and turns them through every possibility, i.e. through every conceivable way of obeying Jupiter's command.

287. alternanti (ei), as he pondered. The word, which suggests shifts from thought to thought, well sums up 285-286.

288. fortem . . . Serestum: here only the third of three equally important chieftains has a complimentary epithet; see notes on primus, ii. 263, and on maximus . . . Epytus, ii. 339-340.

289-291. aptent . . . dissimulent (291): subj. in O. O. after vocat, 288, regarded as =vocat et imperat. Aeneas said: Classem tacitī aptāte, etc. Render by Mnestheus . . . he calls, bidding them make ready, without a word, etc. arma parent: in order to be ready for any developments. arma = armament, gear. et =et tamen. rēbus =consiliis, the plans of 260. dissimulent: we must say disguise their knowledge of the causes, etc. See note on Dissimulant, i. 516. sēsē . . . temptātūrum (293): with vocat, 288, which now =vocat et dicit (eis): he himself, he tells them, will essay approaches.

292. nesciat . . . amores, knows not, expects (dreams) not that passion . . . is being rent asunder. These words tell us indirectly (§ 254) of Aeneas's passion for Dido; see note on dulcis, 281. spēret: the verb is used of anticipating evil as well as of hop-

ing for good.

293-295. temptātūrum aditūs (ad Dīdonem) contains a military metaphor; aditus is used of the approaches to a fort. quae . . . modus: sc. sint with tempora, sit with modus. Cf. note on viris, i. 517. The questions depend on temptātūrum aditūs, which must be rendered a second time: will seek to discover what, etc. mollissima, gentlest. rēbus dexter, propitious to his interests; for case of rēbus see § 137. modus, way, manner; sc. rēgīnae adeundae. Ōcius . . . laetī ... facessunt: Vergil's picture of the joy of the socii Aeneae at the prospect of departure from Carthage constitutes an indirect (§ 254) but none the less vigorous condemnation by Vergil himself of Aeneas's dallying at Carthage.

205

At rēgīna dolōs (quis fallere possit amantem?) praesēnsit, mōtūsque excēpit prīma futūrōs, omnia tūta timēns; eadem impia Fāma furentī dētulit armārī classem cursumque parārī.

300 Saevit inops animī, tōtamque incēnsa per urbem bacchātur, quālis commōtīs excita sacrīs Thyias, ubi audītō stimulant trietērica Bacchō orgia, nocturnusque vocat clāmōre Cithaerōn.

Tandem hīs Aenēān compellat vōcibus ultrō:

"Dissimulāre etiam spērāstī, perfide, tantum posse nefās, tacitusque meā dēcēdere terrā? Nec tē noster amor nec tē data dextera quondam nec moritūra tenet crūdēlī fūnere Dīdō?

296-330. Dido, divining Aeneas's purpose to depart, reproaches him sharply. She begs him, then, to change his mind, and to remain with her. Finally, she reminds him how lonely and helpless she will be if he departs.

296-299. At . . . praesēnsit: in translating keep the word-order: But the queen his guile—who would have power . . . ?, etc. praesēnsit, divined. excepit: realized 'caught'); excipere rūmores, sermonem are standing expressions. tūta: acc. pl., safe though they were; she was therefore doubly fearful of aught that threatened harm. omnia . . . timēns =a causal clause. eadem ... Fāma: cf. 173-197. impia = foeda, 195. furenti . . . parārī, brought to her frenzied soul the news that the equipping of the fleet and preparations for swift flight were under way.

300-303. inops animi, of reason reft; for case of animi see § 127. qualis: as in iii. 679. Render by wild as a Thyad when, etc. Thyias: sc. bacchātur. For scansion see Vocabulary. In Bacchie rites the sacra were brought out of the temple and shaken violently. At the sound of this shaking the Bacchantes started

up to join in the rites. stimulant: sc. eam, ply her as with a goad. Bacchö, the Bacchus cry, Iō Bacchamuch used by the Bacchantes. orgia: the great festival of Bacchus, held in and about Thebes, in Boeötia, Greece. nocturnus: adv., by night (§ 213), the usual time for Bacchic orgies. vocat... Cithaerön: the mountain is said to do what is done by the revelers on its slopes; cf. note on lambit, iii. 574. vocat (eam) = (eam) prōvocat (§ 221).

304. ultrō: as in ii. 279; see note there. 305-306. Dissimulare etiam: i.e. to cloak as well as to form. Cf. note on dissimulent, 291. 'tacitus, without a word (of explanation and farewell). dēcēdere: join directly with spērāstī.

307-308. noster includes Aeneas; see notes on 292. data: sc. mihi ā tē. dextera, pledge, i.e. of eternal loyalty to their amor. moritūra... Dīdō: we should say, 'the thought that Dido,' etc.; sc. 'if you desert her.' Dido's use of her own name has a pathetic effect. See note on Iūnōnis, i. 48. Note the effective position of Dīdō: the thought that a woman must perish—even Dido? For moritūra see note on futūrae, i. 712.

Quin etiam hiberno moliris sidere classem, et mediīs properās Aquilonibus īre per altum, 310 crūdēlis. Quid? Sī non arva aliena domosque ignotās peterēs et Troia antīqua manēret, . Trōia per undōsum peterētur classibus aequor? Mēne fugis? Per ego hās lacrimās dextramque tuam tē (quando aliud mihi iam miserae nihil ipsa relīquī), 315 per conubia nostra, per inceptos hymenaeos. sī bene quid dē tē meruī, fuit aut tibi quicquam dulce meum, miserēre domūs lābentis, et istam, ōrō, sī quis adhūc precibus locus, exue mentem. Tē propter Libycae gentēs Nomadumque tyrannī 320 odere, înfensi Tyrii; te propter eundem exstinctus pudor, et quā solā sidera adībam fāma prior. Cui mē moribundam dēseris, hospes-

309-310. moliris, are toiling over. See note on moliri, i. 564. sidere: a poetical substitute for tempore. We should say 'under the wintry stars.' The ancients seldom sailed in winter. medis... Aquilonibus, through the thick of the stormy winds (§ 159).

311-312. Quid?: often thus used, esp. in prose, to call attention to a following question. aliëna: i.e. those belonging to the Italians. antiqua is in the pred., remained as in olden days, i.e. in its old-time splendor.

313. Trôia, even Troy. peterētur: sc. hībernō... sīdere, out of 309.
314. dextram: cf. dextera, 307. tē:

join with oro, 319.

315-318. quando . . . reliquī: there is ellipsis: (I appeal to you thus), since, etc. ipsa, by my own acts. cōnūbia the 'marriage' in the grotto, 165-172. Cf. especially coniugium (Dīdō) vocat, 172. hymenaeōs: freely, mating. sī. . . meruī, if, in any way, I have been your benefactor. Cf. sīc meritō, iii. 667, with note. Study mereō in Vocabulary. The Greeks and the Romans believed that one good turn deserved

another. The obligation to show gratitude was imperative. fuit . . . meum =aut sī quicquam tibi placuī. sī . . . meum is one of the objects of Per, 314, 'by whatever favors,' etc.; cf. note on per, ii. 142. quicquam . . . meum: a purposely indefinite expression, aught of mine, i.e. 'any act, any word, of mine.' domüs: sc. meae. läbentis: Dido anticipates the result of Aeneas's departure.

320-323. tyrannī ödēre (sc. mē):
cf. 36-37. īnfēnsī (sunt): i.e. on
account of the neglect of their city;
see 86-89. tē...eundem, you, that
selfsame you. exstīnctus pudor (est),
the light of my woman's honor has been
quenched. See note on pudor, 27.
quā...adībam: i.e. 'by which alone
I was winning immortality.' Cf. tollēmus in astra, iii. 158, with note. fāma,
my good name; cf. fāmam, 91. With
fāma sc. exstīncta est, 'has been destroyed'; cf. note on legunt, i. 426.
prior, earlier, one-time. Cui...dēseris...?: cf. Cui...relinquorf, ii.
677-678. hospes: my guest though you

hoc sölum nömen quoniam dē coniuge restat?

Quid moror? An mea Pygmaliön dum moenia frāter dēstruat, aut captam dūcat Gaetūlus Iärbās?

Saltem sī qua mihī dē tē suscepta fuisset ante fugam subolēs, sī quis mihi parvulus aulā lūderet Aenēās, quī tē tamen öre referret,

330 nön equidem omnīno capta ac dēserta vidērer."

Dīxerat. Ille Iovis monitīs immota tenēbat lūmina, et obnīxus cūram sub corde premēbat.

Tandem pauca refert: "Ego tē, quae plūrima fando ēnumerāre valēs, numquam, rēgīna, negābo

335 prōmeritam, nec mē meminisse pigēbit Elissae, dum memor ipse meī, dum spīritus hos regit artūs.

324. nomen, title (that of hospes). quoniam...restat explains why she calls him hospes, quest. As in 315, there is ellipsis: (I call you only hospes), since, etc. The word is a fine reminder of his indebtedness to Dido. coniuge: briefly put for coniugis nomine; cf. note on cum nāvibus, i. 193.

325-326. Quid moror?, For what am I waiting? After An sc. moror. Pygmalion... destruat: for the ref. to the danger of attack by Pygmalion of. Quid... minās?, 43-44, with notes. dum... dūcat: a purpose clause, till... shall, etc. captam, as his captive (not now as his honored wife). dūcat... Iärbās: how Dido has learned of Iärbas's anger (196-218) Vergil does not say. Doubtless Fāma, Rumor (173-195), brought the story to her ears. See § 254.

327-330. suscepta fuisset: i.e. had been born to me by you and had been reared; cf. note on suscēpit...foliīs, i. 175. quī tē...referret, who reproduced you. The clause is an integral part of Saltem sī...Aenēās, the protof a condition contrary to fact; hence the subjunctive. It may also be explained as a purpose clause, to reproduce you. tamen, at least, suggests a balancing expression like 'though in

no other way,' or, perhaps, 'though you had gone away.' capta: freely, betrayed.

331-361. Aeneas's reply: "Well do I remember all I owe you. But duty bids me go to Italy."

331-332. immōta . . . lūmina implies that Aeneas did not look at Dido while she spoke 305-330. obnīxus (sc. cūrae, out of cūram): Aeneas struggles against his anguish as against a foe. cūram . . . premēbat: cf. premit . . . dolōrem, i. 209. Aeneas conceals his pain, preferring to let Dido believe him unfeeling. Here again Vergil is telling us indirectly (§ 254) of the depth of Aeneas's love for Dido.

333-336. Ego të . . . promeritam (335), That you have done me services, the services that in long array . . . , I shall never deny. të . . . promeritam (sc. esse dē mē) answers sī bene . . . meruī, 317. quae . . . valēs is the object of promeritam; plūrima = in long array. mē . . . pigēbit: for constr. cf. sī non pertaesum . . fuisset, 18, with note. The gen. which we have there is replaced by the infinitive expression here; cf. nec . . . paeniteat, i. 548-549. dum . . . meī; sc. sum.

Prō rē pauca loquar. Neque ego hanc abscondere fūrtō spērāvī (nē finge) fugam, nec coniugis umquam praetendī taedās, aut haec in foedera vēnī. Mē sī Fāta meīs paterentur dūcere vītam 340 auspiciis et sponte meā componere cūrās. urbem Trōiānam prīmum dulcīsque meōrum rēliquiās colerem, Priamī tēcta alta manērent, et recidīva manū posuissem Pergama victīs. Sed nunc Ītaliam magnam Grynēus Apollo, 345 Italiam Lyciae iussēre capessere sortēs; hic amor, haec patria est. Sī tē Carthāginis arcēs Phoenissam Libycaeque aspectus dētinet urbis, quae tandem Ausoniā Teucrōs considere terrā invidia est? Et nos fas extera quaerere regna.

> manů: sc. meā ipsius posuissem, would (ere this) have set in place, etc. victis, for its vanquished people. 346. Lyciae . . . sortës: i.e. of Apollo; see 143 and § 317. iussēre: Vergil has nowhere given the words of this command; the only utterance

> given in iii. 94-98, and interpreted by the Penates, iii. 161-168.

> 347-348. hic . . . haec: for the genders see note on hoc, i. 17. të ... dētinet: i.e. from going elsewhere. Phoenissam =a causal clause.

> from Apollo that points to Italy is that

350. invidia, ground for reproach; see § 202. nos: i.e. for us as well as for you. As Dido came from Tyré to Carthage, so, says Aeneas, the Trojans have a right to go from Troy to Italy. Heisevading Dido's charge, which was, not that he was seeking to settle elsewhere, but that he was trying to desert her. 345-350, to be logical, should run thus: 'If Carthāginis arcēs lured YOU from Tyre to Africa, why may not Italiae regna lure ME from Troy to Italy?' But Aeneas could not express himself thus, for Dido did not leave a fallen Tyre nor did commands of the gods force her to leave Tyre.

For her going from Tyre see i. 343-368.

337-339. Pro re, In defense of my conduct, involves fusion of (1) De re. (2) Pro mē. spērāvī . . . fugam: these words glance back at spērāstī (305) and fugam (328), in Dido's speech. në finge: sc. animo, fancy it not. nec ... taedas: a fig. way of saying, 'nor did I ever seek to become your husband.' Logically, the words = namque non coniugis, etc. With taedas cf. taedae, 18, with note. haec  $=t\bar{a}lia$ . The foedera into which Aeneas entered were those of hospitality, not those of marriage. In 337-339 Aeneas is saying, 'I did not mean to go away stealthily. I had a perfect right to go away, openly, too, for I was not your coniūnx.

340-344. meīs...auspiciīs, in accord with my own will; cf. note on paribus auspiciis, 103. componere: as in i. 135. cūrās, interests. dulcīs: Vergil here makes Aeneas apply to Troy the word which, in 281, was used of Aeneas's feeling, then, for Carthage! manerent, would (still) be standing, pictures the result rather than the process (§ 222); posuissem (344) gives the process. With the text of. Priamī ... manērēs, ii. 56. recidīva: freely. a second; see recidīvus in Vocabulary.

350

Mē patris Anchīsae, quotiēns ūmentibus umbris nox operit terrās, quotiēns astra ignea surgunt, admonet in somnīs et turbida terret imāgō, mē puer Ascanius capitisque iniūria cārī, quem rēgnō Hesperiae fraudō et fātālibus arvīs. Nunc etiam interpres dīvum, Iove missus ab ipsō

Nunc etiam interpres dīvum, Iove missus ab ipsō—testor utrumque caput—celerīs mandāta per aurās dētulit; ipse deum manifestō in lūmine vīdī intrantem mūrōs, vōcemque hīs auribus hausī.

Dēsine mēque tuīs incendere tēque querēlīs; Ītaliam nōn sponte sequor."

Tālia dīcentem iam dūdum āversa tuētur, hūc illūc volvēns oculōs tōtumque pererrat lūminibus tacitīs, et sīc accēnsa profātur:

365 "Nec tibi dīva parēns, generis nec Dardanus auctor, perfide, sed dūrīs genuit tē cautibus horrēns

351-353. Mē . . . admonet (353): in translating keep the word-order (\$230): Me my father Anchises . . . warns, and his image, by its alarms, affrights me. Anchisae: join with imāgō, 353. astra ignea: we say 'starry fires.' turbida, sorely troubled, regarding the consequences of Aeneas's stay in Carthage. imāgō (eius): for position see \$235.

354-355. puer . . . iniūria: i.e. 'the thought of my boy and the wrong I am doing,' etc. From admonet and terret, 353, sc. some general verb like commovet; render by I am deeply moved by Ascanius, etc. capitis . . . cārī, the wrong done to, etc.; see § 130. Mercury's words (272-276) have sunk into Aeneas's mind and heart. fātālibus, assigned to him by the Fates.

357-358. utrumque =et meum et tuum. manifesto in lūmine, in the midst of radiance undimmed.

359. mūrēs: sc. urbis or Carthāginis. vēcem . . . hausī (drank in) involves a figure familiar in English.

361. non sponte (sc. meā), Italy I

follow under a will not mine own (i.e. 'higher than my own'). The brevity of this verse is in marked contrast with the wordy rhetoric of the rest of the speech. Aeneas has named four reasons why he must go: (1) an oracle uttered by Apollo (345-350); (2) the repeated warnings given by his father's spirit (351-353); (3) the thought of what he owes to his son (354-355); (4) Jupiter's commands, brought to him by Mercury (356-359).

362-392. Dido replies: "No son of a goddess, no Trojan are you, but a heartless traitor. Go, make for Italy, and let my curse go with you."

362-364. äversa: as in i. 482; freely, askance. tõtum (sc. eum), his whole frame, from head to foot. lüminibus tacitīs, voiceless glances.

365. generis (tuī) ... auctor (est): i.e. no true Trojan could do what you are doing.

366. genuit, sired. cautibus: join with horrens.

Caucasus, Hyrcānaeque admōrunt ūbera tigrēs.

Nam quid dissimulō, aut quae mē ad maiōra reservō?

Num flētū ingemuit nostrō? Num lūmina flexit?

Num lacrimās victus dedit, aut miserātus amantem est?

Quae quibus anteferam? Iam iam nec maxima Iūnō
nec Sāturnius haec oculīs pater aspicit aequīs.

Nusquam tūta fidēs. Ēiectum lītore, egentem
excēpī, et rēgnī dēmēns in parte locāvī,
āmissam classem, sociōs ā morte redūxī.

Heu! Furiīs incēnsa feror! Nunc augur Apollō,
nunc Lyciae sortēs, nunc et Iove missus ab ipsō
interpres dīvum fert horrida iussa per aurās.
Scīlicet is superīs labor est, ea cūra quiētōs

368-369. Nam: as in i. 731. Dido means, 'I spoke as I did (in 365-367), because there is no longer reason to cloak my true feelings toward you.' dissimulo, do I dissemble, i.e. cloak my feelings. maiora, direr wrongs. Dido means, 'Nothing that I may say can lead you to wrong me more In 369-370 she means, 'Nothing that I may say can induce you to show any feeling, to give me what I ask of you.' In 369-379 Dido talks to herself, ignoring, or pretending to ignore, Aeneas's presence. ingemuit . . .? gives the result, not the process (was he made to sigh?, ingemere coactus est?); see § 222. Num ... flexit (ad mē)? illustrates Ille ... lūmina, 331-332.

370. victus: sc. ab amante, 'by the woman who loves him.'

371-372. Quae . . . anteferam?: freely, What shall I put first, what last?; literally, 'What shall I put before what?' We have here a deliberative question meaning, really, 'I know not what to do or to say.' See note on crēdant, i. 218. Sāturnius . . pater: Jupiter (§ 312). haec, my fate, my sufferings. For hic =meus see note on hoc, i. 78. aequis, just, impartial. Even

the gods are biased; for the reproach cf. the speech of Iärbas, 206-210.

373-374. Ēiectum lītore =Ēiectum et in lītore errantem, A shipvrecked wanderer on the strand. egentem: egēnōs, i. 599. parte, half (a common sense of pars). locāvi, I stablished.

375. āmissam . . . redūxī: an ex-

375. āmissam . . . redūxī: an exaggeration; Dido had nothing to do with the coming of Aeneas's fleet to Carthage. sociōs (āmissōs) . . redūxī, however, may be taken literally; cf. notes on clāmōre, i. 519, and on propius . . aspice, i. 526. Dido charges. Aeneas with ingratitude, as Iärbas had charged her with ingratitude, 211-214.

376-378. Heu!...feror!, Ah me, I am swept onward, frenzied, afire! Furiis: dat. (§ 133). Cf. Fātis incerta. feror, 110. Nūnc augur...aurās (378) refers to Aeneas's words, 345-346, 356. Dido's triple nunc mocks Aeneas's nunc... Nunc etiam. et = etiam, 356.

379. is . . . ea both refer to the thought of Nunc augur . . . aurās, 376-378, the giving of oracles and the sending of messages to bid men playthe part of traitors. For the genders see note on hoc. 1. 17. quietos (sc. eōs): freely, their quiet existence.

sollicitat. Neque tē teneō neque dicta refellō;

ī, sequere Ītaliam, ventīs pete rēgna per undās.

Spērō equidem mediīs, sī quid pia nūmina possunt,
supplicia hausūrum scopulīs, et nōmine Dīdō
saepe vocātūrum. Sequar ātrīs ignibus absēns,
et, cum frīgida mors animā sēdūxerit artūs,
omnibus umbra locīs aderō. Dabis, improbe, poenās.
Audiam, et haec Mānīs veniet mihi fāma sub īmōs."
Hīs medium dictīs sermōnem abrumpit, et aurās
aegra fugit, sēque ex oculīs āvertit et aufert,
linquēns multa metū cūnctantem et multa volentem
dīcere. Suscipiunt famulae, conlāpsaque membra

marmoreō referunt thalamō strātīsque repōnunt.

380. refellő: conative present; see note on  $n\bar{e}$  . . .  $arc\bar{e}ret$ , i. 299-300.

381. sequere Italiam mockingly repeats Aeneas's Italiam . . . sequor, 361. ventis, with the aid of the winds; instr. ablative. ventis . . . undās: while she is ostensibly giving him permission to depart, Dido makes two of her five words suggest the perils his going involves.

382-385 = 'May my curse go with you.' The verses thus greatly strengthen the hint of danger in 381. pia: considerate, merciful. Cf. sī . . . caelō pietās, ii. 536, with note there on pietās, hausūrum; a rare form, in place of haustūrum. As its subject sc. tē (§ 244, 1, b). Dīdo: acc., according to a Greek form of declension. ignibus, firebrands. ātrīs suggests death; see note on ātrō . . . venēnō, ii. 221. absēns: as in 83. Render by though left behind (by you). While she lives, Dido is to be a sort of Fury, ever with Aeneas to torture him for his treachery. The Furies of mythology carried torches. animā . . . artūs: the ancients often defined death as the separation of the soul from the body. With artūs sc. meos.

386. umbra = an adversative clause,

shade though I shall be. adero (tibi), I shall be at your side.

387. haec...fama, this report, i.e. the report of your fate, a fate due to my curse. Mānīs...sub īmōs = ad Mānīs īmōs, iii. 565. The spirits received news of events in this world from the newly dead or from living visitors. In Book VI we shall read of Aeneas's journey to the underworld. For the thought that the dead enjoy vengeance see note on satiāsse, ii. 587. mihi. for mu jou (§ 131).

388-392. aurās: we should say, 'the light.' se . . . avertit: contrast avertit, i. 104, avertens, i. 402, both without sē. oculīs: sc. eius = Aenēae. Sc. eum with the participles in 390. multa . . . cunctantem, deeply hesitant through fear. multa is probably adv., as in haud . . . morātus, iii. 610. metu: i.e. of offending Dido still more. The word is instr. abl. with cunctantem, which gives the result, not the process ('made hesitant'); see §§ 160, 215. et =et tamen. Suscipiunt, support her. In writing this word, Vergil had eam conlābentem in mind as its object. membra: join with all three verbs. thalamo . . . strātīs: dat.; see § 134. reponunt also = dant, 'restore to.'

At pius Aenēās, quamquam lēnīre dolentem solando cupit et dictis avertere curas, multa gemēns magnoque animum labefactus amore 395 iussa tamen divum exsequitur, classemque revisit. Tum vērō Teucrī incumbunt, et lītore celsās dēdūcunt toto nāvis. Natat ūneta carīna, frondentīsque ferunt rēmōs et rōbora silvīs īnfabricāta fugae studiō. 400 Migrantis cernās tötāque ex urbe ruentis, ac velut ingentem formīcae farris acervum cum populant, hiemis memores, tectoque reponunt: it nigrum campīs agmen, praedamque per herbās convectant calle angusto; pars grandia trūdunt

obnīxae frūmenta umerīs, pars agmina cogunt

405

393-415. Aeneas still prepares to depart. Dido determines to try entreaties a second time, making Anna her mouthpiece.

393-396. pius: an entirely proper term here (§ 66). Though Aeneas is apparently-and actually-false to Dido. he is doing his highest duty, that toward the gods; cf. 361, 396. dolentem, the sorrowing woman. magno . . . amore: Vergil states now, openly, what before he had only implied; see notes on dulcis, 281, on Ocius . . . facessunt, 294-295, and on noster, 307. animum: for case see § 147. labe-

factus, set reeling.

397-400, incumbunt: for one object sc. sē (§ 151); the other object is contained in litore ... nāvīs, they fling themselves on the launching of their ships. With 397-400 cf. 294-295, with notes. uncta, well-pitched. So today boats and ships are black-leaded or painted to make them slip more readily through the water. carina: coll. singular. frondentīs . . . rēmōs: i.e. branches with the leaves still on, to be made into oars. See note on stringere  $r\bar{e}m\bar{o}s$ , i. 552.  $r\bar{o}bora = trab\bar{e}s$ , i. 552. For the condition of the ships cf. 53. infabricata, unworked, unhewn. In their haste the Trojans do not stop to make repairs. They put timbers (tree trunks) aboard their ships, intending to work them, later, into proper shapes. Render infabricāta . . . studio by (left) unwrought by them, through their eagerness to flee. fugae: for case see § 130, with Note.

401. Migrantis, changing their dwellings. cernās, one would see; conditional. Sc. sī adsīs, or the like, as the protasis. We might have had cerneres, one would have seen,' but the pres. corresponds exactly to the historical

presents in 397-400.

402-403, ac joins the whole simile (402-407) to tôtā . . . ex urbe, 401. Render ac, etc. by and (as eagerly) as ants (speed), when, etc. populant, sack. tēcto . . . reponunt: cf. strātīs . . .

reponunt, 392, with note.

404-406. campis: abl. of the route (§ 159). calle angusto: ants regularly move along a single narrow track. pars . . . pars =aliae (formicae) . . ., aliae. Some are workmen, some overseers. grandia: i.e. as compared with the ant itself. obnīxae (eīs), straining against (them). frumenta, grains of wheat.

castīgantque morās; opere omnis sēmita fervet. Quis tibi tum, Dīdō, cernentī tālia sēnsus, quōsve dabās gemitūs, cum lītora fervere lātē

410 pröspicerēs arce ex summā, tötumque vidērēs miscērī ante oculös tantīs clāmöribus aequor! Improbe amor, quid non mortālia pectora cogis! Tre iterum in lacrimās, iterum temptāre precando cogitur et supplex animos summittere amorī,

inā quid inexpertum frūstrā moritūra relinquat.

"Anna, vidēs tōtō properārī lītore circum:
undique convēnēre; vocat iam carbasus aurās,
puppibus et laetī nautae imposuēre corōnās.
Hunc ego sī potuī tantum spērāre dolōrem,

420 et perferre, soror, poterō. Miserae hoc tamen ūnum exsequere, Anna, mihī, sōlam nam perfidus ille

407. With opere . . . fervet cf. fervet opus, i. 436, in the simile of the bees, i. 430-436, which is to be compared generally with this simile. sēmita: the callis angustus of 405.

408-411. sēnsus: sc. erat. lītora...
summā, when, looking forth out of...,
you saw that the strand, etc. lītora
fervere effectively repeats the thought
of sēmita fervet, 407. For the form
fervere see § 112; contrast fervet in 407.
tōtum...aequor refers to those who
were on the ships (for the launching of
the vessels see 397-398). miscērī...
clāmōribus, was being thrown into confusion by. etc.

412. quid...cōgis!: as in iii. 56.
413-415 answer 412. Cf. cōgitur,
414, with cōgis, 412. temptāre precandō: so. Aenēān, and cf. animum
temptāre precandō, 113. animōs, pride.
nē... relinquat is very illogically expressed. As the words stand,
frūstrā moritūra is contingent upon
inexpertum ... relinquat, being (in
that event, i.e. if she leaves aught
untried) sure to die, and die fruitlessly. Cf. Dido's talk of death, 325.

A more exact sentence would run thus: ne quid inexpertum linquens ('by leaving') frūstrā moriātur.

416-436. Dido makes appeal to Aeneas through Anna. "Bid Aeneas wait till he can go more safely. Ask him to tarry till I can better endure the thought of his departure."

416-418. Anna: Anna has doubtless been with Dido since her return to her chamber, 392 (§ 254). properārī: impers. passive. Render by haste and hurry. circum: adv., everywhere. vocat . . . aurās: contrast aurae vēla vocant, iii. 356-357. puppibus . . . corōnās: sailors placed garlands on their vessels both on entering and on leaving a port. laetī recalls laetī in 295; see note there.

419-421. Hunc...poterō = 'I shall be as well able to endure... as I was to foresee it.' Dido is dissembling in order to deceive Anna and, through her, Aeneas. spērāre, anticipate; see note on spēret, 292. et, also. Miserae... mihi, my sorrow-stricken heart; for word-order see § 230.

tē colere, arcānos etiam tibi crēdere sēnsūs, sola virī mollīs aditūs et tempora norās. Ī, soror, atque hostem supplex adfare superbum. Non ego cum Danais Troianam exscindere gentem 425 Aulide iūrāvī, classemve ad Pergama mīsī, nec patris Anchīsae ciņerem Mānīsve revellī: cūr mea dicta negat dūrās dēmittere in aurīs? Quō ruit? Extrēmum hoc miserae det mūnus amantī; exspectet facilemque fugam ventosque ferentis. 430 Non iam coniugium antīcum, quod prodidit, oro, nec pulchrō ut Latiō careat rēgnumque relinquat; tempus ināne petō, requiem spatiumque furōrī, dum mea mē victam doceat fortūna dolēre. Extrēmam hanc ōrō veniam (miserēre sorōris), 435 quam mihi cum dederit, cumulātam morte remittam."

422-423. colere . . . crēdere: these historical infinitives (§ 172) are noteworthy, partly because they stand in a causal clause, partly because they denote repetition, custom, and so =colere . . . crēdere solet. See G. 647, N. 2. mollīs . . tempora: cf. 293-294, and note again Vergil's love of variety (§ 196). Take mollīs twice: gentle approaches, and gentle (i.e. easy, favorable) moments (in which) to address (him). With tempora sc. adituum.

424. hostem: Dido called Aeneas coniūnx, 171-172, 324, then hospes, 323, a word combining the ideas of stranger and guest; now she calls him hostis (see hostis in Vocabulary).

425-427. exscindere, root out. Aulide: for Aulis as the gathering-place of the Greek forces see § 54. cinerem Manisve: cf. cinerem aut Mānis, 34, with note.

428. negat has the force and the constr. of abnegat, ii. 637. dūrās, stubborn. dēmittere, admit, welcome.

429-430. Quo ruit?, What is the goal of his haste? miserae...amanti,

the hapless woman that loves him. ventos...ferentīs: see note on vento...ferentī, iii. 473.

431-432. anticum, that belongs to days gone by. pulchro... Latio contains a sneer. careat, shall forego.

433-434. tempus inane (sc. coniugio, out of 431), a season empty (of wedlock), i.e. a period in which they shall meet, but no more as coniuges. requiem . . . furori, a relief, a reprieve for my madness. dum . . . dolere, till my sorrows shall master me and teach me how to grieve rightly (i.e. with acceptance of the situation, and so with proper restraint).

435. ōrō: sc. eum. miserēre sorōris: i.e. by telling him how slight a favor I crave from him.

436. quam: see note on quem, i. 64. cumulatam (sc. eam) ... remittam: freely, I will repay it a hundredfold by dying. cumulatam lit. = heaped up high.' For Dido's allusion to her death cf. 325. Anna gives no special heed to Dido's wild utterances, thinking them natural enough under the cir-

cumstances.

Tālibus ōrābat, tālīsque miserrima flētūs fertque refertque soror. Sed nūllīs ille movētur flētibus, aut vōcēs ūllās tractābilis audit;

- 440 Fāta obstant, placidāsque virī deus obstruit aurīs. Ac velut annōsō validam cum rōbore quercum Alpīnī Boreae nunc hinc nunc flātibus illinc ēruere inter sē certant, it strīdor, et altae cōnsternunt terram concussō stīpite frondēs,
- ipsa haeret scopulīs, et quantum vertice ad aurās aetheriās, tantum rādīce in Tartara tendit, haud secus adsiduīs hinc atque hinc vēcibus hērēs tunditur, et magnē persentit pectore cūrās: mēns immēta manet; lacrimae volvuntur inānēs.

Tum vērō īnfēlīx, Fātīs exterrita, Dīdō

437-449. Anna plies Aeneas with appeals, but in vain.

437-438. fert . . . refertque: Dido made many appeals, through Anna, to Aeneas. The nature of his replies (cf. refert) is indicated (§ 254) by Sed . . auris, 438-440.

439-440. aut is inaccurate. Vergil writes as if he had said, in 438, Non ille monetur. For non... aut cf. iii. 42-43. Here we must borrow a neg. for aut from nullis; this neg. + aut = neque. Render aut... audit by nor does he listen in pliant mood to, etc. obstant: supply the needed object, to such listening, out of audit, 439. Supply a like object for the prep. element in obstruit. placidas, gracious, ready to yield. viri: eius would have sufficed. See note on viros, ii. 158. virī deus: juxtaposition of contrasts (§ 240). deus = heaven, as often.

441-444. velut...cum is balanced by haud secus = sīc, 447. annôsô . . . rôbore: instr. abl. with validam (§§ 160, 215). Alpīnī in thought = an adv. of location, on some Alpīne height. Boreae = Aquilônēs, stormy winds; see § 208. it, ensues. strīdor is the roaring of the tree as it sways in the wind. altae =

an adv., deeply, thickly. The word may, however, = 'high,' 'high up on the tree.' consternunt, strew, carpet. concusso stipite: sc. ā Boreis.

445-449. quantum . . . tantum, high as . . . so deep. For case see § 146. vertice, its crown, in Tartara: an extravagant way of saying, 'down into the earth.' vocibus, appeals. magno . . . cūrās corresponds to altae . . . frondēs, 443-444; Aeneas, too, suffers, but he does not yield. So adsiduis . . . vocibus, 447, corresponds to nunc... flātibus illinc, 442; mēns . . . manet, 449, balances ipsa . . . scopulis, 445. For Aeneas's love of Dido see note on amôre, 395. mēns . . . manet: sharp advers. asyndeton. mēns, resolution, is a fine word here; it suggests reflection, intelligence. lacrimae: sc. Annae; cf. 437-438. Of course Anna's tears were, in effect, Dido's tears, since Anna was pleading for Dido (see 413-436, esp. 413-415).

450-473. Dido prays for death, then plans to secure this boon by her own act. Strange sights and omens confirm her resolution.

450. Fātīs: briefly put for by the manifest will of the Fates.

mortem ōrat; taedet caelī convexa tuērī. Quō magis inceptum peragat lūcemque relinquat, vīdit, tūricremīs cum dona imponeret ārīs, (horrendum dictū) laticēs nigrēscere sacros, fūsaque in obscēnum sē vertere vīna cruōrem. 455 Hoc vīsum nūllī, non ipsī effata sororī. Praetereā fuit in tēctīs dē marmore templum coniugis antīquī, mīrō quod honōre colēbat. velleribus niveīs et fēstā fronde revinctum: hinc exaudīrī vocēs et verba vocantis 460 vīsa virī, nox cum terrās obscūra tenēret, sõlaque culminibus fērālī carmine būbō saepe querī et longās in flētum dūcere vocēs; multaque praetereā vātum praedicta priōrum terribili monitu horrificant. Agit ipse furentem 465 in somnīs ferus Aenēās, semperque relinquī

451. taedet: sc. eam; for constr. see note on mē. . . pigēbit, 335.

452-453. Quō . . . relinquat gives the purpose of vīdit, which = she was made to see, i.e. by the Fates (450). vīdit gives the result rather than the process (§ 222). magis, more surely. peragat . . relinquat, vīdit: the sequence is not accurate; the pres. subjis due to the historical presents, orat and taedet, in 451. āris: dat.; see §138.

454-455. latices ... sacros and fusa... vīna denote the same thing, i.e. the libation (see § 251). obscēnum = both 'loathsome' and 'ominous.' See note on quantus, i. 752. vīna cruōrem: juxtaposition of contrasts (§ 240).

457. dē marmore templum = the prose dē marmore factum templum.

458-459. coniugis antiqui: the custom of dedicating chapels to the dead was common in Vergil's time. colebat, was still cherishing unfailingly velleribus: here, probably, woolen fillets; cf. ārae...vitīs...cupressō, iii. 63-64. Contrast the adjectives in

the two passages, caeruleis with niveis, and ātrā with fēstā. Dido honored Sychaeus with the signs of joy and life, because, though dead, he lived in her love. revinctum: we should rather say 'wreathing it.'

460-461. hinc, but out of it; sharp advers asyndeton. All Dido's present tributes to Sychaeus are in vain; her offerings satisfy not his spirit, because she has forgotten her vow to his shade (see note on ūnī...culpae, 19). võcēs: sc. vīsae sunt, out of vīsa (sunt). et, and in fact. virī = coniugis, 458; cf. virō. 192, with note.

462-463. culminibus: sc. tēctōrum. With būbō sc. vīsa est, from 461. in flētum dūcere: a fine way of saying prolong till they die in a tearful wail.

464. priorum, of olden days. Their predictions have the sanctity of hoary antiquity.

465-466. Agit . . . furentem, drives her frantic. furentem is proleptic (§ 211). ferus, wildly, savagely (§ 213). With ferus Aenēas cf. ferus . . . Iuppiter, ii. 326, with notes.

sõla sibī, semper longam incomitāta vidētur īre viam, et Tyriōs dēsertā quaerere terrā, Eumenidum velutī dēmēns videt agmina Pentheus, et sōlem geminum et duplicīs sē ostendere Thēbās, aut Agamemnonius scaenīs agitātur Orestēs, armātam facibus mātrem et serpentibus ātrīs cum fugit, ultrīcēsque sedent in līmine Dīrae.

Ergō ubi concēpit furiās ēvicta dolōre,

dēcrēvitque morī, tempus sēcum ipsa modumque
exigit, et, maestam dictīs adgressa sorōrem,
cōnsilium vultū tegit, ac spem fronte serēnat:

"Invēnī, germāna, viam (grātāre sorōrī),
quae mihi reddat eum vel eō mē solvat amantem.

467-468. sŏla...incomitāta: these words present a sharp contrast to the picture drawn of Dido when first she appeared in the Aeneid (i. 496-504). See also note on incomitāta, ii. 456. sibi...vidētur, she fancies that. Tyriōs... terrā: in 321 Dido described her subjects as estranged from her. dēsertā... terrā, in a land where no people are; a picturesque substitute for 'fruitlessly.'

469-473. Eumenidum = Furis, 376: cf. § 337. veluti . . . Pentheus: briefly put for Dīdō agitur velutī Pentheus agitur cum dēmēns videt agmina Eumenidum, etc. dēmēns, in his madness, corresponds to furentem, 465. agmina: i.e. as pictured in some tragedy in which the chorus represented the Furies. ostendere has two subjects, solem and Thebas. Agamemnonius . . . Orestes is briefly put for Agamemnonius Orestēs agitur cum scaenīs agitātur. scaenīs ... Orestes: sc. ā Furīīs; cf. scelerum . . . Orestes, iii. 331, with notes. scaenīs, across the stage, is abl. of route (§ 159). facibus . . . åtrīs: cf. Sequar ātrīs ignibus, 384, with note. sedent in limine: Orestes is in some apartment. perhaps a temple, pursued by his mother, while the Furies sit at the door to prevent his escape.—The point of the simile (465-473) lies in the madness of Dido and the madness of Orestes, and the absurd thoughts each in frenzy harbors.

474-503. Dido bids Anna build for her a lofty pyre, on which she may burn everything that might remind her of Aeneas.

474-477. concēpit: freely, she admitted fully. tempus ... modumque: sc. moriendī. sēcum ipsa: i.e. secretly. Though Dido has twice spoken of her death (325, 436), her resolve to die by self-destruction is only now fully formed. Her secrecy henceforth is thoroughly in accord with human nature and conduct. exigit, works out, develops. vultū, by her expression, i.e. by a look of peace and calm. spem ... serēnat: i.e. she makes hope shine bright on her brow; an inversion (§ 225) of spē frontem serēnat. Render by wears calm hope on her brow.

479. quae ... solvat: a purpose clause, which shall, etc. eum ... eō: Dido will not now give Aeneas any name or title; cf. note on hostem, 424. vel, or (I care not, which is to happen). See vel in Vocabulary, and note on vel ... vel, 24-25. eō: abl.

480

Oceanī fīnem iūxtā solemque cadentem ultimus Aethiopum locus est, ubi maximus Atlās axem umero torquet, stellīs ārdentibus aptum; hinc mihi Massylae gentis monstrāta sacerdos, Hesperidum templī custos epulāsque draconī quae dabat et sacros servābat in arbore rāmos, spargēns ūmida mella soporiferumque papāver. Haec sē carminibus promittit solvere mentīs, quās velit, ast aliīs dūrās immittere cūrās, sistere aquam fluviīs et vertere sīdera retro, nocturnosque movet Mānīs; mūgīre vidēbis

490

485

of separation, outdoing even the uses seen in §§ 152-153. In the best prose we should have ab eō.

480-482. Oceani: gen. of definition (§ 122) with finem, the world's ocean limit. solem . . . cadentem defines Oceani finem. We should say 'where the sun sets.' axem . . . torquet: lit., 'revolves with his shoulders,' i.e. supports on his shoulders the revolving heavens; cf. 247. aptum, fitted with, studded with; lit., 'joined to.'

483-486. Massylae gentis involves a good touch; men easily credit with mysterious powers persons and places that are remote. monstrata (est), has been recommended. Hesperidum: for the Hesperides see Gayley (§ 362), pages 40-41, 57, 211, 219-220, 517, 519. epulās . . . rāmōs = sometime giver . . . and keeper, etc., and so may be joined by -que to custos; ef. the use of et, i. 694. Why she was no longer warden of the apples of the Hesperides Anna does not ask, and Vergil does not take the trouble to say. epuläs . . . dabat really gives the means of servabat; she guarded the branches by feeding the dragon, thus keeping him willing and able to discharge his duty. One who had done all this was, we are to understand, gifted with marvelous powers of magic. spargens, by sprinkling the mella, etc., on the epulae. soporiferum: poppy oil, mixed with honey, was a Roman substitute for sugar. Vergil first thought here of the poppy as a dainty, as the mella were. Then he thought of the use of the poppy as a soporific. This suggested the tales in which poppy-cakes are given to hostile dragons to put them asleep. It was but one step more to introduce this thought into our passage, though soporiferum is here sadly out of place, since the poppy was given to this dragon, not to put it asleep, but to keep it awake and faithful to its duties.

487-489. carminibus, incantations, charms. promittit, declares, gives it out that. solvere: sc. cūrīs, from 488. velit: sc. solvere. aliïs: sc. mentibus. dūrās . . . cūrās, cruel agonies. fluviis: for case see § 132.

490. nocturnos: used as nocturnus is used, 303. The Mānēs visited the earth chiefly by night. movet, routs, i.e. from their resting place. See note on movēbō, i. 262. Note the shift of mood in movet (to indic., from inf. in O. O. in 487-489); the sense is, 'and she does in fact rout.' vidēbis with mūgīre denotes mental perception; with dēscendere it denotes physical sight. Render by you will mark (note) that, etc. mūgīre . . . ornōs (491) means, of course, that the priestess can bring such things to pass.

sub pedibus terram et dēscendere montibus ornōs. Testor, cāra, deōs et tē, germāna, tuumque dulce caput magicās invītam accingier artīs. Tū sēcrēta pyram tēctō interiōre sub aurās

495 ērige, et arma virī, thalamō quae fīxa relīquit impius, exuviāsque omnīs lectumque iugālem, quō periī, superimpōnās; abolēre nefandī cūncta virī monumenta iuvat, monstratque sacerdos." Haec effāta silet; pallor simul occupat ora.

Non tamen Anna novīs praetexere fūnera sacrīs germānam crēdit, nec tantos mente furorēs concipit, aut graviora timet quam morte Sychaeī. Ergō iussa parat.

At rēgīna, pyrā penetrālī in sēde sub aurās

492-493. Testor . . . caput: as in 357. cāra . . . germāna, dear heart . . . , my sister. For the separation of the parts of a voc. see note on miserī . . . cīvēs, ii. 42. invitam: the best Roman feeling strongly condemned witcheraft and magic. For Dido's intention to appeal to magic see 478-491. accingier (sc. mē as subject): literally, I gird on myself, i.e. I employ. For the verb-form see § 113; for the constr. accingier artīs cf. galeam . . . induitur, ii. 392-393, ferrum cingitur, ii. 510-511, with notes.

494-498. Tū ... superimpōnās (497): for the word-order see § 230. Dido means, 'But I must use magic, and I must have your help.' sēcrēta = an adverb. thalamō (sc. nostrō): as in ii. 503. Here and in lectum ... iugālem, 496, Dido adheres to her declaration (cf. 171-172, 324) that she had been duly married to Aeneas. Contrast eum ... eō, 479, hostem, 424, with notes. fixa, fastēned (on its walls). impius: a sneering allusion to the expression pius Aenēās. Note its effective position (§ 232). exuviās, relics, memorials, consisting of articles of dress or armor put off by

Aeneas. Ancient magicians worked their spells on an image of a person, or on something belonging to him, believing that whatever was done to such an image or possession was done to the person himself. To destroy every memorial of Aeneas will thus be equivalent to destroying Aeneas himself. When he shall no longer exist, Dido will no longer love him. quo: instr. abl. with perii, which involves perditus sum (§§ 160, 222).

499-502. pallor . . . ora: sharp advers. asyndeton. Pallor is often used of the pallor of the dead. Cf. pallentis umbrās, 26, animās . . . pallentīs, 242-243. tamen: i.e. in spite of her emotion, which is not in keeping with her words, and so ought to rouse Anna's suspicions. praetexere, is draping, is cloaking. sacrīs: instrablative. mente . . . concipit, does she embrace with her thought. quam: sc. quae facta sunt.

504-521. When the pyre is built, the priestess performs, in vain, the magic rites. Dido makes a last appeal to the gods.

504-508. penetrālī in sēde =tēctō interiore, 494. Note the different con-

ērēctā, ingentī taedīs atque īlice sectā,
intenditque locum sertīs et fronde corōnat
fūnereā; super exuviās ēnsemque relictum
effigiemque torō locat, haud ignāra futūrī.
Stant ārae circum, et crīnīs effūsa sacerdōs
ter centum tonat ōre deōs, Erebumque, Chaosque,
tergeminamque Hecatēn, tria virginis ōra Diānae.
Sparserat et laticēs simulātōs fontis Avernī,
falcibus et messae ad lūnam quaeruntur aënīs
pūbentēs herbae, nigrī cum lacte venēnī;
quaeritur et nāscentis equī dē fronte revulsus
et mātrī praereptus amor.

structions in the two passages. erecta, uplifted, upreared, Cf. ēductam, ii. 461. taedis, pine-beams; instr. abl., with ingenti, which = made huge (see §§ 160, 215). Ilice sectă: ef. sectā . . . abiete. ii. 16. intendit . . . sertīs: lit., 'stretches the place with garlands,' an inversion (§ 225) of the natural expression, loco serta intendit 'stretches garlands (from) on the place.' We might say, 'hangs the place with garlands.' fronde . . . fûnereä: esp. the cypress. coronat, garlands, festoons. adv., above, i.e. on the pyre. exuvias: cf. 496. effigiem: sc. Aenēae; cf. note on exuviās, 496. toro: the lectus iugālis of 496. haud . . . futūrī: i.e. doing everything with a settled purpose, and having no illusions concerning its outcome. futuri: a noun (§ 216, 2), of the thing that was, inevitably, to happen (lit., 'to be done'). See note on futūrae, i. 712, and cf. futūrīs in i. 429, ii. 246. For the case of futūrī see § 126.

509-511. Stant: as in iii. 63. crīnīs effūsa, setting free her tresses. For construction see § 169. For the act ct. vitās... resolvit, iii. 370, with note on resolvit. ter: as in ii. 174; join with tonat. deōs =nōmina deum: § 142. Erebumque, and in particular, etc. For -que see § 218. Erebus, Chaos,

and Hecate are gods of the underworld, to whom special appeal was made in magic rites. tria... Dianae explains tergeninam... Hecaten; for the expression see note on magnorum ... suum, i. 634-635. For the relation of Diana to Hecate see § 318.

512. simulātōs: lit., 'feigned,' 'pretended.' We should say brought, she feigned, from, etc.

513. ad lûnam...aĕnīs: i.e. cut at the right moment and with the right implements. Bronze implements were used in sacrifices long before implements of iron were known; the use of such bronze implements lingered long among the Romans, especially in magic rites.

514. venēnī: gen. of definition (§ 122), with lacte, sap. Render nigrī... venēnī by with their black, poisonous san.

515. nascentis, during its birth. equi, foal, colt.

516. mātrī...amor, the love-charm wrested from its mother. For amor see § 202. The ancients believed that a black fleshy substance was on the forehead of a new-born colt; this, they said, the mother sought at once to bite off. If one could forestall her and secure the growth for himself, he would find it an effective love-charm.

Ipsa molā manibusque piīs altāria iūxtā, ūnum exūta pedem vinclīs, in veste recīnctā, testātur moritūra deōs et conscia fatī 520 sīdera; tum, sī quod non aequo foedere amantīs cūrae nūmen habet iūstumque memorque, precātur.

Nox erat, et placidum carpēbant fessa soporem corpora per terrās, silvaeque et saeva quierant aeguora, cum mediō volvuntur sīdera lāpsū, 525 cum tacet omnis ager, pecudēs pictaeque volucrēs, quaeque lacūs lātē liquidos quaeque aspera dūmīs rūra tenent, somnō positae sub nocte silentī. Lēnībant cūrās et corda oblīta laborum.

**517-521.** Ipsa: Dido: see note on ipsius, i. 114. molā manibusque: instr. abl., with testātur, 519. exūta pedem, having freed, etc. For constr. see note on exuviās indūtus, ii. 275. vinclīs: sc. of her sandal. The worshiper often had one foot or both feet bare. in veste recincta, in garments ungirdled. Such loosening was a common observance in sacrifices; cf. the loosened hair of the priestess, 509, and the loosened fillets of Helenus, the seer, iii. 370. testatur: Dido asks the gods to witness her death, that they may avenge it. moritura: by this word Vergil tells us, indirectly (§ 254), that, even while she is engaged in these magic rites, Dido realizes their ineffectiveness. conscia ... sidera: contrast the dat. in conscius . . . conubiis, 167-168. For the thought cf. note on sīdera, iii. 360. sī quod . . . precātūr, she prays to whatever power divine, etc. sī quod = quodcumque. non . . amantis: literally, 'those who love in accordance with an unfair compact,' i.e. those whose love meets no fair return. For case of foedere see note on foedere certo. i. 62. cūrae . . . memor, holds, in righteousness and in full remembrance. as his concern. cūrae is pred. dat. with habet (sc. sibi), iūstum and memor modify numen directly, but are best

translated by adv. expressions (see preceding note).

522-553. Dido finds no rest from the torture of her passion.

522-527. carpēbant, were garnering; see note on aurās . . . carpis, i. 387-388. silvae . . . aequora: because the wind fell at sunset; cf. iii. 568. cum mediō ... ager, the hour when, etc., depends on Nox erat, 522, felt now as = Tempuserat. volvuntur: i.e. with the heavens (ii. 250). tacet, is voiceless. omnis, everywhere, as in ii. 604, ii. 624, etc. pictae, gay-plumaged. quaeque . . . quaeque: -que . . . -que = 'both . . . and.' These clauses are in appos. with volucres, 525. For -que . . . -que in appos. expressions see note on 88-89, and cf. -que . . . et so used in ii. 5-6. somno positae: we say 'lying in sleep,' or 'couched in sleep.' The Latin words = laid low (in good sense) by sleep, or composed by (in) sleep (in the latter event positae = compositae: § 221). Here Latin gives, not the result, but the process, as English regularly does (contrast \$\$ 160, 215, 222). sub, under shelter of.

528. Lenibant: for form see § 114. As subject sc. hī omnēs, i.e. men, beasts, birds. oblita: proleptic (§ 211), into forgetfulness.

530

535

At non infēlix animī Phoenissa nec umquam solvitur in somnos oculīsve aut pectore noctem accipit; ingeminant cūrae, rūrsusque resurgēns saevit amor, magnoque īrārum flūctuat aestū. Sīc adeo īnsistit, sēcumque ita corde volūtat: "Ēn quid ago? Rūrsusne procos inrīsa priorēs experiar, Nomadumque petam conūbia supplex, quos ego sim totiens iam dēdignāta marītos? Īliacās igitur classīs atque ultima Teucrum iussa sequar? Quiane auxilio iuvat ante levātos, et bene apud memorīs veteris stat grātia factī? Quis mē autem, fac velle, sinet, ratibusve superbīs invīsam accipiet? Nescīs, heu! perdita, necdum Lāomedontēae sentīs periūria gentis?

529-532. At non: se. lēnit cūrās. înfēlix animī: cf. āmēns animī. 203, with note. solvitur in, relax in (to). noctem: i.e. the rest it brought to others, 522-528. aestū, ocean; instrabl. with flūctuat, which =is set tossing by (§§ 160, 222).

533. Sic gathers up 522-532. It = Quae cum ita sint, This being so. Insistit: i.e. presses on in her purpose to die.

534-536. quid agō?: for mood see note on Quem sequimur...?, iii. 88. Dido's thought is, 'I must do something; but what?' procōs...priōrēs: cf. 35-38. inrīsa (sc. ab Aenēā), a woman scorned (by one lover, Aeneas). experiar...petam...?: a deliberative question of the usual type; see note on crēdant, i. 218. The answer to this question is of course negative. Nomadum: objective gen. with cōnūbia (§ 130). quōs...marītōs: an advers. rel. clause, though I disdained them... as mates. Cf. quibus...esset, ii. 248, with note there.

537-539. igitur, therefore, i.e. 'since, of course, I cannot appeal to the suitors I scorned.' ultima, extremest, direst. sequar: i.e. in friendly spirit, as quiane . . . factī?, 538-539, shows.

For the moment Dido is thinking of going, attended by many (see note on sõla . . . incomităta, 467), in friendly fashion with Aeneas, etc. Quiane: briefly put for Sequarne ea (iussa) quia, etc. -ne belongs with the question that finds no expression in words. Render by ('Shall I do that) because . . .?' auxilio . . . levātos: briefly put for eos iuvat meo auxilio se ante levatos esse. bene properly belongs with factī, but is set first to make it influence memoris and stat as well: and gratitude for my well-doing stands securely fixed among men of goodly memories. facti: sc. meī; subjective gen., 'prompted by my well-doing.' Note the irony here.

540-542. mē . . . sinet: sc. sequī Īliācās classīs . . . iussa, from 537-538. fac velle: briefly put for fac ('suppose') mē velle sequī, etc. Instead of fac (mē) velle one might say, simply, sī voluerō. ratībus . . accipiet: cl. caelō . . . accipiēs, i. 289-290, with note there on caelō. perdita, utterly destroyed though you are (by Aeneas, one of Laömedon's line.) She is addressing herself. Lāomedontēae: a scornful epithet; see note on Lāomedontiadae, iii. 248. gentis, breed.

Quid tum? Söla fugā nautās comitābor ovantīs, an Tyriīs omnīque manū stīpāta meōrum

545 īnferar, et, quōs Sīdoniā vix urbe revellī, rūrsus agam pelagō, et ventīs dare vēla iubēbō? Quīn morere, ut merita es, ferrōque āverte dolōrem. Tū lacrimīs ēvicta meīs, tū prīma furentem hīs, germāna, malīs onerās, atque obicis hostī.

550 Nōn licuit thalamī expertem sine crīmine vītam dēgere, mōre ferae, tālīs nec tangere cūrās! Nōn servāta fidēs cinerī prōmissa Sychaeō!" Tantōs illa suō rumpēbat pectore questūs.

Aenēās celsā in puppī, iam certus eundī,

543-546. Sola, alone, a lonely fugitive. In Sola . . . ovantīs Dido is thinking of going away alone, as friend or as slave of some Trojan. Contrast Īliacās . . . sequar?, 537-538, with note. nautās: sc. Trōiānōs. ovantīs: because they are leaving Carthage for Italy: cf. laetī in 295, 418. inferar: sc. eis = Trōiānis, shall I fling muself on (i.e. attack) them? In et . . . iubēbo Dido scornfully answers her own question. She means that she would not be able to induce the Tyrians to attack the departing Trojans. quos: as antecedent sc. eos ipsos. revelli, I wrenched, I uprooted. Dido is wide of the truth here (see i. 360-364), pelago: abl. of the route (§ 159).

547. Quin morere, Nay, die!; lit., Why do you not die? Cf. Quin... exercemus?, 99-100, with note. Since quin with the indic. =a command, quin naturally came to be used with the imp. itself. Dido is addressing her-

self, as in 541.

548-549. prīma, first and foremost; i.e. you more than anyone else. Cf. prīma said of Juno in i. 24. furentem (mē), my maddened soul. Dido is here most unfair to Anna. onerās ... obicis: by the speech in 31-53. Cf. esp. 38, 45-46, 50-53, and Vergil's comment, 54-55. obicis: for scansion see note on disice, i. 70.

550-551. Non licuit (sc. mihi): we should say, 'Why was I not privileged?' thalamī: with expertem, which contains the noun pars. sine crīmine: cf. culpae, 19, with note on ūnī... culpae, 19. more ferae: i.e. after the fashion of a wild creature of the woods that knew nothing of marrying and giving in marriage. Dido means, what she does not say in words, a wild creature that lived by itself. nec = et non; this non belongs closely with tangere; the two ='to be free from.' cūrās: those of the thalamus, 550.

552. servāta: sc. est mihi. Sychaeō: adj.; proper names are often so used. By its position next to 550-551, this verse comes to = 'Alas, why did I not guard the loyalty I promised to,' etc. The verse also gives admirably, in six words, uttered by Dido herself, the explanation of Dido's fate; see notes on ūnī... culpae, 19, and on veniam. 50.

553. rumpēbat . . . questūs: cf. rumpit vocem, ii. 129, iii. 246.

**554-570.** While Aeneas is sleeping, Mercury appears to him a second time, bidding him depart at once.

554. eundi: objective gen. with certus, firmly resolved (on), which is here a dep. part. of cernō, 'to decide.' See note on crētus, ii. 74. Cf., too, § 126.

carpēbat somnos, rēbus iam rīte parātīs. 555 Huic se forma dei vultu redeuntis eodem obtulit in somnīs, rūrsusque ita vīsa monēre est, omnia Mercuriō similis, vocemque coloremque et crīnīs flāvos et membra decora iuventā: "Nāte deā, potes hōc sub cāsū dūcere somnōs, 560 nec quae tē circum stent deinde perīcula cernis, dēmēns, nec zephyrōs audīs spīrāre secundōs? Illa dolos dirumque nefas in pectore versat, certa morī, varioque īrārum flūctuat aestū. Non fugis hinc praeceps, dum praecipitare potestas? 565 Iam mare turbārī trabibus saevāsque vidēbis conlūcēre facēs, iam fervere lītora flammīs, sī tē hīs attigerit terrīs Aurōra morantem. Heia age, rumpe morās! Varium et mūtābile semper fēmina." Sīc fātus, noctī sē immiscuit ātrae. 570

555. carpēbat somnos: cf. carpēbant . . . soporem, 522.

556. forma dei: the words seem to show that now only a phantom appears to Aeneas. vultū (mien)... eōdem: i.e. as he had borne before, 239-276. obtulit, presented. ita, in this guise, under these circumstances, sums up Huic... somnīs, 556-557.

558. omnia . . . similis: cf. cētera Grāius, iii. 594, with note on cētera. vōcem . . . iuventā: an expression, consisting of four elements, which is in appos. with omnia. vōcemque: in translating disregard this -que. colōremque: properly, 'complexion,' but here virtually = faciem, face; for hypermetric -que cf. ii. 745, and see § 291.

560-562. hoc sub casu: literally, 'under such hazard,' i.e. while such peril overhangs. ducere: as in ii. 641. deinde, thereafter, i.e. if you prolong your slumbers. spirare secundos, are breathing in friendliness.

563-564. Illa: Dido. dolos...versat: ef. versāre dolos, ii. 62, with note on versāre. certa morī, because, etc.; for inf. see § 184. Being ready to die Dido

will have no fear of the consequences of her acts; hence, Mercury means, she will stop at nothing. variō... aestū: cf. magnō... aestū, 532. variō=shifting. The fōrma deī (556) utterly misrepresents Dido's mind and purpose (see 534-547).

565. Non fugis . . . ?: Mercury speaks as if he can hardly believe his senses. For Non = Nonne see note on ii. 596. praecipitäre: sc. tō hinc. For inf. with potestās (est) see § 185.

566-567. turbārī, confounded, upheaved, =miscērī, for which cf. i. 124, ii. 298, ii. 329, ii. 487. trabibus = nāvibus; cf. cavā trabe, iii. 191. fervere: for the form cf. 409. The ships and the torches are those of the Carthaginians; for the hint of pursuit by the Carthaginians cf. Dido's expression of the same thought, 544-546. flammīs: sc. facium. Fiery darts were often flung against ships or walls.

569. Varium . . . mūtābile: note the neuter gender, though a person is meant: a varying and a changeful thing. Such use of a neuter is not uncommon.

Tum vērō Aenēās, subitīs exterritus umbrīs, corripit ē somnō corpus sociōsque fatīgat:

"Praecipitēs vigilāte, vīrī, et cōnsīdite trānstrīs, solvite vēla citī. Deus aethere missus ab altō

575 festīnāre fugam tortōsque incīdere fūnīs ecce iterum stimulat. Sequimur tē, sāncte deōrum, quisquis es, imperiōque iterum pārēmus ovantēs.

Adsīs ō placidusque iuvēs, et sīdera caelō dextra ferās." Dīxit, vāgīnāque ēripit ēnsem

580 fulmineum, strictōque ferit retinācula ferrō.

Īdem omnīs simul ārdor habet: rapiuntque ruuntque, lītora dēseruēre, latet sub classibus aequor, adnīxī torquent spūmās, et caerula verrunt.

Et iam prīma novō spargēbat lūmine terrās 585 Tīthōnī croceum linguēns Aurōra cubīle.

571-583. Aeneas rouses his men and puts to sea.

571-572. umbrīs, apparition, = förma deī, 556. For the pl. see § 190. corripit . . . corpus: cf. iii. 176. fatīgat: i.e. makes them move vigorously, even to weariness.

**574.** solvite, unfurl. The ships were afloat (cf. 397-398), all ready to sail.

575. tortos... fūnīs, woven cables, i.e. cables made of strands twisted together. incīdere fūnīs: see note on incīdere fūnem. iii. 667.

576-577. deōrum is a gen. of the whole, dependent on sāncte, in accordance with a usage common in Greek: holy member of the throngs divine. Note; too, that in classical prose the voc. sing. of deus does not occur. quisquis es: freely, whatever thy name. Cf. note on quam . . . memorem . . . ?, i. 327. 556-559 show that Aeneas could have no doubt of the identity of the god. iterum pārēmus: for the first occasion cf. Ōcius . . . facessunt, 294-295.

578-580. Adsīs (nōbīs), Stand by us. sīdera...dextra: i.e. as guides by which we can direct our course:

virtually, 'favorable weather.' Cf. the use of caelum, 53; cf. also iii. 515-518. ferās, vouchsafe. retinācula = $f\bar{u}n\bar{i}s$ , 575.

581-583. ārdor habet, fiery spirit possesses (masters). rapiuntque ruuntque: freely, all is hurry, all swift progress; lit., 'they sweep away (every obstacle), they move with all speed.' rapiunt means that they quickly hurry aboard whatever hinders their sailing (cables, etc.); ruunt pictures their eager, 'hasty movements. dēseruēre: instantaneous perfect (§ 164). adnīxī...verrunt = iii. 208.

584-629. At dawn Dido sees the fleet sailing off; she curses Aeneas and prays that between his people and hers there shall be undying hate and warfare.

584-585. prima is an unfortunate epithet of Aurora, since there was only one Aurora. Vergil has fused (and confused) two expressions: (1) prima lūx (=diēs), and (2), a more poetic expression, primā diē Aurōra, etc. ('at the beginning of the day Aurora,' etc.) Render by at earliest

Rēgīna, ē speculīs ut prīmum albēscere lūcem vīdit et aequātīs classem prōcēdere vēlīs, lītoraque et vacuōs sēnsit sine rēmige portūs, terque quaterque manū pectus percussa decōrum, flāventīsque abscissa comās, "Prō Iuppiter! Ībit 590 hic," ait, "et nostrīs inlūserit advena rēgnīs?

Nōn arma expedient tōtāque ex urbe sequentur, dēripientque ratīs aliī nāvālibus? Īte, ferte citī flammās, date tēla, impellite rēmōs!

Quid loquor aut ubi sum? Quae mentem īnsānia mūtat? 595 Īnfēlīx Dīdō, nunc tē facta impia tangunt?

Tum decuit, cum scēptra dabās. Ēn dextra fidēsque, quem sēcum patriōs aiunt portāre Penātīs, quem subiisse umerīs cōnfectum aetāte parentem!

daybreak Aurora, etc. novo, new, renewed. croceum: the hue of the couch is like that of the morning sky.

586-588. ē speculīs = arce ex summā, 410; cf. speculā...ab altā, iii. 239. lūcem, day, dawn. aequātīs (evened)...vēlīs: modal ablative. The wind is favorable (562); hence the square sails set evenly across the mast (cf. note on adversa, i. 103). vacuōs is pred. to both accusatives.

589-591. terque quaterque: as in i. 94. percussa... abscissa: middle participles, governing direct objects (\$169); for their time of. \$136. flaventis... comas: of. crīnis flāvōs, 559. Yellow or golden hair is regularly given by Homer to his chief heroes and by most Latin poets to their heroines. Ībit... inlūserit: for constr. see notes on Scīlicet, ii. 577, and on Occiderit... sūdārit, ii. 581-582. hic, yonder man. Again Dido avoids the name Aeneas (see note on eum... eō, 479). inlūserit: i.e. by escaping unscathed. advena: scornful, adventurer.

592-594. Non = Nonne, as in 565. The question = an affirmative command, Let them, etc. expedient: as subject sc. ali mei, some of my people.

deripient...ali...?, and will not others hurry...? impellite (mari), dash into (the sea), a vigorous way of saying, 'ply with all speed and power,' etc.

595. mentem, wit, judgment. The word refers to the outcome of her passionate deliberations in 534-547 (see esp. 547). mūtat, warps, distorts.

596. nunc: emphatic, only now, now for the first time. facta impia: i.e. in proving false to your dead husband. Cf. 552, with notes on Sychaeō (at the end).

597-599. decuit: sc. impia facta te tangere. dabas, were proffering; sc. Aenēae. Cf. rēgnī . . . locāvī, 374. Dido virtually proffered Aeneas her scepter when she accounted him her husband, 172. En... fides: render by Mark the pledge, the loyalty, but remember that  $\bar{E}n$  has no effect on the syntax. The nouns are vocatives. dextra: the visible sign and pledge of the fides. quem . . . aiunt, the man who, the world says, etc. As antecedent of quem sc. eius; for its omission see § 244. secum . . . Penatis: cf. i. 378-379, iii. 12. aiunt: Dido hints that Aeneas's pietās is known by hearsay only. subiisse umeris: cf. ii. 708.

Non potuī abreptum dīvellere corpus et undīs spargere, non socios, non ipsum absūmere ferro Ascanium patriīsque epulandum ponere mēnsīs?
Vērum anceps pugnae fuerat fortūna. Fuisset: quem metuī moritūra? Facēs in castra tulissem
implēssemque foros flammīs, nātumque patremque cum genere exstīnxem, mēmet super ipsa dedissem. Sol, quī terrārum flammīs opera omnia lūstrās, tūque, hārum interpres cūrārum et conscia Iūno, nocturnīsque Hecatē triviīs ululāta per urbīs,
et Dīrae ultrīcēs, et dī morientis Elissae, accipite haec, meritumque malīs advertite nūmen.

600-602. Non: as in 592. abreptum ... spargere: cf. the story of Medea and Absyrtus, in Gayley (§ 362), page 232. epulandum: i.e. to serve as a feast; see note on videndam, ii. 589. This form of vengeance is more than once mentioned in ancient stories.

ponere: as in i. 706.

603-606. Vērum is used here, as at is more commonly, to introduce an objection which the speaker himself brings up, only to refute it, i.e. it = But, you may tell me. fuerat, had most surely been; for constr. see note on impulerat, ii. 55. The protasis is in pugnae, which = sī pugnāssem. Fuisset: ... moritura?, True: but what of it?, answers Vērum., . fortūna. Fuisset may be (1) conditional, It would have been (had I tried it), or (2) a command, 'Let it have been,' 'Imagine it to have been.' If (2) is right, Fuisset is in O. O., representing Fuerit (pf. subj.) of O. R. Still a third view is possible, that the subjunctive is one of unfulfilled past obligation, I should have, etc., I ought to have, etc. (see note on vocāssēs, 678). moritūra is causal, since (in any event) I was sure to die. The thought is like that in certa morī, 564. tulissem, I should have, etc.; sc. sī cum eō pugnāre conata essem, exstinxem: for form see § 116. Faces... exstinxem is a highly exaggerated statement for 'I should at least have done him great damage.' memet: cf. egomet, iii. 623. dedissem: sc. in ignem, or ad mortem. In 600-606 Dido means, 'I had the power to harm him, did I not? What stopped me from using it? Had I used it, I should, at the least, have done him great harm.'

607-610. terrărum . . . opera omnia: freely, all the things that are done on earth. lüsträs: cf. lüsträbat, 6, with note. interpres . . . et conscia, the agent (=cause) and the witness. To the reader who recalls Juno's words in 99-104, and 115-127, interpres here will mean more than it could have meant to Dido, but Dido's own knowledge (cf. *Prīma* . . . *signum*, 166-167) justifies her language. nocturnīs = an adv., by night. triviis: local abl. (§ 155). Tergemina Hecatê (511) was naturally worshiped at the triviae. ululata: this pass. implies a transitive use of the act. ululare, in the sense of 'to honor with wild cries.' Dîrae ultrîces: cf. 473. di . . . Elissae: i.e. the gods who are specially interested in her fate.

611-612. accipite haec, hearken to my words; sc. auribus. malis: join both

615

620

et nostrās audīte precēs. Sī tangere portūs īnfandum caput ac terrīs adnāre necesse est, et sīc fāta Iovis poscunt, hic terminus haeret, at bellō audācis populī vexātus et armīs, fīnibus extorris, complexū āvulsus Iūlī, auxilium implōret, videatque indigna suōrum fūnera, nec, cum sē sub lēgēs pācis inīquae trādiderit, rēgnō aut optātā lūce fruātur, sed cadat ante diem mediāque inhumātus harēnā. Haec precor, hanc vōcem extrēmam cum sanguine fundō.

with meritum, here a true pass., and with advertite; note, then, its position. numen, the divine attention. In accipite... preces Dido begins and ends with an appeal for a hearing. For this arrangement cf. notes on ii. 453-455 (esp. on postes, 454), iii. 319.

613. infandum caput: freely, that monster, that wretch. Caput, as denoting a vital part of a man's physical nature, stands often for his whole being or existence, usually with an indication of strong feeling, affection or the opposite. terris adnare: cf. vestris adnavimus oris, i. 538.

614. hic . . . haeret, if this is his firm-fixed goal; lit., 'if this boundary-stone clings firmly' (to the place where it is set as a marker, to denote the limits up to which Aeneas is fated to go).

615. at: as in i. 543, i. 557. audācis... populī involves a compliment to the peoples Aeneas is to fight in Italy. See §§ 63-65.

616. finibus (suis): abl., due to the idea of separation and deprivation in externis.

617-619. indigna, undeserved; lit., 'unworthy' of those who meet the funera. funera: Dido's prayer (curse), as artfully framed for her by Vergil, is largely fulfilled, esp. in the war waged against Aeneas by Turnus; see § 60. Aeneas has to leave Ascanius to go in search of aid against

Turnus. nec: we have nec, not neve, here with the subj. of wish because the preceding clause is affirmative; see note on Nec . . . horrēsce, iii. 394. sē . . . trādiderit: a strong expression, he shall have surrendered (humbled) himself beneath. sub lēgēs was perhaps meant to suggest sub iugum. This wish was fulfilled, from Dido's point of view, when Aeneas gave up the name Trōiānī and called his people Latīnī; see note on genus . . . Rōmae, i. 6-7. See also notes on xii. 835-837. From the Roman standpoint this was a master stroke of policy, as tending to unite the two peoples more closely. aut, or even. optata luce, the light of life he craved, and so bought by leges pācis inīquae.

620. ante diem, prematurely. According to one tradition Aeneas reigned but three years in Italy (cf. i. 265). After a certain battle he was no longer seen. In one sense, therefore, he was inhumātus, since his body was never found or buried. Dido prays that Aeneas's end may be like Priam's; see ii. 557-558. inhumātus: sc. iaceat, out of cadat. For the curse in this word see notes on ii. 646, and on v. 871.

621. Haec: sc. extrēma, out of extrēmam.—For this passage, 615-621, and King Charles I of England see § 93.

Tum vos, ō Tyriī, stirpem et genus omne futūrum exercēte odiīs, cinerīque haec mittite nostrō mūnera. Nūllus amor populīs nec foedera suntō;

625 exoriāre aliquis nostrīs ex ossibus ultor,
quī face Dardaniōs ferrōque sequāre colōnōs,
nunc, ōlim, quōcumque dabunt sē tempore vīrēs;
lītora lītoribus contrāria, flūctibus undās
imprecor, arma armīs; pugnent ipsīque nepōtēsque."

Haec ait, et partīs animum versābat in omnīs, invīsam quaerēns quam prīmum abrumpere lūcem. Tum breviter Barcēn nūtrīcem adfāta Sychaeī (namque suam patriā antīquā cinis āter habēbat): "Annam, cāra mihī nūtrīx, hūc siste sorōrem;

622-624. Tum: i.e. after my death. stirpem (Aenēae) means Aeneas's immediate stock or kin. genus . . . futūrum, every future generation (of the Trojans). exercēte, harass, harry. mittite involves the idea of giving, and so may be used with the dat. cinerī. . . nostrō, to my dust. populīs: i.e. my people and his.

625. exoriāre aliquis . . . ultor: freely, arise, unknown avenger. aliquis practically = ignōtus; see aliquis in Vocabulary. We have here combined a prayer for the coming of an avenger and an address to that avenger, as if he were already come and his identity fully known. ultor of course refers to Hannibal. See § 85.

626-627. qui... sequăre, to pursue, etc.; a purpose clause. colonos, settlers (in Italy), is a fine word here, since it suggests mere occupants of a place (not owners). It corresponds in sense to advera, said, in 591, by Dido of Aeneas. nunc, olim, today, presently, i.e. soon or late, as the case may be. On Nūllus... vīrēs, 624-627, see § 62 (at the end).

**628-629.** contraria is to be joined with all three accusatives. It expresses the main thought (§ 214); the sense is,

I call down on their heads the hostility of shore to shore, etc. With imprecor, sc. eis. nepôtėsque: for -que cf. -que with colōrem, 558, and see § 291. Render nepôtės by their children's children.

630-662. Dido, having sent her attendant in search of Anna, then mounts the funeral pyre, and stabs herself with Aeneas's sword.

630. partīs . . . omnīs: cf. animum . . . versat, 285-286, with notes.

632. nūtrīcem: in Greek and Roman families the nurse was a person of great importance.

633. suam...habēbat: this clause =namque suam (nūtrīcem) āmīserat. We are to infer (§ 254) that, since Sychaeus's death, Barce had been a close personal attendant of Dido. cinis...habēbat: since the ashes are those to which her body had been reduced, Vergil's expression is strange; it is due, apparently, to a confusion of two distinct expressions, sua (nūtrīx)...cinis āter erat, and suam nūtrīcem...tellūs habēbat.

634. Annam . . . siste sororem, Bring me Anna, my nurse, bring my sister hither. Sistō often = 'bring,' especially in legal connections. dīc corpus properet fluviālī spargere lymphā 635 et pecudēs sēcum et monstrāta piācula dūcat; sīc veniat, tūque ipsa piā tege tempora vittā; sacra Iovī Stygiō, quae rīte incepta parāvī, perficere est animus, finemque imponere curis, Dardanique rogum capitis permittere flammae." 640 Sīc ait. Illa gradum studiō celerābat anīlem. At trepida et coeptīs immānibus effera Dīdō. sanguineam volvēns aciem, maculīsque trementīs interfūsa genās, et pallida morte futūrā, interiora domūs inrumpit līmina, et altos 645 conscendit furibunda rogos, ensemque recludit Dardanium, non hos quaesītum mūnus in ūsūs.

635-636. dic . . . properet, charge her to hasten. dīc has here the meaning and the constr. of imperā. properet . . . dūcat: felt by Vergil as dependent on dīc, but really independent commands; see note on sinite . . . revīsam, ii. 669. fluviālī . . lymphā: i.e. to purify herself before participating in the rites (494-498); cf. mē . . abluerō, ii. 719-720, with note on vīvō. mōnstrāta, appointed, probably by the priestess mentioned in 483-486.

637. sīc, thus only; i.e. after she shall have fulfilled the command of 635-636.

638. Iovī Stygiō: Pluto; see § 336. For case see § 131. incepta parāvī = coepī et parāvī; see note on summersā ... obrue, i. 69. Logically, incepta = an adv. expression, in part. The rites are sacra ... Stygiō to Anna and the nurse as involving the symbolic death of Aeneas (see note on exuviās, 496); they are sacra Iovī Stygiō to Dido, as involving her own death.

639-640. est animus (mihi), it is my purpose. finem . . . cūris also has a double meaning. See the notes on 638. For -que, and as a result, see § 219. rogum: ambiguous. The nurse and Anna understand it of the lectus iu-

gālis, 496; Dido is thinking of the fact that the couch will be to her a funeral couch or pyre. capitis, wretch; see note on infandum caput, 613.

641-644. studio, eagerly; lit., through her zeal, instr. ablative. trepida, all haste. coeptis . . . effera, mad (madened) by her monstrous essays; see §§ 160, 215. aciem, eye. See aciës in Vocabulary. maculis . . . genās, her quivering cheeks flecked with spots. interfūsa in meaning and in constr. = suffūsa, i. 228. The bloodshot eye and spots on the cheeks are elsewhere in Latin authors reckoned among the signs of insanity. futūrā, predestined. See notes on futūrīs, i. 429, ii. 246, and on futūrae, i. 712.

645. limina, portal. For the place cf. 494. Dido makes her way from her watch-place (586) down to the pyre.

647. non hos =longē aliōs. Dido, a warrior queen (i. 364), naturally desired the sword of the warrior she loved. With quaesītum sc. ab ('by') eā ab ('from') Aenēā. In 507 the sword is described as left behind by Aeneas; Vergil's present account, that Dido kills herself with a sword that Aeneas had given her at her own request, is by far the more effective.

Hīc, postquam Īliacās vestīs nōtumque cubīle
cōnspexit, paulum lacrimīs et mente morāta
650 incubuitque torō dīxitque novissima verba:
"Dulcēs exuviae, dum Fāta deusque sinēbat,
accipite hanc animam, mēque hīs exsolvite cūrīs.
Vīxī, et quem dederat cursum fortūna perēgī,
et nunc magna meī sub terrās ībit imāgō.
655 Urbem praeclāram statuī, mea moenia vīdī,
ulta virum poenās inimīcō ā frātre recēpī,
fēlīx, heu! nimium fēlīx, sī lītora tantum
numquam Dardaniae tetigissent nostra carīnae!"
Dīxit, et, ōs impressa torō, "Moriēmur inultae,
660 sed moriāmur," ait; "sīc, sīc iuvat īre sub umbrās.
Hauriat hunc oculīs ignem crudēlis ab altō
Dardanus, et nostrae sēcum ferat ōmina mortis."

Dīxerat, atque illam media inter tālia ferrō

648-649. Iliacās vestīs = exuviās...
omnīs, 496. cubīle: the lectus ingālis
of 496, the rogus of 640. lacrimis et
mente: instr. abl. with morāla, which
may betruepass. (see note on comitātus,
i. 312), or may give the result, delaying, not the process, 'delayed'; see
§§ 160, 215. mente, thoughts.

653-654. Vīxī, I have lived my life, My life is done. The force of the tense is like that in Fuimus Tröës, fuit Īlium, ii. 325. magna is in the pred., in might and majesty. mei: poss. gen. with imāgō; see note on nostrī, 237. With imāgō cf. umbra . . . imāgō, ii. 772-773. The dead of the lower world had no bodily substance, but were mere shadows of their former selves. Dido means, 'I shall pass 'neath the earth, no common shade.' For the self-gratulatory tone see note on Sum pius Aenēās, i. 378.

655-657. Urbem . . . recēpī justifies the statement in 654. With Urbem sc. meam, out of mea. statu, I set up, I stablished. poenās . . . recēpī (I recovered, I exacted) is an emphatic

variation (§ 225) from the common poenās sūmere. Dido punished her brother by carrying off the wealth for which he had murdered Sychaeus; see i. 349, i. 363-364. sī...tantum, if only. See tantus in Vocabulary.

659-660. ōs...torō: i.e. in a farewell kiss. Cf. ii. 490. For case of ōs see § 169. Moriēmur...moriāmur: the Greeks and the Romans regarded the exacting of vengeance as a solemn duty, just as they regarded the showing of gratitude as a solemn duty (cf. Dido's condemnation, in 539, of Trojan ingratitude). sīc, sīc: i.e. even though inulta.

**661.** Hauriat . . . oculis: for another fig. use of haurire cf. vocem . . . hausi, 359.

663-692. Dido sinks back dying. Wails of sorrow spread through the palace and the city. Anna hears them and, rushing to Dido's side, takes her in her arms. Dido lingers between life and death.

663. atque, and on the instant (§ 220). media inter tälia: i.e. while she was yet speaking such words.

. conlāpsam aspiciunt comites, ensemque cruore spūmantem sparsāsque manūs. It clāmor ad alta 665 ātria: concussam bacchātur Fāma per urbem. Lāmentīs gemitūque et fēmineō ululātū tēcta fremunt, resonat magnīs plangoribus aethēr, non aliter quam sī immissīs ruat hostibus omnis Carthago, aut antiqua Tyros, flammaeque furentes 670 culmina perque hominum volvantur perque deōrum. Audiit exanimis, trepidoque exterrita cursu unguibus ora soror foedans et pectora pugnis per mediōs ruit, ac morientem nōmine clāmat: "Hoc illud, germāna, fuit? Mē fraude petēbās? Hoc rogus iste mihi, hoc ignēs āraeque parābant? Quid prīmum dēserta querar? Comitemne sorōrem

does not account in any way for their presence. At 642 Dido was alone. They may have come at the bidding of Barce. It would require the presence of many persons to execute the purposes named in 634-640.

665-666. It, mounts. ad ... ātria, to the roof of the hall; alta carries the emphasis (§ 214). concussam, shattered, stricken. bacchātur, storms as madly as do the Bacchantes (see 300-303); a strong word. The tone is like that in gaudēns, 190; see note there. Fāma: see 173-197.

667-668. Lämentīs . . . aethēr: cf. cavae . . . clāmor, ii. 487-488. Mark Vergil's skill in varying his descriptions of the same phenomena; see § 196. For the hiatus at fēmineō ululātū see § \$ 292-294.

is briefly put for non aliter quam . . . ruat is briefly put for non aliter quam . . . fremant, resonet . . . , sī immissīs ruat, etc. Render simply by as grievously as if. immissīs . . hostibus: freely, with the foemen's entrance. We really have, however, an abl. abs.; immissīs is a reflexive middle (§ 167), having (sent =) flung themselves into. fu-

rentes, in mad revel. culmina is governed by perque... perque; per = over. In translating disregard the first -que.

672-673. trepido, frightened, anxious. unguibus...pugnis: common signs of grief among women. For the latter of. magnis plangoribus, 668, and tunsae pectora palmis, i. 481, with note. Cf., too, crinibus...passis. i. 480, with note. For men's way of showing grief see note on immissa, iii. 593.

675-676. Hoc illud . . . fuit?, Was this that thing you were planning? Cf. Hoc erat . . . quod, . . . ?, ii. 664. Mē . . petēbās?, Were you all the while assailing me with guile (instead of taking me into your confidence, to win my help)? Petere is used of the lunges and feints made by fencers. Cf. petītiō in Cicero, Cat. I. 15. mihi, to my sorrow; see § 131. ignēs: on the altar. Anna now sees that they are funeral fires. Formerly (494-498) she thought their purpose widely different.

677. Quid ... querar?: deliberative question; see note on crēdant, i. 218. Comitem ... sororem: freely, the company of your sister.

sprēvistī moriēns? Eadem mē ad fāta vocāssēs! Īdem ambās ferrō dolor atque eadem hōra tulisset.

680 Hīs etiam strūxī manibus patriōsque vocāvī
vōce deōs, sīc tē ut positā crudēlis abessem!
Exstīnxtī tē mēque, soror, populumque patrēsque
Sīdoniōs urbemque tuam. Date vulnera lymphīs
abluam, et, extrēmus sī quis super hālitus errat,

ore legam."/ Sīc fāta, gradūs ēvāserat altōs, sēmianimemque sinū germānam amplexa fovēbat cum gemitū, atque ātrōs siccābat veste cruōrēs.

Illa gravīs oculōs cōnāta attollere rūrsus dēficit; īnfīxum strīdit sub pectore vulnus.

Ter sēsē attollēns cubitōque adnīxa levāvit; ter revolūta torō est, oculīsque errantibus altō quaesīvit caelō lūcem, ingemuitque repertā.

678-679. moriēns, in your dying hour. vocāssēs: for the mood see note on utinam... adforet, i. 575-576. This clause serves as the protasis to \$\overline{I}\$dem ... tulisset, 679. Expressions of vain regret are often thus used as protases in contrary to fact cond. sentences. vocāssēs and tulisset may also be explained as subjunctives used to express unfulfilled past obligation, you should have called; see A. 439, b; H. 559, 6.

680-681. strūxī: sc. pyram, comparing 494-498. vocāvī... deōs: i.e. joined in these rites. vōce: sc. hāc, out of Hīs, 680. tē... positā, when you lay thus; lit., 'when you were laid thus' (sc. by your own hands). Anna can not bring herself to call Dido's act by its proper name. Cf. also, Sīc, ō sīc positum, ii. 644, with note.

683-684. Date has here the meaning and the constr. of sinite as used in ii. 669; see note there. Render by Suffer me to lave . . . and to gather. abluam: Anna has seen from the first that Dido's condition is hopeless. This is shown by 676, esp. rogus and ignēs, by 677-679 as a whole, and by 682. Her thought is simply to

do for Dido the little that could be done for one in her state. super may (1) = an adj., lingering, as in iii. 489 (see note there), or it may be an adv., above (her lips). errat, flits.

685-686. Ōre (meō) legam: it was an old Roman custom for some one to catch in his mouth the last breath of a dying friend or kinsman. The purpose of this act was to conserve and pass on to the surviving kin the strength that lay in the spirit of the dying person. gradūs . . . altōs: i.e. of the pyre, called altōs . . . rogōs, 645-646. For ēvāserat with acc. cf. ēvāserse tot urbīs, iii. 282. sēmianimem: for scansion see § 282.

689. dēficit, swoons; literally, 'fails.' For a similar sense cf. quā dēficit ignis. 10.505. strīdit, gurgles, sobs. Strīdō is a verb of wide meaning, applicable to a variety of sounds, esp. to hissing or whistling; cf. strīdor . . . rudentum, i. 87. The vulnus is described in terms of its own effects. For the form strīdit cf. § 112.

690-692. adnixa, supporting herself, errantibus, roving. Dido can no longer control her eyes. repertä: sc. lūce.

Tum Iūnō omnipotēns, longum miserāta dolōrem difficilīsque obitūs, Īrim dēmīsit Olympō, quae luctantem animam nexōsque resolveret artūs.

Nam quia nec fātō meritā nec morte perībat, sed misera ante diem subitōque accēnsa furōre, nōndum illī flāvum Prōserpina vertice crīnem abstulerat, Stygiōque caput damnāverat Orcō.

Ergō Īris croceīs per caelum rōscida pinnīs 700 mīlle trahēns variōs adversō sōle colōrēs dēvolat, et suprā caput adstitit. "Hunc ego Dītī sacrum iussa ferō, tēque istō corpore solvō."

Sīc ait, et dextrā crīnem secat; omnis et ūnā dīlāpsus calor, atque in ventōs vīta recessit.

693-705. Juno sends Iris down from heaven to sever the thread of Dido's life.

693-694. longum . . . obitūs, the length of . . ., the difficulty of (§ 214). Īrim: see § 314.

695. nexōs (sc. eī =animae): freely, clinging thereto. resolveret, sever, part. For the ancient definition of death see note on animā... artūs, 385. quae... resolveret is a purpose clause.

696. fātō: i.e. by a natural death. meritā... morte, by a death that she had earned, i.e. a violent death brought on by some act or some folly of her own, such a death, for example, as Aeneas declared that he had earned, ii. 432-434.

697. ante diem: as in 620. accensa, aflame (with).

698. illī: for case see note on silicī, i. 174. flāvum...crīnem: see note on flāventīs...comās, 590. Proserpina:

see § 336.

699. Stygio . . . Orco: the negative of nondum, 698, belongs also with this

clause, and had not yet, etc. Orco: dat. of interest (§ 131).

701. trahens, trailing. adverso sole: freely, attwart the sun. The words constitute an abl. abs., 'the sun being opposite (Iris).' Cf. such expressions as adverso flümine, secundo flümine, 'up stream,' 'down stream.' adverso accurately pictures the way in which a rainbow always stands out over against the sun; if the sun is in the East, the rainbow is in the West, and vice versa.

702-703. Hunc: crinem is to be supplied; cf. dextrā crinem secat, 704. sacrum is in the pred. to ferō, I bear away as holy, I bear away to be sacred.

704-705. una: freely, therewith, thereupon. The word really "along with' the act expressed by dextrā... sccat. ventōs...recessit: vita is here the life-giving principle, the soul (cf. animam, 695). Since the soul was thought of as breath, Vergil's expression is natural enough.

## LIBER QUĪNTUS

Intereā medium Aenēās iam classe tenēbat certus iter, flūctūsque ātrōs Aquilōne secābat, moenia respiciēns, quae iam īnfēlīcis Elissae conlūcent flammīs. Quae tantum accenderit ignem causa latet, dūrī magnō sed amōre dolōrēs pollūtō nōtumque furēns quid fēmina possit trīste per augurium Teucrōrum pectora dūcunt. Ut pelagus tenuēre ratēs, nec iam amplius ūlla occurrit tellūs, maria undique et undique caelum, ollī caeruleus suprā caput astitit imber, noctem hiememque ferēns, et inhorruit unda tenebrīs. Ipse gubernātor puppī Palinūrus ab altā:

1-34. Aeneas sees the flames of Dido's pyre and guesses their meaning. Presently, to avoid a storm, he puts into the harbor of Eryx, in Sicily.

10

1-2. medium . . . tenēbat . . . iter, was well on his way. certus, unwaveringly. Cf. certus eundī, iv. 554. Aquilone: instr. abl. with ātrōs, which gives the result, dark, black, not the process, 'darkened'; see §§ 160, 215.

4. flammis: how or by whom the pyre was lighted Vergil nowhere says. flūtūs . . . flammīs, 2-4, throws light on certus, 2. Around Aeneas are rough waves, behind him is Dido, whom he loves; yet on he goes.

5-6. dūrī . . . dolōrēs: i.e. the thought of the cruel pangs that arise, etc. magnō . . . amōre . . . pollūtō, when a mighty passion has been outraged, a powerful expression, giving, as a review of Book IV, Vergil's view of the love of Dido and Aeneas each

for the other. Both Dido and Aeneas sinned; both outraged amor, Dido by being false to her vow to Sychaeus (see notes on  $\bar{u}n\bar{u} \dots culpae$ , iv. 19, and on iv. 552), Aeneas by leaving Dido, even though in leaving her he was doing his highest duty (see note on pius, iv. 393).  $n\bar{o}$ tum: the neut. adj. here =an abstract noun, knowledge, a usage not common until we come to later Latin prose.  $quid \dots possit$  depends on  $n\bar{o}tum$ , the knowledge of what a woman, etc.

7. trīste...dūcunt: all the Trojans were aware, of course, of the amor of Dido and Aeneas; that they condemned this passion was shown, e.g. in iv. 294-295, 397-407 (see notes there).

8-11. are nearly identical with iii. 192-195; see notes there.

**12.** Ipse . . . Palinūrus: cf. iii. 201-202.

"Heu! Quianam tantī cīnxērunt aethera nimbī, quidve, pater Neptūne, parās?" Sīc deinde locūtus colligere arma iubet validīsque incumbere rēmīs, 15 oblīguatque sinūs in ventum, ac tālia fātur: "Magnanime Aenēā, non, sī mihi Iuppiter auctor spondeat, hoc spērem Italiam contingere caelo. Mūtātī trānsversa fremunt et Vespere ab ātrō consurgunt venti, atque in nübem cogitur aer, 20 nec nos obniti contra nec tendere tantum sufficimus. Superat quoniam fortūna, sequāmur, quoque vocat vertāmus iter. Nec lītora longē fīda reor frāterna Erycis portūsque Sicānōs, sī modo rīte memor servāta remētior astra." 25 Tum pius Aenēās: "Equidem sīc poscere ventōs jam dūdum et frūstrā cernō tē tendere contrā.

13. Quianam: archaic for quidnam; nam is used as in ii. 373. The first part of the word is the neut. pl. of quis (cf. the old abl. sing. quī; both forms follow the third declension), and so practically = Quid, Why.

15. colligere arma, gather in the tackle (to make all snug, as sailors say), before the storm breaks. arma and armāmentum often denote the entire tackle of a ship. Cf., too,

armārī classem, iv. 299.

16. obliquat . . . ventum: cf. cornua . . . antemnārum, iii. 549, with notes. sinūs: as in iii. 455. in: freely, to meet. Palinurus has been trying to make for Italy against an adverse wind; he now tacks and runs before the wind. In 17-25 he explains his action.

17. auctor, as surety, a use of the word common in legal connections.

18. hoc . . . caelo, while such weather holds; see § 161. contingere, touch (the original sense of the word), reach.

19. transversa, athwart our course; for the adv. acc. see § 146. Vespere, West (§ 207).

20. cōgitur, is thickening. Contrast scindit...apertum, i. 587, where the disappearance of the cloud is due to rarefaction.

21. contrā: join with tendere; it corresponds to the prefix of obnītī. tantum: freely, with success. The word = tantum quantum opus est, 'to the required extent.'

22. sufficimus = possumus, and so may be used with the inf. (§ 180).

23-24. quōque, and whither. Nec. . . Sicānōs, And not far away are, I think, etc. With reor sc. esse. Palinurus means, simply, 'And a change of course will not hurt us: in fact, it will bring us, soon, to loyal friends,' fida: as the home of Acestes, i. 195-196. frāterna picturesquely ascribes to the litora the affection felt for Aeneas by his half-brother Eryx.

25. servāta = quae servāvī (watched), i.e. on their former visit to Sicily, iii.

692-715.

**26-27.** pius: Aeneas is ever heedful of his people's welfare; cf. § 66. iam dūdum...cernō: see note on tot...  $ger\bar{o}$ , i. 47-48. contrā: sc.  $e\bar{o}s = ventr\bar{o}s$ .

Flecte viam vēlīs. An sit mihi grātior ūlla quōve magis fessās optem dēmittere nāvīs
quam quae Dardanium tellūs mihi servat Acestēn, et patris Anchīsae gremiō complectitur ossa?"
Haec ubi dicta, petunt portūs, et vēla secundī intendunt Zephyrī; fertur cita gurgite classis, et tandem laetī nōtae advertuntur harēnae.

At procul ex celsō mīrātus vertice montis adventum sociāsque ratīs occurrit Acestēs, horridus in iaculīs et pelle Libystidis ursae, Trōïa Crīnīsō conceptum flūmine māter quem genuit. Veterum nōn immemor ille parentum, grātātur reducīs, et gazā laetus agrestī excipit, ac fessōs opibus sōlātur amīcīs.

28. An (tellūs) sit ...?, Would any land be...? An is used here, as often, in a single question, i.e. no alternative question with utrum or -ne can be supplied before it. In this idiom an often equals num, as here; less often it equals nonne. sit: conditional; sc. 'if you were to put me to the test,' or the like. ūlla =ūlla alia, i.e. any land other than Sicily. Sc. tellūs, from 30.

29-30. quove ...?, or whither ...?, or to what (other land) ...? For -ve with a question see note on aut ...-ve, i. 369-370. magis ... quam quae, rather than (to that land) which, etc. Sc. ad eam terram as antecedent to quae. demittere: bring home. In verbs the prefix de-often = homeward.

31. Anchīsae . . . ossa: see iii. 707-714.

32-34. vēla . . Zephyrī: the maneuver indicated in 16 puts the ships before the wind, and so makes the west wind (cf. Vesperē . . . ventī, 19-20) now favorable; the seas are thus less trying. gurgite here = undā, aquā; in i. 118, iii. 421 the sense is different. nōtae . . . harēnae: for case see § 134.

35-41. Acestes welcomes them royally. 35-37. mīrātus, marking with astonishment, because it was winter (see note on sīdere, iv. 309), and because he had not expected to see them again so soon. occurrit: se. eīs = sociīs, out of sociās . . ratīs. horridus in, bristling in, roughly clad in, fits pelle better than it does iaculīs. For the use of the pellis cf. lupae . . . laetus, i. 275.

38-41. Troïa . . . genuit, Him, conceived of the river-god Crinisus, a Trojan mother bore. Crīnīsō . . . flūmine: for constr. cf. Māiā genitum. i. 297, with note. See also § 325, at the end. māter: Egesta, or Segesta, by name. Her father had sent her to Sicily to escape a monster which was ravaging the Troad. quem: the postponement of the rel. pron. is like the postponement of a conjunction (§ 236). Veterum . . . parentum: i.e. his mother's Trojan ancestry, grātātur reducīs: sc. eōs esse; grātātur is here treated as a verb of speech, comments with joy on the fact that. gaza . . . agresti: i.e. with the best the fields afford. Such fare would be, at the best, simple. limited. opibus . . . amīcīs, friendly resources. The friendly greeting sup-

Postera cum prīmō stellās Oriente fugārat clāra dies, socios in coetum lītore ab omnī advocat Aenēās tumulīque ex aggere fātur: "Dardanidae magnī, genus altō ā sanguine dīvum, 45 annuus exactis completur mensibus orbis, ex quō reliquias divinique ossa parentis condidimus terrā, maestāsque sacrāvimus ārās. Iamque dies, nisi fallor, adest, quem semper acerbum, semper honorātum (sīc, dī, voluistis) habēbo. 50 Hunc ego Gaetūlīs agerem sī Syrtibus exsul, Argolicove marī deprensus et urbe Mycenae, annua võta tamen sollemnīsque õrdine pompās exsequerer, strueremque suis altāria donis. Nunc ultro ad cineres ipsius et ossa parentis 55

plements the fare. That the power and the wealth of Acestes were limited was hinted, in i. 600-602, by Aeneas himself.

42-71. Aeneas points out that it is the anniversary of his father's burial, and announces games to be held nine days later.

42-44. prīmō . . . Oriente = prīmō . . . . Eōō, iii. 588. omnī, everywhere. Cf. ii. 604, ii. 624, etc. tumulī is a needed gen. of definition (§ 122) with aggere, which is applicable to heaps of divers kinds. Aeneas speaks from a mound, as Roman generals did in later days.

45. genus . . . dīvum: cf. note on

genus invisum, i. 28.

46-48. annuus . . . orbis, a year's cycle. In i. 269 orbis by itself has this meaning. exactis . . . mensibus, is drawing to a close with the passage of the months; lit., 'is being completed by the finishing (rounding out of) the months.' ex quo (tempore), since. reliquias . . . terra: cf. animam . . . condimus, iii. 67-68, with note on sepulcrodivini: Aeneas thinks of his father as deified since his death. He might think this of one who, in life, had been contunx of the goddess Venus.

Cf. also ii. 788 (said of Creüsa), with notes. terrā: local abl., =in terrā (§ 155). In prose we should have in terram. maestās: i.e. that gave token of our sorrow. Cf. stant... cupressō, iii. 63-64; also iii. 304-305.

51-52. si: for position see § 236. With marī dēprēnsus = caught by a storm, with urbe it = imprisoned. Render by hemmed in by. For et we should say 'or,' but et is correct, since the verse has to do with a single class of evils, perils from the Greeks, as distinct from perils in Africa, 51. Mycēnae: a very rare singular. For case (gen.) see § 123.

53-54. annua: freely, every year; lit., 'yearly' (as adjective). exsequerer with vota = fulfill; with pompos it has its literal sense. Render by follow forth. At Rome bodies were buried outside the city. struerem, I should pile (heap) high. suis, meet, proper.

55. ultrō, strange to say (see Vocabulary). In effect, the word = mī-rābīle dictū (i. 439), and calls attention sharply to the coincidence noted in 55-57. ad is right, since adsumus (57) virtually = advēnimus; see § 222.

(haud equidem sine mente reor, sine nūmine dīvum) adsumus, et portūs dēlātī intrāmus amīcōs.
Ergō agite, et laetum cūnctī celebrēmus honōrem; poscāmus ventōs, atque haec mē sacra quotannīs
urbe velit positā templīs sibi ferre dicātīs.
Bīna boum vōbīs Trōiā generātus Acestēs dat numerō capita in nāvīs; adhibēte Penātīs et patriōs epulīs et quōs colit hospes Acestēs.
Praetereā, sī nōna diem mortālibus almum
Aurōra extulerit radiīsque retēxerit orbem, prīma citae Teucrīs pōnam certāmina classis; quīque pedum cursū valet, et quī vīribus audāx

aut iaculo incedit melior levibusque sagittis,

56-57. haud . . dīvum: for the thought ef. i. 387-388, ii. 777-778. dēlātī (eō), carried thither, i.e. ad portās amīcōs. Cf. iii. 219, iii. 441.

58-60. laetum: because the coincidence proves heaven's care for them. honorem, tribute, the payment, for the first time, of the annua võta (53). **poscāmus:** sc. eum = Anchīsēn: see note on dīvīnī, 47. ventos: i.e. to help us when we set sail again. atque . . . mē ... velit, and may it be his desire that, etc. Vergil might have written, more simply, but less forcefully, atque ut velit. In that event ut velit would have depended on poscamus. sacra . . . ferre: Vergil probably had in mind the parentālia, a festival held annually in Rome, February 13-21, at which offerings, esp. of flowers, were made to the dead. Cf. iii. 66-67. Games were sometimes celebrated on the anniversary of a funeral. urbe...posită = cum urbem meam posuerō.

61-62. Bina . . numerō: cf. oppida . . . numerō ad duodecim, Caesar, B. G. I. 5. 2. Trōiā generātus: freely, true son of Troy. The expression is called forth by the generous gift. The constr. of Trōiā is that seen in Nāte deā, i. 582. But names of places are not often so used. adhibēte, invite, as Dido invited

Jupiter, etc., i. 731-734. See adhibeō in Vocabulary.

63. et . . . et quōs . . . Acestēs: these words are in appos. with Penātīs, 62. Cf. notes on -que . . . et, ii. 5-6, -que . . . -que, ii. 764-765, iv. 526. The emphasis here is on et quōs, etc. Forgetting religious conservatism, Aeneas will extend participation in the rites which are to honor Anchises to a group of Trojans who, for years, had lived apart from Anchises. patriōs: those of Troy as opposed to any whose worship Acestes might have learned in Sicily.

64. Praeterea, Besides, Secondly, adds the promise (64-70) of games (see note on sacra...ferre, 59-60) to the promise of a banquet (61-63). For the promised banquet see 101-103. sī: a religious impulse often bids men speak with hesitation of future events.

65. extulerit, shall have ushered in, lit., 'shall have raised aloft,' a natural expression, because the day (light) seems to climb the heavens. radiis...orbem: cf. iv. 119.

67-68. quī . . . quī both =quīcum-que, or sī quis. The words introduce references to the second and third kinds of contests. In translating disregard -que with the first quī viribus audāx, confident in his strength.

seu crūdō fīdit pugnam committere caestū. cuncti adsint, meritaeque exspectent praemia palmae. 70 Ōre favēte omnēs, et cingite tempora rāmīs."

Sīc fātus, vēlat māternā tempora myrtō. Hoc Helymus facit, hoc aevī mātūrus Acestēs. hoc puer Ascanius, sequitur quos cetera pubes. Ille ē conciliō multīs cum mīlibus ībat 75 ad tumulum, magnā medius comitante catervā. Hīc duo rīte merō lībāns carchēsia Bacchō fundit humī, duo lacte novō, duo sanguine sacrō, purpureosque iacit flores, ac talia fatur: "Salvē, sancte parēns, iterum salvēte, receptī

80

Two ways of showing strength constitute the third contest, (1) javelin throwing, (2) archery. In ancient days, javelins were thrown, at times, at least, for distance, not at a mark. Archery requires both skill and strength. incēdit, strides proudly; see note on incēdō, i. 46.

69-70. seu is used because Vergil feels fully the cond. force of qui... qui, 67. crūdo: transferred epithet (§ 212); it is the hide of which the caestus is made that is raw (i.e. hard, hornlike). Vergil probably meant the reader to feel also the fig. sense of crūdus, 'raw' = 'merciless.' See note on quantus, i. 752. fidit = audet. cuncti adsint: after the singulars in 67-69, quisque adsit would be more exact.

71. Ore favete: lit., 'Favor (the ceremony) with,' etc. These words are, primarily, an appeal to worshipers to help the rites by speaking only words of good omen. surest way to avoid ominous words was to say nothing; hence Ore (or Linguis) favere usually = 'to keep silence.' Here the meaning is broader: help on the rites.

72-103. Aeneas makes offerings at the tomb of Anchises. These a snake, issuing from the tomb, tastes, and then returns harmlessly to the tomb. Joyously Aeneas renews the rites.

72. mäternä =  $m\tilde{a}tr\tilde{i}$  sacrā; see note on silvam, iii. 24. Myrtle was frequently used in rites in honor of the

73. aevī mātūrus: see § 129.

75-76. Ille: Aeneas. See note on Ille, 90. concilio, gathering; cf. coetum, 43. ibat, set out. Verses 75-103 have to do with the annua vota (53, 58). tumulum: sc. Anchīsae.

77-79. duo . . . duo . . . duo: cf. the triple hoc. 73-74. mero . . . Baccho: a free use of the abl. of characteristic. The gen. would be far simpler. But both abl. of char, and gen, of char, are in effect adjectives (see note on praestantī corpore, i. 71). There are like ablatives in lacte novō, sanguine sacrō, 78. For Bacchō =vīnō ef. i. 215, iii. 354. lacte . . . sanguine: cf. the offerings in iii. 66-67, iii. 301. purpureōs: probably as in i. 591; see note there.

80. sancte: cf.  $d\bar{v}\bar{v}n\bar{i}$ , 47, and 59-60. receptī...cinerēs (81): briefly put for ashes of him whom I rescued, etc.; cf. pater . . . perīclīs, iii. 710-711. Of course Aeneas rescued his pater, not his cinerės . . . paternī, from Troy. The poet, however, after making Aeneas sav sāncte parēns, naturally thought of the fact that this sanctus pater was at the moment but cineres, and makes Aeneas apostrophize those ashes.

85

nequiquam cineres, animaeque umbraeque paternae! Non liquit finīs Italos fatāliaque arva nec tēcum Ausonium, quīcumque est, quaerere Thybrim." Dīxerat haec, adytīs cum lūbricus anguis ab īmīs septem ingēns gyros, septēna volūmina trāxit, amplexus placidē tumulum lāpsusque per ārās, caeruleae cui terga notae maculosus et auro squāmam incendēbat fulgor, ceu nūbibus arcus mīlle jacit varios adverso sole colores.

Obstipuit vīsū Aenēās. Ille, agmine longō 90 tandem inter paterās et lēvia pocula serpēns, lībāvitque dapēs rūrsusque innoxius īmō successit tumulō, et dēpāsta altāria līguit. Hōc magis inceptos genitori înstaurat honores,

incertus geniumne locī famulumne parentis

81. animae =vita, iv. 705; see note there. The pl. in animae and in umbrae, said of one spirit, is due to the entirely natural pl. in cineres.

82. Non liquit  $(mihi) = Non \ enim$ licuit, etc. Aeneas means, (I greet your ashes . . . ), because I was not privileged. etc. fātālia . . . arva: as in iv. 355.

83. quicumque est, whatever that name means. On the revelations made to Aeneas about his future see note on iii. 462, at the end, and cf. § 86.

84. adytis . . . ab imis, from the base of the shrine (see § 214). Aeneas thinks of his father as a god (47, 59-60); the tomb is, to him, a shrine.

85-86. gyrōs pictures the coils proper, volumina the dimensions of each coil. septēna here merely = septem; the numbers seven and three (see note on ter, ii. 174) were sacred among the Romans. amplexus . . lāpsus, encircling . . . gliding (§ 186). placidē: the behavior of this serpent was far different from that of the snakes which destroyed Laöcoön and his sons (ii.

199-224). Of this difference all present on this occasion no doubt thought (§ 254). ārās: see 48.

87-88. cui terga: see § 132. notae: sc. some general verb like distinguebant, 'adorned.' maculosus . . . auro ... fulgor, a brilliance flecked (spotted) with gold. Aside from the caeruleae notae, the snake's body is all bright. its glitter being made more intense by spots of gold here and there.

89. mille . . . colores: cf. iv. 701. with notes.

90-93. Ilie: the snake. Cf. Ille, 75. In both passages Vergil is, in imagination, pointing to man or to snake. Ille =He . . . -see him (there) -. agmine longo, with long trailing march: ef. agmine certo, said of snakes, ii. 212, longo implies that the snake is now uncoiled. serpens: here the participle. lībāvitque: in translating disregard -que. dapes: the milk and the blood. 78.  $\bar{i}m\ddot{o}$  . . .  $tumul\ddot{o} = adyt\bar{i}s$  . . .  $\bar{i}m\bar{i}s$ .

95-99. -ne . . . -ne: as in i. 308; see note there. For the genius loci see

100

105

esse putet; caedit bīnās dē mōre bidentīs atque suēs, totidem nigrantīs terga iuvencōs, vīnaque fundēbat paterīs, animamque vocābat Anchīsae magnī Mānīsque Acheronte remissōs. Nec nōn et sociī, quae cuique est cōpia, laetī dōna ferunt; onerant ārās mactantque iuvencōs; ōrdine aëna locant aliī, fūsīque per herbam subiciunt veribus prūnās, et vīscera torrent.

Exspectāta dies aderat, nonamque serēnā Auroram Phaëthontis equī iam lūce vehēbant, fāmaque fīnitimos et clārī nomen Acestae excierat; laeto complēbant lītora coetū vīsūrī Aeneadās, pars et certāre parātī. Mūnera prīncipio ante oculos circoque locantur

eā cōpiā quae est cuique. Render by so far as each has the means.

101-103. mactant...torrent (103): cf. carefully the longer description in i. 210-215, with notes. Vergil has plainly aimed at variety (§ 196).

104-113. The ninth day arrives; the games begin.

104-105. Verses 104-699 all have to do with the games promised by Aeneas in 64-70. serënă ... luce: abl. of char. with aurōram, clear-lighted, i.e. cloudless. See note on praestanti corpore, i. 71. Phaëthontis =sōlis or Phoebi; see Phuëthōn in Vocabulary.

106-108. fāma: men's talk about the coming games. excierat: se. ē domibus. Note the tense; the spectators had assembled even before daybreak, as they often did at Rome to witness similar games. visūrī (aliī), some purposing to see; see note on īnspectūra...ventūra, ii. 47. pars... parātī: the maso, in parātī is possible, because pars = aliī. See note on pars... aliī, i. 212-213. et, also. certāre: for constr. see § 184.

109. circo =  $coet\bar{u}$ , 107.

§§ 327-328. famulum, attendant. Particular deities were believed to have special attendants; Creüsa was such a famulus of Cybele, ii. 788. The famulus was frequently in animal form, as here. Anchises, as a god (see notes on dīvīnī, 47, on sāncte, 80, and on 84), may have a famulus. If so, the act of the snake in eating the dapes indicated that the rites were acceptable to Anchises the god. Verses 96-99 tell us that Aeneas decided that the serpent was the famulus Anchisae. bidentis . . . iuvencos: sacrifices of swine, sheep, and oxen were common in certain connections and were called suovetaurilia. terga: acc. of spec. (§ 147) with nigrantis. No doubt all the victims were black. because the sacrifice had to do with death, i.e. with the underworld. remissos, freed, released, i.e. that it may partake of the feast in its honor. The favoring presence of the spirit of Anchises at his tomb, now, is inferred from the actions of the snake, his famulus (see 84-93, esp. 90-93). Cf. Mānīs . . . tumulum, iii. 303-304, with

100. quae . . . copia: briefly put for

in mediō, sacrī tripodes, viridēsque coronae, et palmae, pretium victoribus, armaque, et ostro perfūsae vestēs, argentī aurīque talentum, et tuba commissos medio canit aggere lūdos.

Prīma parēs ineunt gravibus certāmina rēmīs

quattuor ex omnī dēlēctae classe carīnae.

Vēlocem Mnēstheus agit ācrī rēmige Pristim,
mox Italus Mnēstheus, genus ā quō nōmine Memmī,
ingentemque Gyās ingentī mole Chimaeram,
urbis opus, triplicī pūbēs quam Dardana versū

120 impellunt (ternō consurgunt ordine rēmī),
Sergestusque, domus tenet ā quō Sergia nomen,
Centaurō invehitur magnā, Scyllāque Cloanthus
caeruleā, genus unde tibī, Romāne Cluentī.

110-113. sacrī: tripods were frequently offered to the gods. palmae: the victor in the great Greek games received such a branch. The Romans borrowed the custom; cf. palmae = victōriae, 70. perfūsae, dyed; lit., 'drenched.' talentum: here simply a great weight; see Vocabulary. et, and forthwith (§ 220). commissõs (esse) . . . lūdōs: cf. pugnan committere, 69. mediō, central, i.e. in the midst of the circus. aggere, from, etc.

114-285. The first event is a race between four of the Trojan ships.

114. pares, well-matched; contrast impar, i. 475. gravibus: an important epithet; the race is no holiday.

116-117. ācrī rēmige: coll. sing., in the instr. ablative. mox . . . Mnēstheus: i.e. destined ere long to play a part in Italy. genus . . . Memmī shows a confusion of two expressions: (1) ā quō (est) genus Memmī, and (2) cuius ā nōmine genus Memmī nōmen habet, or the like. The great Roman families sought to trace out for themselves a Trojan lineage; cf. notes on i. 267-268. Roman etymologies are often wholly erroneous.

118-120. Gyās: sc. agit. ingentî möle (modal abl.) corresponds to ācrī rēmige, 116; mole = 'trouble,' 'effort.' Render 118 by drives the giant Chimaera with (equally) giant exertion. urbis opus: an extravagant expression, product of a city, i.e. a work so huge that it would take a city to build it. triplici . . . versū refers to the three rows of oarsmen within the ship. terno . . . ordine to the three rows of oars without. Triremes were not known in the heroic age; thus we have another anachronism (see notes on ancora, i. 169, and on birēmīs, i. 182). On ancient triremes see an illustrated article in The Classical Review, XIX (1905), 371-377. versū, row (see versus in Vocabulary).

122-123. Centaurō invehitur, sails in, etc. Study innehō and vehō in Vocabulary. Scyllā: the vessels probably derived their names from figureheads, which represented a shark, a Chimaera, etc. caeruleā: Vergil calls the four ships parēs, 114. Then, yielding to his love of variety (§ 196), he emphasizes single points in connection with each ship (cf. Vēlōcem, ingentem, magnā, caeruleā); ef. note

Est procul in pelagō saxum spūmantia contrā lītora, quod tumidīs summersum tunditur ōlim 125 flüctibus, hiberni condunt ubi sidera Cauri: tranquillō silet, immōtāque attollitur undā campus et aprīcīs statiō grātissima mergīs. Hīc viridem Aenēās frondentī ex īlice mētam constituit signum nautīs pater, unde revertī 130 scīrent et longos ubi circumflectere cursūs. Tum loca sorte legunt, ipsīque in puppibus aurō ductores longe effulgent ostroque decori; cētera populeā vēlātur fronde iuventūs, nūdātosque umeros oleo perfūsa nitescit. 135 Considunt transtris, intentaque bracchia remis;

on Dextrum, iii. 420. No doubt each ship possessed all the qualities noted. tibi: sc. est. Cluenti: for the voc. see note on tibi . . . A pollo, iii. 119.

124. saxum: this word regularly denotes a single stone or mass of rock.

125. summersum is a proleptic epithet (§ 211), till it is submerged. It gives the result of tunditur. olim: as in iii. 541.

127. tranquillō, but in still weather, such as obtains now, at the time of the games; tranquillō is a temporal ablative. For the substantival use of the adj. see § 216, 2. immōtā... undā, lifts itself up (=rises) from, etc. For attollitur=sē attollit see § 167. Note the triple contrast, summersum and attollitur, tumidīs... fūctībus and immōtā... undā, Caurī and tranquillō.

128. campus, level expanse. aprīcīs, sun-loving; properly, 'sunny.' The adj. suits better the place on which the birds stand. statiō, haunt. Cf. the use of statiō in ii. 23.

130-131. signum, as signal, as mark. nautis pater: the juxtaposition gives an effect like 'for the sailors whose thoughtful ruler he was.' unde -ut inde; so ubi, 131, -ut ibi. With ubi sc. scirent. Render unde

... cursūs freely by that they might know whence... and where, etc. But Vergil's sentence, a very awkward sentence, says something quite different: 'that they might (know =) be warned to ... and that they might (know =) be warned to,' etc. reverti... circumflectere: the actions are given in the order of their importance in Aeneas's thoughts, not in their strict chronological sequence. Cf. notes on Referës and ībis, ii. 547.

133. oströ... decōrī gives the means of effulgent, as aurō (132) does; hence the two may be joined by -que. Cf. the use of et in i. 694.

134. cētera . . . iuventūs: i.e. the rest of the crew, on each ship. pō-puleā: the poplar was sacred to Hercules, the god of athletes.

135. umeros . . . perfüsa, their bare shoulders drenched. See § 148. oleo: cf. iii. 281, with notes.

136. intenta . . . rēmīs: freely, their arms are set, with every muscle strained, to the oars; lit., 'their arms are strained upon (or from),' etc. rēmīs may be (1) abl. (cf., then, § 153), or (2) dat. (cf., then, § 138). The handles of the oars are well forward and the blades well back, ready for a stroke.

intentī exspectant signum, exsultantiaque haurit corda pavor pulsāns laudumque arrēcta cupīdō. Inde, ubi clāra dedit sonitum tuba, fīnibus omnēs, 140 haud mora, prōsiluēre suīs; ferit aethera clāmor nauticus, adductīs spūmant freta versa lacertīs; īnfindunt pariter sulcōs, tōtumque dehīscit convūlsum rēmīs rōstrīsque tridentibus aequor; nōn tam praecipitēs biiugō certāmine campum 145 corripuēre ruuntque effūsī carcere currūs, nec sīc immissīs aurīgae undantia lōra concussēre iugīs, prōnīque in verbera pendent. Tum plausū fremitūque virum studiīsque faventum cōnsonat omne nemus, vōcemque inclūsa volūtant 150 lītora; pulsātī collēs clāmōre resultant.

137-138. intenti: intentional repetition of intenta, 136; every power of body and mind is bent on the race. exsultantia, bounding, pounding. haurit corda, drains their hearts (of strength). pavor, excitement, i.e. nervous tension. pulsāns, throbbing. arrēcta, uplifted, exalted. We might say towering.

139. finibus: i.e. their respective starting-places. Vergil has in mind the carceres, closed stalls in the Circus within which chariots were confined till the trumpet sounded for the race to begin. Cf. carcere. 145.

140-141. haud mora (est): Latin poets are fond of this expression, used thus parenthetically. A prose writer would say sine morā. clāmor nauticus: as in iii. 128. adductīs, straining; literally, 'drawn home to' (sc. the breast), as is done in rowing. versa = ēversa (§ 221), upturned. lacertīs: instr. abl., with versa.

142. sulcos: acc. of effect: § 140.

144. bijugo certamine: i.e. in a contest of two-horse chariots.

145. corripuère: instantaneous pf. (§ 164), or 'gnomic' pf. (see note on constiterunt, iii. 681). effüsī: middle,

pouring, springing (§ 186). carcere = finibus, 139.

146-147. nec sic immissis ... iugīs, nor with (lit., 'for') steeds urged onward so furiously (sīc). iugīs stands by metonymy (\$ 200) for equīs; it is dat. of interest (\$ 131). undantia, waving, streaming. concussēre balances corripuēre, 145; it expresses the eager shake of the reins with which the aurīgae spur on their horses. The chariot race is described with full reference to the two sets of participants, horses and men. pronī... pendent, stretched far forward, fling themselves into, etc. pendent gives both result and process; hence Vergil could say in verbera, instead of in verberībus.

148. virum, spectators; for the form see § 100. studiis, enthusiastic cheers; lit., 'enthusiasms.' Cf. studia in ii. 39. faventum, supporters, partisans; see note on venientum, i. 434.

149-150. inclusa, pent in. colles ... resultant gives a process the very opposite of the truth; an echo is due to the rebounding of sound from what it strikes. Cf. uterō ... recussō, ii. 52. with note. We are to think of



A CHARIOTEER



Effugit ante alios, primisque elabitur undis turbam inter fremitumque Gyās, quem deinde Cloanthus consequitur, melior rēmīs, sed pondere pinus tarda tenet; post hos aequo discrimine Pristis Centaurusque locum tendunt superāre priorem, 155 et nunc Pristis habet, nunc victam praeterit ingens Centaurus, nunc ūnā ambae iūnctīsque feruntur frontibus, et longā sulcant vada salsa carīnā. Iamque propinquābant scopulo mētamque tenēbant. cum princeps medioque Gyas in gurgite victor rēctorem nāvis compellat voce Menoeten: "Quō tantum mihi dexter abīs? Hūc dīrige gressum; lītus amā, et laevās stringat sine palmula cautīs. Altum aliī teneant." Dīxit, sed caeca Menoetēs saxa timēns proram pelagī detorquet ad undās. 165 "Quō dīversus abīs?" iterum "Pete saxa, Menoetē!"

wooded hills sweeping round parallel to the coast. Such hills would make a sounding-board or 'amplifier.'

151-155. primis . . . undis: abl. of the route (§ 159); the waves are 'first' because the leader is cleaving his way through them. quem. . . consequitur, but him . . follows closely. The idea of 'closely' is in con- of consequitur. pondere . . . tarda, (slow =) slowed by, etc.; see §§ 160, 215. pinus = nāvis pīnea; see § 203. tenet =dētinet (§ 221); sc. eum. aequō discrimine: i.e. from the leaders. locum . . superāre priorem: the lead is an obstacle to be overcome. superāre, master; for syntax see § 179.

156. habet: sc. priorem locum. victam: sc. eam = Pristim.

157-158. iunctis . . . frontibus is a modal abl., and can so be joined by -que to ūnā, an adv.; cf. the use of et in i. 694. longā. . . carinā: coll. sing., with their long hulls. With sulcant sc. ūnā, out of 157; throughout their whole length the two vessels are even.

160. princeps = primus, leader. me-

dio... in gurgite, at the midpoint of the watery course; see note on summā... undā, i. 127.

162. mihi: dat. of interest (§ 131), to my hurt. dexter = an adv., to the right. Menoetes was making a wide turn which was taking the vessel far from the rock, to the right. In the Circus the chariots sought to keep as close as possible to the turning-posts.

163. amā: we say 'hug.' stringat sine: for constr. see note on sinite... revīsam, ii. 669. The position of sine, after the subj., makes the constr. easy; let the oars graze..., let (them), etc.

164-165. caeca ... saxa: Menoetes is afraid that unseen reefs may run out a distance from the visible rock (127-128). pelagi ... undas: i.e. the waters to the right; pelagus denotes open water, 'the high seas.' See note on dexter, 162.

166. diversus, wide of the course, corresponds to dexter, 162. Quō... Menoetēl explains clāmōre, 167. abīs: ab- means 'away from your true course.'iterum:join with revocābat, 167.

cum clāmōre Gyās revocābat, et ecce Cloanthum respicit īnstantem tergō et propiōra tenentem. Ille inter nāvemque Gyae scopulōsque sonantīs

- rādit iter laevum interior, subitōque priōrem praeterit, et mētīs tenet aequora tūta relictīs.

  Tum vērō exārsit iuvenī dolor ossibus ingēns, nec lacrimīs caruēre genae, sēgnemque Menoetēnoblītus decorisque suī sociumque salūtis,
- in mare praecipitem puppī dēturbat ab altā; ipse gubernāclō rēctor subit, ipse magister hortāturque virōs clāvumque ad lītora torquet. At gravis, ut fundō vix tandem redditus īmō est, iam senior madidāque fluēns in veste Menoetēs
- summa petit scopulī, siccāque in rūpe resēdit.

  Illum et lābentem Teucrī et rīsēre natantem
  et salsōs rīdent revomentem pectore flūctūs.

  Hīc laeta extrēmīs spēs est accēnsa duōbus,

168. propiora (sc. scopulō), the nearer (shorter) course.

169-171. nāvemque: in translating disregard -que. rādit: used here much as in iii. 700. interior gives the result of inter... laevum; it = so as to be closer in. priorem, the leader; cf. princeps, victor, 160. mētīs: contrast the sing., 129. The mēta of this race is dangerous, whether there are caeca... saxa (164-165) or not. See note on saxīs... prēcurrentībus, 204.

172. iuvenī: for case see § 132. ossibus: as in i. 660.

173-175. Menoeten . . . deturbat (175): for word-order see § 230. socium: gen. pl., see § 100. The verse means that, in displacing the regular helmsman, Gyas ran the risk of losing both the prize and his ship.

176-177. subit, takes under his charge; lit., 'makes his way to.' clavum . . . torquet: Vergil is writing loosely here. He means merely that Gyas turns the prow of his boat toward the scopulus, as he had ordered

Menoetes to do. The steering-gear of a Roman ship consisted of one or more broad-bladed paddles, not of a rudder proper. The steering-paddle was called *clāvus*; see 852.

178. gravis, laboriously, is explained by iam . . . veste, 179, since he was, etc. fundo . . . Imo: as in ii. 419. redditus . . . est, was restored, was flung up again.

179. fluens, dripping, streaming; he seemed, so to speak, to be running away.

181-182. et . . . et . . . et: join with the participles. Render freely by again and again: At him again and again the Trojans laughed, as he slipped, as he swam, as he spewed, etc. läbentem, as he slipped (fell). risère . . , rident: the repetition hits off the several bursts of laughter. For the touch of humor cf. note on proluit, i. 739. Pleasantry is perfectly in order in this account of games and diversions. revomentem . . flüctüs: he is now on the rūpēs (180).

Sergestō Mnēstheique, Gyān superāre morantem. Sergestus capit ante locum, scopuloque propinquat, 185 nec tōtā tamen ille prior praeëunte carīnā, parte prior; partem rostro premit aemula Pristis. At mediā sociōs incēdēns nāve per ipsōs hortātur Mnēstheus: "Nunc, nunc īnsurgite rēmīs, Hectorei socii, Troiae quos sorte suprema dēlēgī comitēs; nunc illās promite viris, nunc animos, quibus in Gaetūlīs Syrtibus ūsī Īoniogue marī Maleaeque sequācibus undīs. Non iam prīma peto Mnēstheus, neque vincere certo (quamquam ō—sed superent, quibus hoc, Neptūne, dedistī); extrēmos pudeat rediisse: hoc vincite, cīvēs, et prohibēte nefās." Ollī certāmine summō

184. Mnësthei: for form see §§ 110, At last accounts, 156-158, Mnestheus and Sergestus were racing on even terms. superare depends on spēs (183); see § 185.

185. ante: adv., at first. locum, the (coveted) place, the lead. scopulo . . . propinquat: see note on dexter, 162.

186. totā . . . praeëunte carinā: the emphasis is on the part., through the passing ahead of his whole hull (i.e. ship's length). ille repeats the subject, Sergestus; cf. note on ille, i. 3. prior: sc. est.

187. parte prior: advers. asynd., but first, etc. parte is emphatic, by a part only. partem: out of 185 sc. Sergestī =Sergestī nāvis. premit, overlaps.

188. mediā . . . nāve: a gangway ran between the two sets of oarsmen. The normal place for Mnestheus would be on the puppis (cf. 132). His action here is psychologically sound.

190. Troiae . . . sorte suprēmā, in the final hour of Troy's doom; lit., 'in Troy's final lot.' At such a time one would choose for his comrades only men tried and true.

192. ūsī: sc. estis: § 245. The ref. here is perhaps to i. 81-123, esp. i. 111.

193. Īonio . . . marī: through this they sailed on their way from Crete to Buthrotum, iii. 190-293 (cf. esp. 211), and again on their way from Buthrotum to Sicily, iii. 506-708 (cf. esp. 671). sequācibus, hostile; literally, 'prone to pursue' passing ships, as Scylla pursued ships (iii. 425).

194. Mnestheus (instead of ego) contains a certain mixture of pride and humility; he says in effect, 'Victory is not for such as I.' Cf. Iūnonis, i. 48, Sinonem, ii. 79, Heleno, iii. 433,  $D\bar{\imath}d\bar{o}$ , iv. 308, with notes.

195. quamquam o: sc. 'how I wish I could win,' or the like. The sudden breaking off of the sentence is effective; cf. quõs ego —l, i. 135.

196. hoc vincite: i.e. at least do better than to come in last. For the language cf. locum . . . superāre priorem, 155, with note.

197. nefās: i.e. the grievous sin of coming in last. Olli: nom. pl., not dat. sing. (as in i. 254, etc.). See § 103, 1. certămine summô, with one final, supreme effort; lit., 'with (in) highest rivalry.' The abl. is partly modal (§ 158), partly instrumental. Cf. ingenti mole, 118, with note.

prōcumbunt; vāstīs tremit ictibus aerea puppis,
subtrahiturque solum; tum crēber anhēlitus artūs

200 āridaque ōra quatit, sūdor fluit undique rīvīs.
Attulit ipse virīs optātum cāsus honōrem,
namque, furēns animī dum prōram ad saxa suburget
interior, spatiōque subit Sergestus inīquō,
īnfēlīx saxīs in prōcurrentibus haesit;

205 concussae cautēs, et acūtō in mūrice rēmī
obnīxī crepuēre, inlīsaque prōra pependit.
Cōnsurgunt nautae, et magnō clāmōre morantur,
ferrātāsque trudēs et acūtā cuspide contōs
expediunt, frāctōsque legunt in gurgite rēmōs.

210 At laetus Mnēstheus successūque ācrior ipsō
agmine rēmōrum celerī ventīsque vocātīs
prōna petit maria et pelagō dēcurrit apertō.

Quālis spēluncā subitō commōta columba,

198. procumbunt (sc. sē: § 151), fing themselves forward, into (on) the oars. See note on rēmās īnsurgimus, iii. 207. tremit, is set aquiver (§ 222). aerea, bronze-bound. The bronze was only on the prow (cf. aere, i. 35); hence puppis =nāvis.

199-200. subtrahitur . . . solum, the (watery) floor is withdrawn from beneath them. One who has stood on the platform of a swiftly moving car in a train will appreciate Vergil's words. creber, ceaseless; lit., 'repeated,' 'frequent.' rivis: instr. ablative. Render by in streams.

202-204. furëns animī: for syntax see § 162. suburget, wrenches. interior: as in 170. inīquō, unfriendly, and hence dangerous. The danger was of his own making; in his eagerness to win he had cut inside Mnestheus, and so had not left himself sufficient room. saxīs...procurrentibus at last (§ 254) explains caeca...saxa, 164-165, and mētīs...relictīs, 171. haesit, caught on; we should say 'was impaled on.' See § 222.

206. obnīxī: freely, striking violently; lit., 'striving against (the mūrex).' crepuēre, cracked, i.e. broke. inlīsa: sc. mūricī.

207. Consurgunt . . . morantur, They spring up together and tarry (are delayed) with loud shouts. The thought would naturally be, 'Springing up, the sailors shout loudly at (curse) the delay,' but since the delay, coming at this time of supreme effort, would be the main thought, Vergil's words put the emphasis exactly where it belongs.

210-211. ācrior, more spirited, inspirited. agmine, movement, play. Vergil is thinking of the long line of

oars moving in unison.

212. prona ... maria, the downsloping waters, i.e. the waters that ran
down to the shore. Cf. Phrygium
conscendi navibus aequor, i. 381, with
notes. pelago...aperto, across, etc.;
abl. of the route (§ 159). Cf. caelo
...aperto, i. 155. decurrit: cf. note
on demittere, 29.

**213.** Quālis, Even as (cf. iii. 679, iv. 69, iv. 143).

cui domus et dulcēs latebroso in pūmice nīdī, fertur in arva volāns, plausumque exterrita pinnīs 215 dat tēctō ingentem, mox āëre lāpsa quiētō rādit iter liquidum celerīs neque commovet ālās, sīc Mnēstheus, sīc ipsa fugā secat ultima Pristis aequora, sīc illam fert impetus ipse volantem, et prīmum in scopulō luctantem dēserit altō 220 Sergestum brevibusque vadīs, frūstrāque vocantem auxilia, et frāctīs discentem currere rēmīs; inde Gyān ipsamque ingentī mōle Chimaeram consequitur; cēdit, quoniam spoliāta magistro est. Sōlus iamque ipsō superest in fīne Cloanthus, 225 quem petit, et summīs adnīxus vīribus urget. Tum vērō ingeminat clāmor, cūnctīque sequentem īnstīgant studiīs, resonatque fragōribus aethēr. Hī proprium decus et partum indignantur honorem

214-217. cui domus (est), that has a home, etc. nīdī: poetically put for 'nestlings'; cf. § 206. fertur ... volāns: freely, is swept by its flight. rādit: as in 170. The smooth, liquid movement of this verse helps to picture the smooth, easy flight of the dove: § 253. neque =neque tamen. neque ... ālās = 'without, however, moving its swift pinions.'

218-219. fugă, by her swift progress, balances volāns, 215. ultima . . . aequora: i.e. the home-stretch. The main point of the simile is the swift progress of the startled bird and of the excited ship (oarsmen). There is, however, a flaw in the simile, in that the progress of the oarsmen is voluntary, that of the bird is not. The first startled movements of the dove correspond to the spurt of 197-200. This spurt took the vessel round the rock. The quieter flight of the bird corresponds to the easier, more settled progress of the ship through the prona ... maria, 212. impetus, momentum. volantem, in swift progress.

221-222. brevibus . . . vadīs, shallow waters. frūstrā: no one would turn his back on victory to go to Sergestus's rescue. frāctīs . . rēmīs: another touch of humor; cf. note on risēre . . . rīdent, 181-182.

223-224. ingentī möle: as in 118. spoliāta, was robbed, a fine word here; the loss of the pilot was an outrage against the ship. The words explain, at last (§ 254), oblitus . . socium . . salūtis, 174. The captain of a Trojan ship was evidently not as expert in guiding the vessel as its helmsman was. Palinurus was evidently a better helmsman and seaman than Aeneas was; to his judgment Aeneas deferred (12-34, esp. 26-34).

225. iamque: placed as in iii. 588. 227. sequentem: freely, the pursuer.

228. studis: as in 148. fragoribus, crashes, crashing sounds, of the cheering.

229-230. HI: the sailors of Cloanthus. proprium . . . ni teneant, are indignant . . . should they (by any possibility) not retain . . .; we should

- nī teneant vītamque volunt pro laude pacīscī, hos successus alit: possunt, quia posse videntur. Et fors aequātīs cēpissent praemia rostrīs, nī palmās ponto tendēns utrāsque Cloanthus fūdissetque precēs dīvosque in vota vocāsset:
- "Dī, quibus imperium est pelagī, quōrum aequora currō, vōbīs laetus ego hōc candentem in lītore taurum cōnstituam ante ārās, vōtī reus, extaque salsōs prōiciam in flūctūs, et vīna liquentia fundam."

  Dīxit, eumque īmīs sub flūctibus audiit omnis
- Nēreidum Phorcique chorus Panopēaque virgō, et pater ipse manū magnā Portūnus euntem impulit; illa Notō citius volucrīque sagittā ad terram fugit, et portū sē condidit altō. Tum satus Anchīsā, cūnctīs ex mōre vocātīs,
- victōrem magnā praecōnis vōce Cloanthum dēclārat, viridīque advēlat tempora laurō,

say 'are indignant at the mere thought of losing.' For proprium cf. propriam, i. 73, with note. With nī teneant cf. nī faciat, i. 58, with note. The unusual word-order in proprium... teneant is meant to emphasize the nouns. See § 236. pacīscī, to barter; the word means 'to make a covenant' concerning a thing either, as here, to surrender it, or to secure it.

231. hos: the rowers of Mnestheus. With hos. . . alit ef. successū . . . ācrior ipsō, 210. We say, 'Nothing succeeds like success.' videntur: sc. sibi. they believe, are convinced.

232-234. fors, perchance. This adv. use of the noun is due to ellipsis; cf. note on fors et, ii. 139, Forsitan, ii. 506. aequātīs . . . rōstrīs = iūnctīs . . . frontībus, 157-158. cēpissent, by its position between aequātīs and rōstrīs, gets the sense of would have shared. -que . . . -que: as in i. 43, etc. in vōta: i.e. to hear and so to grant his prayer.

235-238. aequora currō: cf. currimus aequor, iii. 191, with note. hōc, yonder. vōtī reus, a prisoner to my vow; sc. 'if I win.' Reus=one bound over to appear in court when wanted; it also =one bound in the penalties fixed by a court after conviction. In the latter situation it =damnātus (so here), and naturally is used with the constr. of that word, i.e. the genitive. prōiciam . . . fundam: natural actions, since the bull and the wine belonged to the Dī . . pelagī, 235. liquentia (from liqueō), streaming.

241. euntem, in his progress.

242-243. illa: the ship. The rhythm of the verse helps to picture the swift movement of the ship; cf. 217 and see § 253. portū...altō, in the deeps of the harbor; see § 214. Cf. condidinus terrā. 48. with note.

244. satus Anchīsā =  $Aen\bar{e}\bar{a}s$ . For the abl, with satus cf. ii. 540, iv. 198, cunctis: i.e. the full crews of the three ships that have come to harbor.

mūneraque in nāvis ternos optare iuvencos vinaque et argenti magnum dat ferre talentum. Ipsīs praecipuōs ductōribus addit honōrēs: victori chlamydem aurātam, quam plūrima circum 250 purpura maeandro duplici Meliboea cucurrit intextusque puer frondosā rēgius Īdā vēlocīs iaculo cervos cursuque fatīgat ācer, anhēlantī similis, quem praepes ab Īdā sublimem pedibus rapuit Iovis armiger uncis; 255 longaevī palmās nēquīquam ad sīdera tendunt custodes, saevitque canum latratus in auras. At qui deinde locum tenuit virtute secundum, lēvibus huic hāmīs consertam auroque trilīcem lōrīcam, quam Dēmoleō dētrāxerat ipse 260 victor apud rapidum Simoënta sub Īliō altō. donat habere viro, decus et tutamen in armis.

247-248. munera . . . dat, suffers them to choose as gifts, etc. in navis: as in 62. optare . . . ferre: for mood see § 176. talentum: as in 112.

249. Ipsīs . . . ductōribus justifies

the note on cunctis, 244.

250-251. plūrima . . . purpura, 'a wealth of purple.' maeandro duplicī: coll. sing., in two winding lines;

modal ablative.

252-255: intextusque (ei =chlamydi), and woven therein. We should expect et cui intextus, but see note on et, ii. 71. puer . . . rēgius: clearly identified with Ganymedes by quem praepes, etc., 254. He was son of Tros, King of Troy. iaculo . . . cursuque: i.e. with strength of arm and speed of foot. acer: effective by position, a lad all spirit and fire. anhēlantī similis: freely, pictured as one panting for breath. quem . . . rapuit, the very lad whom, etc. praepes = an adverb. Ida corresponds completely to Ida, 252; the emphasis thus given to it makes ab Īdā = from that selfsame Ida. sublimem pedibus: see note on sublimem ālīs, iv. 240. Iovis armiger, bearer of Jove's weapons. See § 313. This picture is, of course, entirely distinct from that described in puer . . . similis; Ganymedes could hardly have been ācer . . similis, when he was in the eagle's talons. For Vergil's use of works of art, of various kinds, see notes on i. 296, at the end.

257. saevit, storms furiously; freely, rises savagely. The dogs are barking at

the disappearing eagle.

258-262. qui: the antecedent is hvic, 259. deinde belongs with dönat, 262; for its position cf. i. 195. hāmīs... trilīcem: cf. iii. 467, with notes. ipse: Aeneas. Īliō: for scansion see § 295. habēre virō gives the purpose of dōnat (see § 174, Note), to possess it as a hero should. virō is dat., and denotes the same person (Mnestheus) as hvic, 259, denotes. decus et tūtāmen: in appos. with lōrīcam, to be his glorious distinction and his bulwark. For the indication of purpose by an appos. expression see note on mūnera... dīī, i. 636.

Vix illam famulī Phēgeus Sagarisque ferēbant multiplicem cōnīxī umerīs: indūtus at ōlim

Dēmoleos cursū pālantīs Trōas agēbat.

Tertia dōna facit geminōs ex aere lebētas,
cymbiaque argentō perfecta, atque aspera signīs.
Iamque adeō dōnātī omnēs opibusque superbī
pūniceīs ībant ēvīnctī tempora taenīs,

270 cum, saevō ē scopulō multā vix arte revulsus, āmissīs rēmīs, atque ōrdine dēbilis ūnō, inrīsam sine honōre ratem Sergestus agēbat. Quālis saepe viae dēprēnsus in aggere serpēns, aerea quem oblīcum rota trānsiit, aut gravis ictū zēminecem līquit saxō lacerumque viātor.

263-265. illam . . . multiplicem, its manifold bulk (§ 214). The ref. is to the row upon row of links in the lõrica. cŏnīxī umerīs, though they strove, etc.; cf. obnīxae . . . umerīs, iv. 406. pālantīs: proleptic (§ 211), in roving (blind) flight. The clause indūtus . . . agēbat brings out the superior physical prowess of the heroic warriors (see note on ingēns, i. 99) and so glorifies Aeneas, who conquered such a champion. The emphatic word of 265 is cursū, swiftly.

266-267. lebētas: in iii. 466 Dōdō-naeī lebētes are gifts. aspera signīs: i.e. embossed. The figures stand well out from the lebētes. The first prize receives eight lines of description, 250-257, the second seven, 259-265, the third two, 266-267, i.e. the amount of description is proportional to the importance of the feats, and the value of the prizes.

**268.** Iam . . . cum (270): as in iii. 135-137.

269. ibant =abibant. evincti tempora: for constr. see §§ 148, 149. taenis stands for taenis (unmetrical); this is a rare contraction in first declension nouns in -ia. See § 119. The ref. is to wreaths of laurel adorned with ribbons; cf. corönae, 110.

270-272. multā . . revulsus, wrenched with difficulty, spite of all their skill. multā . . . arte: abl. abs., though their skill was great. revulsus ... Sergestus (272): the word-order is similar to that seen in § 230. ordine . . . ūnō, crippled in one whole array (of oars). ordine is abl. of specification. By itself ordo merely = 'arrangement.' Here it must =the whole arrangement of oars on one side (contrast 120); otherwise the simile in 273-281 would be ludicrously extravagant. inrīsam: far more effective than inrīsus (metrically possible) would have been. agebat is conative impf .; see note on nē ... arcēret, i. 299-300.

273-275. Quālis: as in 213. viae ... aggere, on some mounded highway; cf. tumulī... aggere, 44, with note. Roman roads were built up above the level of the ground on either side of them. aerea: i.e. with bronze tire. oblīcum ... trānsiit, across whose body has passed. oblīcum = an adv.; it is really superfluous. For spelling see note on secuntur, i. 185. gravis ictū, mighty of stroke; literally, 'heavy in respect of the blow' he strikes. gravī ictū would have been simpler, but unmetrical.

280

285

nēquīquam longōs fugiēns dat corpore tortūs, parte ferōx, ārdēnsque oculīs, et sībila colla arduus attollēns; pars vulnere clauda retentat nīxantem nōdīs sēque in sua membra plicantem: tālī rēmigiō nāvis sē tarda movēbat; vēla facit tamen, et plēnīs subit ōstia vēlīs. Sergestum Aenēās prōmissō mūnere dōnat, servātam ob nāvem laetus sociōsque reductōs; ollī serva datur, operum haud ignāra Minervae, Cressa genus, Pholoë, geminīque sub ūbere nātī.

Hōc pius Aenēās missō certāmine tendit grāmineum in campum, quem collibus undique curvīs cingēbant silvae, mediāque in valle theātrī circus erat, quō sē multīs cum mīlibus hērōs

276-279. longos...dat...tortūs: with these words our expressions 'give a start,' 'give a wriggle,' have been well compared; cf., too, § 223. fugiēns: conative (see note on agēbat, 272). parte, in half his body; abl. of specification. For this sense of pars cf. iv. 374. arduus attollēns: for constr. see § 213, at the end. pars, the other half. nīxantem nōdīs, working its way onward with its coils. nīxantem is used much as nītēns is in ii. 380; see note there.

280. tālī: i.e. as badly crippled, as ineffectual. tarda in sense and in position in the verse balances clauda, 278.

281. věla facit (spreads) = vēla dat ventīs. plēnis . . . vēlīs: cf. plēnō . . . vēlō, i. 400. The repetition vēla . . . vēlīs makes the verse mean, 'Sails she tries, and with sails does what she can not do with oars.'

282-283. promisso munere: Vergil is telling us indirectly (§ 254) that Aeneas had promised a prize to every competitor. meritae...palmae, 70, does not prove this, as some maintain; coming in last in a race is hardly a case of merita palma. servatam... reductos: cf. reducis... relātam, i.

390, with notes. The emphasis is on the participles, the saving of the ship and the bringing back of, etc. (§ 214).

284-285. datur: for scansion see § 276. Minervae: Minerva was goddess of handicrafts in general, but esp. of weaving, spinning, and embroidery. sub, clinging to.

286-361. The foot race is next. Nisus leads till by accident he falls. Though he loses the victory himself, he helps his friend Euryalus to win.

286-289. misso, dispatched, completed. Missio or missus was the technical term for a 'turn' or 'event' at games held in Rome. collibus . . . . silvae: an inverted way (§ 225) of saying 'winding hills, forest-crowned, girdled,' etc. collibus is instr. ablative. theātrī circus: for case of theātrī see § 122. The Roman theater was semicircular in shape; the seats rose in almost unbroken line from the lowest to the highest level, i.e. there were no balconies. A valley surrounded by hills might well, therefore, be called 'a theater-like vale.' See also note on silvīs . . . coruscīs, i. 164. sē . . . tulit (290), made his way.

- 290 consessum in medium tulit, exstrūctōque resēdit. Hīc, quī forte velint rapidō contendere cursū invītat pretiīs animōs, et praemia pōnit. Undique conveniunt Teucrī mixtīque Sicānī, Nīsus et Euryalus prīmī,
- 295 Euryalus fōrmā īnsignis viridīque iuventā,
  Nīsus amōre piō puerī, quōs deinde secūtus
  rēgius ēgregiā Priamī dē stirpe Diōrēs;
  hunc Salius simul et Patrōn, quōrum alter Acarnān,
  alter ab Arcadiō Tegeaeae sanguine gentis;
- tum duo Trīnacriī iuvenēs, Helymus Panopēsque, adsuētī silvīs, comitēs seniōris Acestae;
   multī praetereā, quōs fāma obscūra recondit.
   Aenēās quibus in mediīs sīc deinde locūtus:
   "Accipite haec animīs, laetāsque advertite mentīs.
- Nēmō ex hōc numerō mihi nōn dōnātus abībit.
  Gnōsia bīna dabō lēvātō lūcida ferrō
  spīcula caelātamque argentō ferre bipennem;
  omnibus hic erit ūnus honōs. Trēs praemia prīmī
  accipient, flāvāque caput nectentur olīvā.
- 310 Prīmus ecum phalerīs īnsignem victor habētō,

290. exstructo, on a throne; lit., 'on something raised.' For the pf. pass. part. as noun see § 216, 1.

291-292. quī . . . velint =sī quī velint, should any wish. See note on quī . . . quī, 67. pōnit =prōponit ( $\S$  221), proffers, offers.

293. mixtī: sc. cum eīs.

295. insignis, made conspicuous.

296. amōre: join with insignis, to be supplied out of 295. piò, pure, honest. pueri: Euryalus.

301. adsuētī, trained (to), used (to); lit., 'habituated (with).' silvīs: instr. ablative. They were thus good runners; cf. the picture in vēlōcīs... fatīgat, 253, and in spūmantis... prementem, i. 324.

302. recondit, whom rumor (men's talk) hides in darkness. obscūra is a transferred epithet (§ 212); fāma is so called because the men with whom it is for the moment dealing are obscure.

305-309. Nēmō . . . abībit: Vergil is now more explicit; see note on prōmissō mūnere, 282. nōn dōnātus, unrewarded. Gnōsia: i.e. Cretan. The Cretans were famous archers. dabō . . ferre: cf. optāre . . . dat ferre talentum, 247-248, with note. caelātam: probably on the wooden handle. hic: here a heavy syllable (§ 258), as often in verse. praemja, special prizes. prīmī, leaders, winners. flāvā: the leaves of the olive are yellowish green. caput nectentur: for constr. see § 149.

alter Amāzoniam pharetram plēnamque sagittīs Thrēiciīs, lātō quam circum amplectitur aurō balteus, et teretī subnectit fībula gemmā, tertius Argolicā hāc galeā contentus abītō." Haec ubi dicta, locum capiunt, signoque repente 315 corripiunt spatia audītō, līmenque relincunt, effūsī nimbō similēs; simul ultima signant. Prīmus abit, longēque ante omnia corpora Nīsus ēmicat, et ventīs et fulminis ōcior ālīs: proximus huic, longo sed proximus intervallo, 320 īnsequitur Salius; spatio post deinde relicto tertius Eurvalus: Euryalumque Helymus sequitur, quō deinde sub ipsō ecce volat calcemque terit iam calce Diōrēs,

311-313. alter, the second; the word is often so used in a series involving prīmus (cf. 310), tertius (cf. 314), etc. Amāzoniam . . . Thrēīciis: localization (§ 208); the weapons are the best of their kind. The Thracians were famous archers, as the Cretans were (see note on Gnōsia, 306). lātō . . . aurō balteus: for constr. cf. lātō . . . hastīlia ferrō, i. 313, with note. The belt was probably merely embossed with gold; Vergil's language is extravagant. teretī . . . gemmā: instr. abl.; in some way the gem acts as a clasp to hold the buckle in place.

314. Argolică: i.e. captured from the Greeks, as the *lōrīca* was, 260-261. Vergil does not tell us when or how the *galea* was captured.

315-317. locum: coll. singular. corripiunt spatia: cf. campum corripuēre, 144-145. spatia merely the course; spatium would be unmetrical here. limen = carcere, 145, and fīnībus, 139. effūsī: cf. effūsī carcere, 145. nimbō, raindrops; see § 201. The point of the comparison is the number of contestants; this would be most impressive at the start when they were still

well grouped together. ultima signant (sc. oculis), they mark (make distinct) the last stretch, i.e. they make the home stretch distinct (stand out) by fixing their eyes firmly on it.

318-321. abit, gets away. omnia = cētera, corpora: how good a word this is here one may understand by visualizing a foot race in which there are many contestants. fulminis . . . ālīs: on coins the thunderbolt is often pictured with wings, proximus . . . proximus: proximus means far less than secundus (cf. sequor), which = 'following close on the heels of the first.' The thought here is, 'Salius is next, but next in this case means little.' Note the spondee in the fifth foot, in a word of four syllables (§ 265). insequitur, pursues (him), presses close upon (him).

323-324. quō . . . ipsō: in translating begin a new sentence, and disregard ipsō: Close upon him. sub, close behind. volat: for the position of the subject Diorēs see § 235. calcem . . . calce: loosely used for pedem . . . pede. iam, presently, marks still closer approach.

incumbēns umerō, spatia et sī plūra supersint,
trānseat ēlāpsus prior, ambiguumve relinquat.
Iamque ferē spatiō extrēmō fessīque sub ipsam
fīnem adventābant, lēvī cum sanguine Nīsus
lābitur īnfēlīx, caesīs ut forte iuvencīs
fūsus humum viridīsque super madefēcerat herbās:
hīc iuvenis iam victor ovāns vēstīgia pressō
haud tenuit titubāta solō, sed prōnus in ipsō
concidit immundōque fimō sacrōque cruōre,
nōn tamen Euryalī, nōn ille oblītus amōrum,
nam sēsē opposuit Saliō per lūbrica surgēns;
ille autem spissā iacuit revolūtus harēnā.
Ēmicat Euryalus, et, mūnere victor amīcī,
prīma tenet, plausūque volat fremitūque secundō;

325-326. incumbens umero, grazing his shoulder; lit., 'flinging himself on,' etc. (§ 151). sī... supersint,... relinquat (326), should a longer stretch remain, he would, etc. Vergil writes from the point of view of a spectator who is considering the possibilities of the yet unfinished race. Cf. the hist. pres. in 318-324. Had Vergil's point of view been that of a mere reporter, he would have used the pluperfect subjunctive. ēlāpsus prior, by slipping to the front; see § 213, at the end. ambigumwe relinquat, or at least would leave an uncertainty concerning the winner.

327-330. fessi suggests that there was little prospect now, barring accident, of a change in the order of the runners. fessi = an adv., weariedly, and so may be joined by et to the adv. expression ferē . . . extrēmō; cf. the use of et, i. 694. ipsam finem: for the gender cf. ii. 554. levī: it is easy to see how 'polished' can = 'slippery.' cum . . . labitur: a cum-inversum clause; see note on cum . . . sēcum (ait), i. 36-37. ut: freely, where. Strictly, ut denotes a comparison. Vergil's expression is far from good: he slips, precisely as, it so chanced, blood had soaked. fusus: sc. sanguis. super madefecerat, and had soaked the ground . . . over which it flowed.

331-333. hīc, then. victor is pred. to ovāns, exulting as, etc. pressō . . . solo: freely, when he trod the spot. titubāta: a dep. part. of titubō, with pres. force, reeling; see § 186, and note on crētus, ii. 74. -que . . . -que: as in i. 43. In translating disregard the first -que.

334. non . . . amorum, yet not for-

getful, no, not HE, of, etc.

336. autem: i.e. in his turn. spissā... harēnā: Vergil has in mind the sand floor (harēna, arena) of the circus or amphitheater at Rome, closely packed and pounded down to afford a better flooring. In view of 287 the words can hardly be called happy here. spissā has point in that a fall on a firm floor would be apt to disable a man, esp. when he was going at top speed. iacuit, lay prostrate, suggests the result, not the process, 'was laid low' (see § 222).

337. Euryalus: for scansion see § 276.
338. prima: as in 194. plausū...
secundo: for case see § 161. plausū
implies the clapping of hands. For
the applause given to the unsportsmanlike act of Nisus cf. note on
Ulixēs, ii. 44.

post Helymus subit, et, nunc tertia palma, Diōrēs. Hīc tōtum caveae consessum ingentis et ōra 340 prīma patrum magnīs Salius clāmoribus implet, ēreptumque dolo reddī sibi poscit honorem. Tūtātur favor Euryalum, lacrimaeque decōrae, grātior et pulchrō veniēns in corpore virtūs: adiuvat et magnā proclāmat voce Diores. 345 qui subiit palmae früsträque ad praemia vēnit ultima, sī prīmī Saliō reddantur honōrēs. Tum pater Aenēās "Vestra," inquit, "mūnera vobīs certa manent, pueri, et palmam movet ordine nemo; mē liceat cāsūs miserārī īnsontis amīcī." 350 Sīc fātus, tergum Gaetūlī immāne leönis dat Saliō, villīs onerōsum atque unguibus aureīs. Hīc Nīsus "Sī tanta," inquit, "sunt praemia victīs, et tē lāpsōrum miseret, quae mūnera Nīsō digna dabis, prīmam meruī quī laude coronam, 355 nī mē, quae Salium, fortūna inimīca tulisset?",

339. palma, prize, for 'prize-winner.'
340-341. caveae, the ring, the arena.
Vergil has in mind the same image as he had when he wrote spissā...
therēnā, 336. So in ora prima patrum, the gazing sires in front, as the words have been well rendered, he is thinking of the fact that in Rome the seats nearest the stage of the theater or nearest the arena were allotted to the senators, the patrēs. Vergil's words, which lit. ='the first faces of the sires,' are at once correct and striking,' are at once who visualizes in fact or in picture a great crowd at a contest.

342. sibi: join both with ereptum

and with reddi.

343-345. favor, the popular support. grātior: to be joined with veniēns, as arduus is joined with attollēns, 278; see note there. veniēns, that shows itself; lit., 'coming forward,' 'presenting itself.' proclāmat, lodges an appeal, a technical sense often borne by this verb. Diōrēs: for position see § 235.

346. palmae: sc. ultimae, out of ultima, 347. For meaning cf. palma, 339. früsträ: join with both verbs.

347. si... reddantur, should, etc. 350. mē: subject of miserārī, let it be permissible for me, etc. Liceat mihi, with inf., is commoner.

352. aureis, gilded; for scansion see

354-356. läpsõrum, of those who have tumbled. There seems to be a touch of humor here, as in frāctīs. . . rēmīs, 222; see note there. There is a humorous conceit, too, in Niso, as a substitute for mihi. Nisus hints playfully that Nisus is 'some great one' and deserving of a large prize. See note on Mnēstheus, 194. meruī: we ought to have meruit, since the antecedent is Nīsō. The first person, however, is natural enough, since  $N\bar{\imath}s\bar{o}$  really = mihi. For the mood of meruī see note on impulerat, ii. 55. tulisset, had undone me; cf. hic . . . tulit, ii. 554-555. with notes.

et simul hīs dictīs faciem ostentābat et ūdō turpia membra fimō. Rīsit pater optimus ollī, et clipeum efferrī iussit, Didymāonis artīs, 360 Neptūnī sacrō Danaïs dē poste refīxum; hōc iuvenem ēgregium praestantī mūnere donat. Post ubi confecti cursus et dona peregit, "Nunc, sī cui virtūs animusque in pectore praesēns, adsit, et ëvinctis attollat bracchia palmis." 365 Sīc ait, et geminum pugnae proponit honorem, victorī vēlātum auro vittīsque iuvencum, ēnsem atque īnsignem galeam solācia victo. Nec mora: continuo vastis cum viribus effert ōra Darēs, magnōque virum sē murmure tollit. 370 sõlus qui Paridem solitus contendere contrā, īdemque ad tumulum, quō maximus occubat Hector, victorem Büten, immānī corpore qui sē

Bebryciā veniens Amycī de gente ferebat,

357-361, simul is here a prep., =simul cum. This use belongs to poetry and to post-Vergilian prose. Rīsit: Aeneas sees the humor of the situation (cf. note on Nīsō, 354). ollī (=illi: § 103, 1), on him, is a loose dat.of interest (§ 131); it lit. = 'for him, 'for his good.' artis, the skillful workmanship. Danais: dat. of the agent, = ā Danais (§ 133). refixum, unfastened. There is no hint concerning the location of the temple of Neptune or of the way in which the shield came into Aeneas's hands. The shield is a fine shield, a worthy present to the gods; besides, it has a history. egregium praestanti: juxtaposition of like ideas (§ 239, 1); the lad deserves the prize, fine as it is. donat: contrast the construction in 260-262.

362-386. Aeneas calls for volunteers to engage in a boxing match. Only one, the Trojan Dares, appears.

362-364. confecti: sc. sunt. cursus: we might say trials of speed. peregit:

sc. Aenēās. praesēns, ever-present, ready, resolute. ēvīnctīs: i.e. with the caestus (69).

365-367. geminum...honorem = duōs...honorēs. proponit justifies the note on pōnit, 292. vēlātum, decked, fits vitūs better than it does aurō. The gold was, doubtless, on the horns; the horns of victims were often gilded. solācia: we talk of 'consolation prizes.'

368-374. Nec mora (est): cf. haud mora, 140, with note. effert: sc. out of the crowd. ŏra, his face, is far more picturesque than sẽ would be. The word makes us think of Dares as coming forward, with head held high, in the pride of his strength. virum: as in 148. For constr. of magnō... murmure cf. plausū... secundō, 338, with note. idem: as in iii. 158. quō = in quō, an extreme instance of the use seen in § 155. victorem, peerless, champion. For the word-order in victorem Būlēn... perculit (374) see § 230. immānī corpore... ferēbat, with giant

390

perculit, et fulvā moribundum extendit harēnā; tālis prīma Darēs caput altum in proelia tollit. 375 ostenditque umeros latos, alternaque iactat bracchia protendens, et verberat ictibus auras. Quaeritur huic alius; nec quisquam ex agmine tantō audet adīre virum manibusque indūcere caestūs. Ergō, alacris cunctosque putans excedere palma. 380 Aenēae stetit ante pedēs, nec plūra morātus tum laevā taurum cornū tenet, atque ita fātur: "Nāte deā, sī nēmō audet sē crēdere pugnae, quae fīnis standī? Quō mē decet usque tenērī? Dücere dona iubē." Cünctī simul ore fremēbant 385 Dardanidae reddīgue virō promissa iubēbant. Hīc gravis Entellum dictīs castīgat Acestēs, proximus ut viridante toro consederat herbae: "Entelle, hērōum quondam fortissime frūstrā.

bulk strode onward, when he came, etc. immānī corpore is modal abl. with sē ... ferēbat; cf. ingentī mōle, 118, vāstīs ... vīrībus effert, 368, quam ... armīs, iv. 11, with notes. veniēns ... gente combines two ideas: (1) that of the lineage of Butes, (2) that of the place whence he came. In (1) veniēns = 'springing,' in (2) it has its usual sense. (2) is the dominant idea. Render by as he came from Bebrycia, from the line (family) of Amycus. Bebryciā: adj., of course.

tantane tam patiens nullo certamine tolli

375-377. tălis . . . tollit, so fine a figure is Dares as, etc. alterna . . . aurăs: he puts himself into the most approved pugilistic attitudes.

378. huic: freely, to meet him.
380-381. alacris: here masc., for the usual alacer. excédere palmä, were withdrawing from the prize, i.e. were letting the prize go by default. nec...morătus, and without more delay.
For case of plūra see § 146.

384-386. finis: fem., as in 328. Quo
... usque: note the tmesis: § 238.

tenērī = dētinērī (§ 221). Dūcere = Abdjūcere (§ 221); so. mē as subject. dōnā . . . prōmissā: for scansion see note on mihi, i. 77. Cūnctī . . . Dardanidae: as in i. 559-560.

387-484. Urged on by Acestes, Entellus, an aged Sicilian boxing champion, at length comes forward. In the fight Entellus prevails, and Aeneas stops the contest.

387-388. gravis: freely, a man of weight and force. Cf. pietāte gravem ac meritīs... virum, i. 151, with note. dictis: Vergil had no need to add an adj. to dictīs; the dicta of a vir gravis will be dicta gravia et sevēra. ut: used much as in 329; see note there. The thought is that his rebuke was entirely natural in view of his place beside Entellus. For 388 we should use a parenthesis, 'he had taken a seat, it so chanced,' etc.

389-390. früsträ: i.e. if you allow this prize to go by default. nüllö certämine: we should say without a contest. For syntax see § 161.

dōna sinēs? Ubi nunc nōbīs deus ille magister nēquīquam memorātus Eryx? Ubi fāma per omnem Trīnacriam et spolia illa tuīs pendentia tēctīs?"

Ille sub haec: "Nōn laudis amor nec glōria cessit pulsa metū, sed enim gelidus tardante senectā sanguis hebet, frīgentque effētae in corpore vīrēs. Sī mihi, quae quondam fuerat quāque improbus iste exsultat fīdēns, sī nunc foret illa iuventās, haud equidem pretiō inductus pulchrōque iuvencō vēnissem, nec dōna moror." Sīc deinde locūtus in medium geminōs immānī pondere caestūs prōiēcit, quibus ācer Eryx in proelia suētus ferre manum dūrōque intendere bracchia tergō. Obstipuēre animī; tantōrum ingentia septem terga boum plumbō īnsūtō ferrōque rigēbant.

391-393. Ubi . . . nöbīs (est) . . . ?, Of what avail to us is . . . ?, i.e. 'What has become of . . . ?'; lit., 'Where exists for us . . . ?' nöbīs is dat. of interest (§ 131). nēquīquam = frūstrā, 389. memorātus (sc. tibi) lit. = 'spoken of,' etc., but the speaker's seorn gives it the force of much heralded. fāma: a prose writer would add vulgāta, 'spread far and wide.' per . . Trīnacriam: Entellus was a Sicilian. His place by Acestes, 387-388, shows that. spolia . . tēctīs: cf. barbaricō . . . superbī, ii. 504, with notes.

394-396. sub, immediately after. glöria: briefly put for glöriae amor or cupīdō. sed enim: as in i. 19. gelidus...vīrēs: the parallelism (§ 251) brings out finely the pathetic way in which a one-time champion contrasts his present with his former state. gelidus...senectā, (chill =) chilled, sluggish with age. tardante (eum = sanguinem) senectā is an abl. abs., equivalent to a causal clause.

397-398. Sī mihi . . . illa iuventās, If I had, . . . if I had NOW the glorious strength, etc. With illa cf. illō, ii. 274, with note. fuerat: sc. mihi.

quā... fīdēns, in reliance on which ... exults. For the abl. with fīdēns see note on rēbus, i. 452. improbus set, yonder braggart; see notes on improba, ii. 80, and on dēfēnsörībus istīs, ii. 521. sī, if, I say, repeats Sī, 397.

400. moror, heed, regard; cf. nec mē... morātur, ii. 287, and see moror in

Vocabulary.

402-403. quibus may be (1) instr. abl. with in proelia . . . ferre manum. which virtually =  $pugn\bar{a}re$ , or (2) instr. abl. with acer, in sense of 'inspirited,' 'made full of courage' (see, then, §§ 160, 215). ferre manum suggests two ideas: (1) that of the expression conferre manum, used of fighting at close quarters, (2) the actual thrusting forward of the hands which constitutes the essence of boxing and prize-fighting; cf. alterna . . . protendens, 376-377. suētus: sc. erat. dūrō. . . tergō: cf. intendit . . . locum sertīs, iv. 506, with note. We should have expected quorumque dūro . . . tergo (suētus erat), but see note on et, ii. 71.

404. tantōrum =tantōrum quanta fuērunt; it may be rendered by monstrous, huge. Ante omnīs stupet ipse Darēs longēque recūsat, magnanimusque Anchīsiadēs et pondus et ipsa hūc illūc vinclōrum immēnsa volūmina versat. Tum senior tālīs referēbat pectore vōcēs: "Quid sī quis caestūs ipsīus et Herculis arma vīdisset trīstemque hōc ipsō in lītore pugnam? Haec germānus Eryx quondam tuus arma gerēbat (sanguine cernis adhūc sparsōque īnfecta cerebrō), hīs magnum Alcīdēn contrā stetit, hīs ego suētus, dum melior vīrīs sanguis dabat, aemula necdum temporibus geminīs cānēbat sparsa senectūs. Sed sī nostra Darēs haec Trōïus arma recūsat, idque piō sedet Aenēae, probat auctor Acestēs, aequēmus pugnās. Erycis tibi terga remittō (solve metūs), et tū Trōiānōs exue caestūs."

410

415

420

406. longe . . . recusat: se. pugnam; he refuses combat, and backs away from his adversary.

407-408. pondus . . . versat, feels (tests) the weight and turns over and over, etc. Aeneas himself is deeply impressed by the terrible nature of Entellus's caestūs. vinclorum = caestūs, 401; the gauntlets are called vincla because they closely envelop the hands.

409. senior, aged champion, Entellus; cf. 395-396.

411. tristem, terrible; in the fight referred to by Entellus Eryx was slain by Hercules.

412. tuus, your countryman. Entellus is addressing Aeneas. With germanus cf. Nec litora . . . fraterna, 23-24, with notes.

414. hīs: instr. abl., with their help. hīs . . . suētus: sc. fuî, and cf. adsuēti silvīs, 301.

415-416. aemula . . . senectūs, and jealous old age was not yet sprinkled white and hoar over, etc. Cf. in general quibus . . . vīrēs, ii. 638-639. aemula is the emphatic word of the sentence (note its position before the

conj.: § 236); it gives the cause of cānēbat. Old age is the jealous rival of youth, ever seeking to do it harm.

417-420. recūsat (refuses =) refuses to face. Cf. recusat, 406 (the word is used there, however, without expressed object). id: i.e. opposition to the Sicilian caestūs. id is subject of sedet, object of probat. piò: Entellus courteously gives Aeneas his characteristic epithet. sedet, is the settled view, virtually = placet. Cf. ii. 660. auctor, as surety; cf. 17, with note. auctor is full of deference to Acestes and so corresponds to piō. pugnās: the sing. would be unmetrical here. tibi . . . remitto, I surrender to you, i.e. 'out of deference to you, I waive my right to use'; this is said to Dares. tū . . . caestūs: these words suggest indirectly (§ 254) that the fighting is to be done with caestūs lighter even than those Dares had at first worn. In the fact that each contestant, normally, was free to use such caestūs as he pleased we have another difference between ancient and modern sportsmanship; see 334-338, with note on plausū . . . secundō, 338.

Haec fātus, duplicem ex umerīs reiēcit amictum, et magnōs membrōrum artūs, magna ossa lacertōsque exuit, atque ingēns mediā cōnsistit harēnā.

Tum satus Anchīsā caestūs pater extulit aequōs,
et paribus palmās ambōrum innexuit armīs.
Cōnstitit in digitōs extemplō arrēctus uterque, bracchiaque ad superās interritus extulit aurās.
Abdūxēre retrō longē capita ardua ab ictū, immiscentque manūs manibus, pugnamque lacessunt,
ille pedum melior mōtū frētusque iuventā, hic membrīs et mōle valēns, sed tarda trementī genua labant, vāstōs quatit aeger anhēlitus artūs.
Multa virī nēquīquam inter sē vulnera iactant, multa cavō laterī ingeminant, et pectora vāstōs
dant sonitūs, erratque aurīs et tempora circum

crēbra manus, dūrō crepitant sub vulnere mālae.

**422.** For the hypermetric verse see § 291.

423. exuit, stripped, laid bare. The proper object of exuō is a word denoting the garment, etc., removed; with our passage of. exūtās vinclīs... palmās, ii. 153, exūta pedem, iv. 518. Of course to lay off one's garments is to strip (bare) one's body.

424. satus Anchīsā: cf. 244. pater suggests Aeneas's care for his countryman Dares; cf. note on nautīs pater, 130. aequōs: at once equally matched in weight, etc., and lighter than those originally worn by the champions; see note on tū... caestūs, 420.

426. Constitt (from consisto), took his stand; sc. so (§ 151). in digitos . . . arrectus, uplifted (rising) upon his toes, to secure the greatest possible reach.

427. extulit, raised high (aloft); for the force of ex- see note on ēlīsam, iii. 567. Contrast the sense of extulit, 424.

429. They spar at first; each feints, seeking to induce the other to lead.

430-431. ille...hic, the one... the other; the words point at the combatants (see note on Ille, 90). motu, agility, nimbleness, speed. Boxers and prizefighters still lay great stress on 'footwork.' trementi (sc. ei): dat. of interest; see § 132.

432. genua: for scansion see § 273. aeger, labored; lit., 'sick,' in the sense of 'sickening,' 'exhausting.' With vāstös. . artūs cf. crēber . . . quatit, 199-200.

433-436. vulnera, deadly blows; cf. infestō vulnere, ii. 529. laterī, ribs. ingeminant, plant; lit., 'heap up.' The verb is here virtually a verb of giving, and so is used with the dat. laterī. We may explain the dat. also by § 138. aurīs: in statues of boxers which have come down from classical times the ears are often represented as bruised and misshapen. crēbra manus: cf. crēbrīs...bipennibus, ii. 627. Render by the frequent hand, or by again and again the hand. vulnere: cf. vulnera, 433. In 433 the plural, in 436 the singular is metrically convenient.



A BOXER



Stat gravis Entellus, nīsūque immōtus eōdem corpore tela modo atque oculis vigilantibus exit; ille, velut celsam oppugnat qui molibus urbem, aut montāna sedet circum castella sub armīs. 440 nunc hos, nunc illos aditus omnemque pererrat arte locum, et variīs adsultibus inritus urget. Ostendit dextram īnsurgēns Entellus, et altē extulit: ille ictum venientem ā vertice vēlox praevidit, celerique ēlāpsus corpore cessit: 445 Entellus vīrīs in ventum effūdit, et ultrō ipse gravis graviterque ad terram pondere vāstō concidit, ut quondam cava concidit aut Erymanthō aut Īdā in magnā rādīcibus ēruta pīnus. Consurgunt studiis Teucri et Trinacria pūbes; 450 it elāmor caelō, prīmusque accurrit Acestēs aequaevumque ab humō miserāns attollit amīcum. At non tardātus cāsū neque territus hēros

437-438. gravis, a massive figure. nisū: a good term for the position of a boxer whose every sinew is strained to the utmost. corpore...modo:i.e. by merely bending his body; cf. Cicero, Cat. I. 15, tuās petītiōnēs ('thrusts,' 'lunges,') ... corpore effūgī. tēla, a strong expression for ictūs, as are vulnera, 433, vulnere, 436. exit, eşcapes; for the acc. with a verb compounded with ex-see § 145. Render 438 by parries the flying strokes with his body only and, etc.

439. iile: Dares. velut . . . quī, as one who. Neither with the Latin word velut nor with its English equivalent, as, is a verb needed. mõlibus, massine towers, huge ramparts; abl. of spec. with celsam, or instr. abl. with celsam, in the sense of 'uplifted high' (see,

then, §§ 160, 215).

441-442. pererrat is adapted to the nearest object. See note on legunt, i. 426. Dares 'tries' every approach and 'circles round' every point.

443-445. insurgens (eī =dextras): i.e. to give his blow greater force. Cf. in digitõs . . . arrēctus, 426. Entellus now assumes the offensive. extulit: as in 427. ille, the other. ā vertice, from above; cf. i. 114. Note ictum here after tēla, 438, vulnere, 436, and vulnera, 433. ēlāpsus, slipping out of range (of the ictus). cessit, gave way, before the blow, instead of standing his ground, as Entellus had done, 437-438. With corpore cessit cf. note on corpore . . modo, 438.

446-449. ultro ipse: i.e. without any exertion on the part of his opponent. gravis and graviter may be coupled by -que, since gravis is really adverbial in sense. In translating disregard -que: a heavy mass, fell heavily, etc. quondam: as in ii. 367, ii. 416. cava: i.e. old, as Entellus is. Erymantho: note the simple abl. beside Idā in magnā, 449. See § 155.

451. caelo: for case see § 134. 453. casu: here in lit. sense, fall.

ācrior ad pugnam redit ac vim suscitat īra: 455 tum pudor incendit vīrīs et conscia virtūs, praecipitemque Daren ardens agit aequore toto, nunc dextrā ingemināns ictūs, nunc ille sinistrā. Nec mora nec requies; quam multa grandine nimbī culminibus crepitant, sīc dēnsīs ictibus hērōs 460 crēber utrāque manū pulsat versatque Darēta. Tum pater Aenēās procedere longius īrās et saevire animis Entellum haud passus acerbis, sed finem imposuit pugnae fessumque Darēta ēripuit, mulcēns dictīs, ac tālia fātur: 465 "Înfēlīx, quae tanta animum dēmentia cēpit? Non viris alias conversaque numina sentis? Cēde deō." Dīxitque et proelia voce dirēmit. Ast illum fīdī aeguālēs genua aegra trahentem iactantemque utroque caput crassumque cruorem 470 ore eiectantem mixtosque in sanguine dentīs dūcunt ad nāvīs, galeamque ēnsemque vocātī

454. vim, violence, as in i. 4, i. 69, etc.; 'strength' is vīrēs.

455-457. tum, moreover. pudor, sense of honor, self-respect. See Vocabulary, and cf. note on pudor, iv. 27. The word denotes Entellus's regard for his teacher and for his own high reputation (391-393), conscia virtus, conscious prowess, = virtūs suārum vīrium conscia, or the like. For the latter form cf. mēns sibi conscia rēctī, i. 604. with notes. We should say 'consciousness of prowess.' Daren: for form see § 108. aequore, the plain. By itself aequor (cf. aecus, aequa, aecum) simply = 'the level,' though it commonly denotes the levels of the great deep, ingeminans ictus: cf. multa... ingeminant, 434. ille: as in 334. Render by look you, mark you.

458-460. quam multă is balanced by sīc dēnsīs, 459, with blows as thick and many as the hailstones (are) with which the storm-clouds, etc. densis ictibus . . . creber: cf. creber . . . procellis Africus, i. 85-86, with note. versat: i.e. makes him spin round as a top spins. Darëta: for the form see § 111.

461. īrās: sc. eius = Entellī.

465. quae . . . cēpit?: cf. quae . . .

īnsānia . . .?, ii. 42. 466-467. Non aliās (esse) . . . conversa (esse) . . . sentis?, Are you not aware that the strength is now different (is another's) ...?, etc. nūmina, the powers divine, i.e. the favor of the powers divine. The deities that had always helped Dares (for his success see 370-374) have now deserted deo, heaven (cf. iv. 440). him. Aeneas's words make it possible for Dares to withdraw gracefully from the contest.

471-472. galeamque ënsemque: for these prizes see 367. The -que attached to galeam introduces the clause galeam . . . accipiunt. vocātī = revoaccipiunt, palmam Entello taurumque relincunt. Hic, victor, superans animis, tauroque superbus, "Nāte deā vosque haec," inquit, "cognoscite, Teucrī, et mihi quae fuerint iuvenālī in corpore vīrēs, 470 et quā servētis revocātum ā morte Darēta." Dîxit, et adversî contră stetit ora iuvenci, qui donum astābat pugnae, dūrosque reductā lībrāvit dextrā media inter cornua caestūs, arduus, effrāctōque inlīsit in ossa cerebrō; 480 sternitur, exanimisque tremens procumbit humī bos. Ille super tālīs effundit pectore vocēs: "Hanc tibi, Eryx, meliōrem animam prō morte Darētis persolvō: hīc victor caestūs artemque repono." Prōtinus Aenēās celerī certāre sagittā 485

cātī ā nāvibus. palmam: cf. palmae,

invītat quī forte velint, et praemia ponit.

473-476. superans, exultant; the literal idea is that of overleaping all proper bounds. superbus, glorying in; properly, 'made proud by,' ēlātus. See § 215. haec: with this word 475-476 are in apposition. et . . . et = both . . and. With the use of et . . . et in an appositional expression cf. 63. For like use of -que . . . -que see note on iv. 526.

477. adversī strengthens contrā... ōra. In translating omit it, or else render by full before the face, etc.

478-480. dönum ... pugnae: cf. pugnae ... honörem, 365. reductā, drawing back. Somewhat similar is adductīs ... lacertīs, 141. lībrāvit, swung up and down, as a means of giving fullest force to his blow. arduus, towering high, i.e. rising to his full height. Cf. īnsurgēns, 443, with note.

481. procumbit . . . bos: for the monosyllabic ending of the verse see § 296, at the end.

483. Eryx: Entellus's address to Eryx is explained by 391-393.

meliorem . . . Daretis: Entellus speaks contemptuously: to his mind a bullock is a better offering than a champion as easily vanquished as Dares was vanquished. For this tone we have been prepared by superāns, etc., 473, by 410-417, esp. the coarse verse, 413, and by 474-476.

484. persolvō: Entellus looks on Eryx as a deified patron of boxing, and as his helper in the recent combat. artem, my craft, my profession, as boxer. repōnō, I lay aside; cf. note on fixit, i. 248.

485-544. An archery contest follows. In this, the mark is a dove tied by its feet to a mast. Hippocoön's arrow lodges in the mast, Mnestheus cuts the cord, Eurytion kills the dove. Acestes, having no mark at which to aim, shoots into the air. His arrow bursts into flame.

485-486. certăre . . . invītat: for inf. see § 182. quī . . . velint = sī quī forte velint, should any, perchance, so wish. Cf. quī forte velint, 291. praemia pōnit: as in 292. Cf. prōpōnit honōrem, 365.

ingentīque manū mālum dē nāve Serestī ērigit, et volucrem trāiectō in fūne columbam, quō tendant ferrum, mālō suspendit ab altō.

- Convēnēre virī, dēiectamque aerea sortem accēpit galea; et prīmus clāmōre secundō Hyrtacidae ante omnīs exit locus Hippocoontis, quem modo nāvālī Mnēstheus certāmine victor consequitur, viridī Mnēstheus ēvīnctus olīvā;
- 495 tertius Eurytiön, tuus, ō clārissime, frāter,
  Pandare, quī quondam, iussus confundere foedus,
  in medios tēlum torsistī prīmus Achīvos;
  extrēmus galeāque īmā subsēdit Acestēs,
  ausus et ipse manū iuvenum temptare laborem.

500 Tum validīs flexos incurvant vīribus arcūs

487-489. ingenti . . . manū: ef. note on ingēns, i. 99. These words hint (§ 254) that the mālus is ingēns. trāiectō in fūne: literally, in the midst of a cord passed across (around) (its body). in finely pictures the bird fast in the encircling coils of the fūnis which ties it to the mast. quō . . . ferrum: a purpose clause, at which they are to strive, etc. quō = in quam; quō often thus = in with accusative. ferrum = sagittās.

490-492. Convēnēre: for form see § 115. virī, the champions, dēiectam, as they fell; lit., 'as they were thrown down' (into the helmet). sortem: coll. singular. The lots (cf. note on sorte trahēbat, i. 508) were shaken in a helmet till one was flung out. The process was then repeated, till the order in which the champions were to shoot was determined. clamore secundo, amid favoring shouts, i.e. of his friends and supporters; cf. plausū . . . secundō, 338, magnō . . . murmure, 369. exit: sc. ē galeā. locus is naturally substituted for sors because the lot, by leaping forth, gives Hippocoön his place in the order of the shots.

**493-494.** modo, lately; join with victor. victor: he had come in second (232-243). olīvā: cf.  $fl\bar{a}v\bar{a}$ ...  $olīv\bar{a}$ , 309, with note on  $fl\bar{a}v\bar{a}$ .

496. iussus: by Minerva. foedus: a truce between the Greeks and the Trojans that Paris and Menelaüs might in single combat decide the issue of the war. The elaborate reference to the act of Pandarus (described in *Iliad IV*. 85-147) is disturbing to modern ideas of sportsmanship and fair play (honor). See note on  $t\bar{u}$ ...  $caest\bar{u}s$ . 420.

498. subsēdit: it was needless, of course, to cast this out of the helmet. Acestes: briefly put for sors Acestae.

499. ausus. . . ipse, who had ventured, himself, also (et). manu, with his strength of hand (such strength of hand as he still had). The juxtaposition with iuvenum (§ 240) gives to manu the force of senu (or senuore) manu iuvenum: for the age of Acestes cf. 73.

500. flexos incurvant = flectunt et incurvant; see note on summersās . . . obrue, i. 69. The ref. is to the stringing and preliminary testing of the bows.

prō sē quisque virī, et dēprōmunt tēla pharetrīs, primaque per caelum nervo stridente sagitta Hyrtacidae iuvenis volucrīs dīverberat aurās, et venit adversīgue īnfīgitur arbore mālī; intremuit mālus, timuitque exterrita pinnīs 505 āles, et ingentī sonuērunt omnia plausū. Post ācer Mnēstheus adductō constitit arcū, alta petens, pariterque oculos telumque tetendit, ast ipsam miserandus avem contingere ferrō non valuit; nodos et vincula linea rupit, 510 quis innexa pedem mālō pendēbat ab altō: illa Notos atque ātra volāns in nūbila fūgit. Tum rapidus iam dūdum arcū contenta parātō tēla tenēns frātrem Eurytion in vota vocāvit, iam vacuō laetam caelō speculātus et ālīs 515 plaudentem nigrā fīgit sub nūbe columbam;

501. pro se: i.e. with all his might and main.

504. venit, goes (to the mark). adversī: cf. adversī, 477, with note. adversī. . . arbore mālī =in the face of the tree-like mast. The expression arbore mālī is formed on the analogy of arbor abietis, arbor fīcī, etc., in which the gen. is one of definition (§ 122).

505. timuit . . . pinnīs: a daring expression; it = pinnīs timōrem osten-

506. ingentī... plausū (sc. pinnārum): cf. plausum ... ingentem, 215-216, also said of a columba.

507-508. adducto, drawn taut; sc. ad sē, or ad pectus, and cf. adductīs... lacertīs, 141, reductī... dextrā, 478-479. petēns, aiming at. pariter, in unison. oculos... tetendit: cf. tendant ferrum, 489, tendēns... lūmina, ii. 405-406.

509-511. miserandus: cf. infelix applied to Sergestus in 204, to Nisus in 329. ferrő: cf. ferrum, 489. nödös, only the knots. quis = quibus: § 103, 2.

innexa pedem, fast bound by its foot. Vergil here supplements the account given in 487-489 (§ 254). For case of pedem see § 150.

512. Notos: governed by in; for the place of the prep. see § 237, at the end.

513-516. iam dūdum . . . tenēns = qui iam dūdum tenēbat. arcū . . . parāto may be (1) abl. of attendant circumstance (§ 161), or (2) instr. abl. with contenta. contenta: transferred epithet (§ 212); it was the bow that was 'strained.' fratrem: Pandarus; see 495-497, with notes on 496. Eurytion deifies his brother and makes him a patron saint of archery; cf. note on persolvo, 484. in vota: as in 234. iam: join with laetam. vacuo: there is apparently nothing to hinder its escape. ālīs plaudentem: i.e. with joy, not as in 505-506. The bird dies just as its escape seems certain. nigrā . . . sub nube repeats ātra . . . in nubila, 512. The black clouds formed a background against which the lighter colored bird stood out in sharp relief, and so made a better target.

dēcidit exanimis, vītamque relīquit in astrīs aetheriīs, fīxamque refert dēlāpsa sagittam. Āmissā sōlus palmā superābat Acestēs,

70 quī tamen āëriās tēlum contorsit in aurās ostentāns artemque patēr arcumque sonantem. Hīc oculīs subitum obicitur magnōque futūrum auguriō mōnstrum (docuit post exitus ingēns, sēraque terrificī cecinērunt ōmina vātēs),

725 namque volāns liquidīs in nūbibus ārsit harundō, signāvitque viam flammīs, tenuīsque recessit cōnsūmpta in ventōs, caelō ceu saepe refīxa trānscurrunt crīnemque volantia sīdera dūcunt. Attonitīs haesēre animīs, superōsque precātī

530 Trīnacriī Teucrīque virī; nec maximus ōmen

517-518. vitam . . . aetheriis: cf. in ventos vita recessit, iv. 705, with note. fixam: sc. in corpore. refert: sc. ad terram.

519-521. superābat =supererat, remanēbat. tamen: i.e. though he no longer had a definite mark at which to aim. patēr probably refers to Acestes's age (cf. ipse . . . labōrem, 499) and means 'in spite of his years.' To get the effect of the word, and of its position near artem render by displaying at once his veteran skill and, etc. For scansion see § 275; for position cf. § 233. sonantem: it took skill and strength to make a bowstring twang loudly.

522-524. Hic...obicitur: cf. Hīc aliud...obicitur, ii. 199-200. magnō...auguriō: dat. of purpose; sc. eis = Trōiānīs = Rōmānīs. That the omen was a good omen is proved by 529-540. In ii. 681-691 the flame that played about the head of Ascanius was a good omen. docuit: as object sc. id, referring back to the thought of magnō...mōnstrum. Note the sharp advers. asynd. here. post: emphatic, however, it was not till later

days. ingens, marvelous. sera is adv., balancing post, 523, it was not till late that, etc. Seers in all ages have, on the basis of later events, interpreted omens long after the omens were granted. cecinerunt, interpreted; lit., 'prophesied,' i.e. set forth their significant character. What later event Vergil had in mind here we have no means of determining.

525. ārsit, burst into flames.

526-528. signāvit . . . flammīs: cf. signantem . . . viās, ii. 696. tenuīs . . . in ventōs: cf. tenuīs . . . in aurās, ii. 791. refīxa, loosened. The ancients represented the stars as nailed, so to say, to the sky; cf. axem . . . stellīs ārdentibus aptum, iv. 482. trānscurrunt: sc. caelum. crīnem: the Romans often called a comet a stella crīnīta. See the word comet in a dictionary. sīdera: for position see § 235.

529-532. haesēre, they clung, i.e. to their places. precātī: sc. sunt. nec... abnuit: as usual, Aeneas, dux Trō-iānōrum, is the first to act. The Romans welcomed a good omen, such as this (see note on magnō... auguriō, 522-523). They hoped thereby to

abnuit Aenēās, sed laetum amplexus Acestēn mūneribus cumulat magnīs, ac tālia fātur: "Sume, pater, nam tē voluit rēx magnus Olympi tālibus auspiciīs exsortem dūcere honōrem: ipsius Anchīsae longaevī hoc mūnus habēbis, 535 crātēra impressum signīs, quem Thrācius ōlim Anchīsae genitōrī in magnō mūnere Cisseus ferre suī dederat monumentum et pignus amōris." Sīc fātus, cingit viridantī tempora laurō, et prīmum ante omnīs victorem appellat Acestēn. 540 Nec bonus Eurytion praelato invidit honori. quamvīs solus avem caelo deiecit ab alto: proximus ingreditur donis qui vincula rupit, extrēmus volucrī quī fīxit harundine mālum.

At pater Aenēās, nondum certāmine misso, custodem ad sēsē comitemque impūbis Iülī Ēpytidēn vocat, et fīdam sīc fātur ad aurem:

545

secure to themselves all the good of which the omen gave promise. With a corresponding thought they refused or deprecated evil omens. laetum, joyous, too. Acestes, too, saw good in the omen. muneribus...magnis: the gifts are made to Acestes because through his act the favorable omen had come.

533-534. Sume: sc. ea = magna munera. exsortem... honorem, draw a special prize. When spoils of battle, etc., were distributed by lot, a few choice objects were exempted from the distribution and presented to the commander in chief. To such objects the Romans applied the adj. exsors, literally, 'having no part in (=standing outside of) the general allotment.'

535-538. Anchisae ... mūnus: i.e. as a gift from, etc. signīs: as in 267. in, as part of; literally, 'in the midst of.' ferre ... dederat: cf. dat ferre talentum, 248, with notes. sui: objective gen. with monumentum (§130).

540. prīmum: masculine. Prīmus ... ante omnīs occurred in ii. 40.

541-542. bonus, kindly, good-tempered. praelato: sc. suo honori. The main thought is in the part. (§ 214): lit., '... the preferring of Acestes's honor to his own.' Nec... honori = Nor does Eurytion take it amiss that the honor of Acestes is set above his own. quamvis... deiecit: in classical times quamvis is rarely joined with the indic.; the use becomes common later.

544. fixit = trānsfīxit (§ 221).

545-603. Ascanius and other boys perform elaborate equestrian maneuvers.

545-547. certamine missō: as in 286. Render nondum . . . missō by even before the contest, etc. custodem: cf. custodes, 257. fidam . . . aurem: because the equestrian maneuvers that follow are to be a surprise. Such surprises were common in the games at Rome.

"Vāde age, et Ascaniō, sī iam puerīle parātum agmen habet sēcum, cursūsque īnstrūxit equōrum, 550 dūcat avō turmās, et sēsē ostendat in armīs, dīc," ait. Ipse omnem longō dēcēdere circō īnfūsum populum et campos iubet esse patentīs. Incēdunt puerī, pariterque ante ōra parentum frēnātīs lūcent in equīs, quōs omnis euntīs 555 Trīnacriae mīrāta fremit Trōiaeque iuventūs. Omnibus in morem tonsa coma pressa corona; cornea bīna ferunt praefīxa hastīlia ferrō, pars lēvīs umero pharetras; it pectore summo

560 Trēs equitum numero turmae, ternique vagantur

flexilis obtorti per collum circulus auri.

548-551. Ascanio: join with dic. 551. For word-order see § 230. Either Ascanius had not been present at the games, or, far more probably, he (and the other boys) had slipped out unnoticed. See § 254. cursūs... instruxit, has marshaled the evolutions; cf. instruere exercitum, aciem, or classem. ducat . . . ostendat . . .  $d\bar{i}c$ : for constr. cf.  $d\bar{i}c$  . . . properet . . . dūcat, iv. 635-636, with notes. avō: Anchises: for case see note on *Iovī*, iii. 279. omnem, everywhere, or, from all parts (cf. ii. 604, ii. 624, etc.). circo: as in 289.

552. înfūsum = quī (in circum) sē infuderat, i.e. during the boxingmatch and the archery trial, which required little room. Render freely by crowding, patentis: i.e. cleared of spectators.

553-555. pariter, in perfect alignment. frenatis suggests the thought of spirited steeds and fine horsemanship; close-reined will give the effect. In iv. 41, înfrēnī, the opposite word, was a compliment to the Numidians. lücent: they are 'the observed of all observers.' quos: see note on quem, i. 64. mīrāta fremit: freely, greets with admiring cries.

556-558. Omnibus . . . coma (est), All have their locks, etc. in morem: Vergil is emphasizing the antiquity of this sport; cf. note on patriās, iii. 281, and § 73. tonsa, closeclipped, i.e. trim, beautiful, the opposite of horrenti, i. 165. See note pressa: we should sav there. 'crowned,' or the like. ferunt: as subject sc. pars, to balance pars, 558. pectore summo: for case see § 159; the chain goes round and over the breast. Vergil is thinking of the torquis, a twisted circlet of gold (cf. obtorti, 559) frequently worn by Romans as a military decoration. To the winning and wearing of such a decoration the Romans traced the great name Torquātus.

560. Trēs . . . ternī  $(= tr\bar{e}s)$ : cf. septem . . . septēna, 85. With Trēs . . . numero cf. Bina . . . numero. 61-62. with note. vagantur, move to and fro. The word properly suggests aimless wandering, and so is (apparently) not in keeping with cursus . . . instruxit, 549. But, to a spectator. intricate maneuvers, carefully planned and perfectly executed, often seem, at least for a time, wholly aimless, a meaningless maze.

ductōrēs; puerī bis sēnī quemque secūtī agmine partītō fulgent paribusque magistrīs. Ūna aciēs iuvenum dūcit quam parvus ovantem nōmen avī referēns Priamus, tua clāra, Polītē, prōgeniēs, auctūra Italōs, quem Thrācius albīs portat ecus bicolor maculīs, vēstīgia prīmī alba pedis frontemque ostentāns arduus albam; alter Atys, genus unde Atiī dūxēre Latīnī, parvus Atys puerōque puer dīlēctus Iūlō; extrēmus fōrmāque ante omnīs pulcher Iūlus Sīdoniō est invectus equō, quem candida Dīdō esse suī dederat monumentum et pignus amōris. Cētera Trīnacrīīs pūbēs seniōris Acestae fertur equīs.

565

570

561-562. bis senī: cf. Bis dēnīs, i. 381, with note. quemque: sc. ducem. agmine . . . magistris, they gleam with parted columns and with captains equally matched. agmine is coll. sing.; partītō = aeguātō, and so is properly balanced by aequis. The lads make a brave show as they move, parted into equal columns, and commanded alike. fulgent = lūcent, 554; so magistrīs =ductores, 561, with the further thought that each ductor had trained his own followers. Thirty-six lads enter; they are formed at first in three companies, of 12 each; each company has a captain-trainer.

563-567. Una . . . iuvenum, The first line is a line, etc. ovantem belongs, in logic, with iuvenum; for its position see note on ignotum, ii. 59. referens, who reproduces. Cf. qui te... referret, iv. 329, with note. Polite: for his fate see ii. 526-532. auctūra Italos, destined to increase Italy's hosts. See note on futurae, i. 712. For the thought cf. 116-123, esp. 117, with notes. quem . . ecus: in translating begin a new sentence, and keep the word-order: He is borne (rides on), etc. albis . . bicolor maculis, dappled

with (by) spots of white. vēstīgia...
pedis... ostentāns, displaying white
the steps of its pasterns, a very elaborate
(§ 225), or, rather, distorted way of
saying, 'displaying white pasterns as
it stepped.' pedis is a coll. sing., and
prīmī = 'the first (front) part of' (see
note on summā... undā, i. 127). ostentāns arduus: for constr. cf. arduus
attollēns, 278, with note. Translate ostentāns here a second time, displaying high; frontem... albam = 'displaying its white forehead, held proudly
upward.'

568. alter: sc. ductor est, out of dūcit, 563. alter = secundus, as in 311. Latīnī, true sons of Latium. This verse is a compliment to Augustus, whose mother belonged to the Gēns Atia. She was the daughter of Julia, sister of Caesar.

569. puero ... dīlēctus: the friendship of Iülus and Atys prefigures the later union of the Gēns Iūlia and the Gēns Atia through the adoption of Octavianus by Julius Caesar (§ 3).

572. esse ... amoris: cf. 538, with notes. 556-574 describe the appearance of the riders as they enter the circus, 553.

Excipiunt plausū pavidōs, gaudentque tuentēs
Dardanidae, veterumque agnōscunt ōra parentum.
Postquam omnem laetī cōnsessum oculōsque suōrum
lūstrāvēre in equīs, signum clāmōre parātīs
Ēpytidēs longē dedit, īnsonuitque flagellō.

580 Ollī discurrēre parēs, atque agmina ternī
dīductīs solvēre chorīs, rūrsusque vocātī
convertēre viās, īnfestaque tēla tulēre;
inde aliōs ineunt cursūs aliōsque recursūs,
adversī spatiīs, alternōsque orbibus orbīs

585 impediunt, pugnaeque cient simulācra sub armīs,
et nunc terga fugā nūdant, nunc spīcula vertunt

5 impediunt, pugnaeque cient simulācra sub armīs, et nunc terga fugā nūdant, nunc spīcula vertunt īnfēnsī, factā pariter nunc pāce feruntur. Ut quondam Crētā fertur Labyrinthus in altā

575-576. pavidos: freely, the anxious lads; they are nervous, afraid of failure before such a company. With pavidus of pavor, 138. veterum... parentum, their sires for generations. The lads are true Trojans; their very faces show that. agnoscunt: sc. in eis.

577-579. laeti: i.e. on account of the welcome accorded them. lüsträvēre, had paraded before; lit., 'had traversed.' Epytidēs: general trainer and supervisor of the 36 lads.

580-581. Ollī: as in 197. discurrere: the prefix =asunder, to right and to left, pares, in equal divisions, 18 on a side. agmina . . . choris, by drawing their groups (choris) asunder, they parted their columns, three leaders now on each side, terni, three on each side, is proleptic (§ 211); it gives the effect of the evolution described in discurrēre . . . chorīs. The word badly dislocates the passage, because (1) it is vague in itself, (2) forces Olli (580) to bear two different senses. At first Ollī refers to all 36 lads; later it refers only to the three subcaptains on each side. Only by splitting the companies into halves could Epytides have on each side three persons who could themselves, or under his direction, agmina diductis solvere choris. vocātī = revocātī (§ 221), recalled (from their forward movement). Sc. ab Ēpytidē, comparing 578-579.

582. convertere vias, changed their progress(es), i.e. changed the direction of their movements. rūrsus...viās means that the lads changed back to their original formation (see note on 562). infesta...tulēre, with leveled weapons they charged full tilt, at an imaginary foe.

583-587. cursūs, marches. recursūs, countermarches. adversī spatīs, confronting one another; lit., 'confronted in positions' (sc. inter sē). alternōs = an adv., alternātely; first one side, then the other, takes the lead. orbibus . . impediunt, they intersect their circling movements with (new) evolutions. pugnae . . simulācra, mimic battles; for cient cf. bella cient, i. 541. sub armīs: freely, with the help of their arms. vertunt: sc. inter sē, 'against one another.' pariter: i.e. side by side.

588. fertur: render by a parenthetical expression—so men say. altā: Crete was a land of mountains.

parietibus textum caecīs iter ancipitemque mīlle viīs habuisse dolum, quā signa sequendī 590 falleret indēprēnsus et inremeābilis error. haud aliō Teucrum nātī vēstīgia cursū impediunt, texuntque fugās et proelia lūdō, delphīnum similēs quī per maria ūmida nandō Carpathium Libycumque secant, lūduntque per undās. 595 Hunc morem cursus atque haec certamina primus Ascanius, Longam mūrīs cum cingeret Albam, rettulit, et priscos docuit celebrare Latinos. quō puer ipse modō, sēcum quō Trōïa pūbēs; Albānī docuēre suōs; hinc maxima porrō 600 accēpit Rōma et patrium servāvit honōrem,

589-591. parietibus: for scansion see § 273. textum, fashioned; lit., 'woven.' Vergil has in mind an iter, formed of paths between interwoven, interlacing walls. Since such an iter would be no true iter, parietibus . . . iter involves oxymoron; see note on via . . . invia, iii. 383. caecis: there were no openings by which one could get his bearings. viis, passages; instr. abl. with ancipitem, which gives the result. intricate, not the process, 'rendered intricate'; see §§ 160, 215. dolum, a maze; lit., 'a cheat,' 'a deception.' qua, where; the rel. clause expresses result, such that there, etc. signa sequendi: freely, marks by which to follow (the right course). falleret, baffled, mocked. indēprēnsus, unsolvable. Dēprehendō often = 'to understand.' Adjectives compounded of the neg. in- and a pf. pass. part. often =adjectives in -bilis; so invictus = 'invincible' rather than 'unconquered.' error, error-causing (misleading) maze; see § 202.

592-594. haud alio . . . cursū, with courses as intricate (as these). vēstīgia . . . impediunt, interweave their movements; cf. orbibus . . . impediunt, 584-585. lūdo: modal abl., playfully. The word recalls pugnae . . . simulācra, 585. delphīnum similēs: in old Latin similis

was regularly construed with the gen.; later both gen. and dat. were used, the latter finally predominating. nando: freely, as they swim. For constr. cf. note on tālia fandō, ii. 6. The comparison of the equestrian movements with the gambols of the dolphins brings out the vigor and the liveliness of the maneuvers, just as the comparison with the labyrinth (588-591) emphasizes their intricacy. The Roman poets were much interested in dolphins; cf. viii. 673-674, esp. aestum . . . secābant, 674.

595. Carpathium: sc. mare.

596. Hunc . . . cursus: freely, Such evolutions as a fixed and settled custom; cf. Hunc . . . morem sacrorum, iii. 408. and iii. 280-281, with notes on celebrāmus and on patriās.

597. Longam . . . Albam: cf. i. 268-

598-599. rettulit, revived. priscos . . . Latīnos: for them see note on genus ... Romae, i. 6-7. quo ... pūbes: sc. modo celebravit.

600-601. hinc = ab Albanīs. honorem: the sport is so called because it was celebrated, on this occasion at least, to honor a given individual; see note on avo, 550. Render by observance, and cf. honos = sacrifice, i. 49. Trōiaque nunc puerī, Trōiānum dīcitur agmen. Hāc celebrāta tenus sānctō certāmina patrī.

Hīc prīmum Fortūna fidem mūtāta novāvit.

Dum variīs tumulō referunt sollemnia lūdīs,

Īrim dē caelō mīsit Sāturnia Iūnō

Īliacam ad classem, ventōsque adspīrat euntī,
multa movēns, necdum antīcum saturāta dolōrem.
Illa viam celerāns per mīlle colōribus arcum,
610 nūllī vīsa, citō dēcurrit trāmite virgō.

Conspicit ingentem concursum, et litora lüstrat, desertosque videt portüs classemque relictam.

At procul in sõlā sēcrētae Trōades actā āmissum Anchīsēn flēbant, cūnctaeque profundum

615 pontum aspectābant flentēs. Heu, tot vada fessīs

602. pueri: briefly put for the games the lads celebrate; see § 201. Sc. dicuntur with pueri. dicitur: the subject is agmen: their columns are called Trojan. In this verse we must supply nuna Rōmae. The point of 596-602 is that certain equestrian sports, called Lūdus Trōjānus, introduced by Sulla and revived by Caesar and Augustus, were believed to have a Trojan origin; see § 73. Vergil is, of course, complimenting Augustus in particular.

603. Hāc ... tenus: see § 238. celebrāta: sc. ab Aenēā sunt.

604-663. To the Trojan women, who, gathered on the shore by the ships, are mourning for Anchiese, Juno sends Iris. Iris induces them to set fire to the ships,

604. fidem, loyalty, to the Trojans. novavit: the context gives the force of changed for the worse.

605-608. referent, are bearing (i.e. 'paying'), is here a verb of giving and so is construed with the dative. lūdīs: instr. abl., by way of, etc., through the medium of, etc. Īrim: cf. iv. 694-702. eunti (eī), as she went. For the winds as helpers of a divine messenger cf. iv. 223, with note on pinnīs. multa

movēns: as in iii. 34. saturāta, having fed fat, having sated, is a dep. participle. For the thought cf. i. 25-28.

609-610. Illa . . . virgō, She ; . . the maiden goddess. mille colòribus, thousand-hued; abl. of characteristic. See note on praestantī corpore, i. 71. nūllī vīsa, seen by no eye. For constr. cf. neque cernitur ūllī, i. 440, with note on ūllī. trāmite: abl. of the route: § 159. With this join citō as a transferred epithet (§ 212); it is the goddess, net the way, that is swift.

611-612. litora . . . portūs . . . . classem: sc. dēserta or relicta with litora. We have a threefold description, most effective, of the empty strand and harbor, a sharp contrast to the ingēns concursus.

613-616. sõlä . . . actā, lonely part of the strand; see note on summā . . . undā, i. 127. sēcrētae, apart; cf. sēcrētae, ased of the house of Anchises, ii. 299. āmissum . . . flentēs: why the women were thus mourning Anchises, far from the place of the games, Vergil does not say. We may infer (\$ 254) that all the women were together, performing part of the rites in honor of Anchises, as all the men were

et tantum superesse maris!, vox omnibus ūna. Urbem ōrant; taedet pelagī perferre labōrem. Ergō inter mediās sēsē haud ignāra nocendī conicit, et faciemque deae vestemque reponit; fit Beroë, Tmarii coniunx longaeva Dorycli, 620 cui genus et quondam nomen natique fuissent, ac sīc Dardanidum mediam sē mātribus īnfert. "Ō miserae, quās non manus," inquit, "Achāīca bello trāxerit ad lētum patriae sub moenibus! Ō gēns înfēlīx, cui tē exitio Fortūna reservat? 625 Septima post Trōiae excidium iam vertitur aestās, cum freta, cum terras omnīs, tot inhospita saxa sīderaque ēmēnsae ferimur, dum per mare magnum Italiam sequimur fugientem, et volvimur undis.

performing, either as participants, or as spectators, through the games, their share in the rites. cũnctae by itself need denote only all the women on the strand, whether they included all the women in the Trojan company or not. But see note on sōla, 651. tot vada . . superesse . .!, alas that so many waters . . . yet remain!, etc. For the inf. see § 173. vox: pred. to est, to be supplied; the subject is the clause Heu, tot . . maris!

617. Urbem orant: sc. deōs; cf. note on Ō ... surgunt!, i. 437. taedet (eās) ... laborem: cf. taedet caeli convera tuērī, iv. 451. with note.

convexa tuērī, iv. 451, with note.
619. conicit: sc. *Īris*. For scansion see note on *disice*, i. 70. faciem...reponit: she does what Venus did, i. 315-320, and Cupid, i. 689-690.

620. In connection with this verse see note on *Rhoetëra*, 646.

621-622. cui: the antecedent is Beroz. genus, distinguished forebears. Genus is used, as English family often is, of high lineage. fuissent: subj. in O. O., giving the thought which prompts Iris to come to Beroz; cui...fuissent thus = quod ei...fuissent. Render by remembering how once she

had, etc. The discontent of a woman like Beroë with present conditions would seem to the others perfectly natural. sīc, in this guise. mātrībus = in mātrēs; see § 138.

etc. For the thought cf. i. 94-96, and iii. 321-324, esp. hostilem ad tumulum Trõiae sub moenibus altis iussa mori. ad lētum ... moenibus: in i. 94-101 Aeneas himself describes such a death as preferable to death at sea.

626-629. Septima . . . aestäs: cf. i. 755-756. aestās is hardly reconcilable with iv. 193, iv. 309. cum... cum: as in iii. 646; see note there. freta . . . terras: join with ferimur; cf. § 144. tot. . . ēmēnsae: freely, having grazed so many rocks and sailed under so many stars. saxa refers to the danger, sidera to the length of the way. ferimur, we have been moving. Since 626 virtually = septem (per) annos with ferimur, we have in 626-628 the same constr. as in tot annos ... gerō, i. 47-48. Italiam ... fugientem: cf. arva . . . Ausoniae semper cēdentia retrō, iii. 496. sequimur . . . volvimur, we have been pursuing, etc. See note on ferimur, 628.

630 Hīc Erycis fīnēs frāternī atque hospes Acestēs: quis prohibet mūrōs iacere et dare cīvibus urbem? Ō patria, et raptī nēquīquam ex hoste Penātēs, nūllane iam Trōiae dīcentur moenia? Nusquam Hectoreōs amnīs, Xanthum et Simoënta, vidēbō?

Quīn agite, et mēcum īnfaustās exūrite puppīs!
Nam mihi Cassandrae per somnum vātis imāgō
ārdentīs dare vīsa facēs: 'Hīc quaerite Trōiam,
hīc domus est,' inquit, 'vōbīs.' Iam tempus agī rēs,
nec tantīs mora prōdigiīs. Ēn quattuor ārae

640 Neptūnō; deus ipse facēs animumque ministrat."

Haec memorāns, prīma īnfēnsum vī corripit ignem,
sublātāque procul dextrā cōnīxa coruscat
et iacit. Arrēctae mentēs stupefactaque corda
Īliadum. Hīc ūna ē multīs, quae maxima nātū,

631. mūrōs iacere: cf. the common expression fundāmenta iacere. Sc. eum = Aenēān as subject of iacere. The failure to name Aeneas specifically is psychologically sound; critics are apt to be (actually or apparently) vague. cīvibus: i.e. those who are ready and willing to people a city. urbem: cf. 617.

632-635. rapti... Penātēs: cf. raptēs... Penātēs, i. 378. nēquīquam: i.e. if they are never to find a home. ex hoste, out of the hosts of the foe. iam, any longer, hereafter. moenia is both subject and predicate to dīcentur. Hectoreōs: i.e. those that Hector, truest of Trojans, loved. 633-634 = 'Am I—are you—not to be as fortunate as Helenus has been?' See iii. 349-351. Quin agite: cf. Quīn morere, iv. 547, with note. infaustās: it is the ships that make prolonged wanderings possible.

636-637. Nam . . . facēs: there is ellipsis again (see note on nam, i. 731): (I suggest the burning of the ships), because the semblance of Cassandra, etc. In view of ii. 345-346 and iii. 182-187.

which show so clearly that the Trojans had, in Troy, habitually disregarded Cassandra's warnings, the use of her name here, and the fact that the women do not at once rebuff the speaker who bases her appeal on that name show, better than anything else could, the state of mind of the women.

638-639. agī rēs: render by for action. The prodigy consists of the dream of 636-638. prodigiis (sc. est, belongs to): poss. dative. We should say, 'nor does so great a marvel brook delay.' For the pl. see §§ 189-190.

640. Neptūno: for constr. cf. avō, 550, with note. We may assume that the sacrifice to Neptune had been meant to win a favorable voyage on to Italy! facēs ... ministrat: cf. furor arma ministrat, i. 150. animum: i.e. the spirit required for the deed.

641-645. prīma: as in i. 24. īnfēnsum...ignem: cf. īnfandōs...ignīs, i. 525. procul, far back; join with sublātā. cōnīxa: freely, with fullest effort. maxima nātū (sc. est): such a person,

645

Pyrgō, tot Priamī nātōrum rēgia nūtrīx:

"Nōn Beroë vōbīs, nōn haec Rhoetēia, mātrēs, est Doryclī coniūnx; dīvīnī signa decōris ārdentīsque notāte oculōs. Quī spīritus illī, quī vultus vōcisque sonus vel gressus euntī!

Ipsa egomet dūdum Beroën dīgressa relīquī, aegram, indignantem, tālī quod sōla carēret mūnere nec meritōs Anchīsae īnferret honōrēs."

Haec effāta.

At mātrēs prīmō ancipitēs oculīsque malignīs ambiguae spectāre ratīs miserum inter amōrem praesentis terrae fātīsque vocantia rēgna, cum dea sē paribus per caelum sustulit ālīs, ingentemque fugā secuit sub nūbibus arcum. Tum vērō attonitae mōnstrīs āctaeque furōre

655

650

of high birth (rēgia), and with the wide experience of years, is fittingly made to take the initiative among the women. tot...nātōrum: see note on nurūs, ii. 501.

646-649. Non...vobis...est, You have not here, etc. Rhoeteia throws some light on Tmarii... Doryclī, 620. Beroë herself was a true Trojan by birth. But how she became wife of Tmarius... Doryclus (620), a man who came from Epirus, in the far northwestern part of Greece, Vergil does not say. divīni...notate: cf. note on nec...sonat, i. 328. spīritus, fire. sonus...gressus: for stress laid on a deity's voice cf. nec vōx hominem sonat, i. 328; for emphasis on a deity's movement cf. incēdō, i. 46, incessū, i. 405. eunti, as she moves.

650-652. dūdum: as in ii. 726. Beroën . . . reliqui, parting from Beroë, left her. tāli . . . carëret: Pyrgo is indirectly quoting Beroë's words. sola throws light at last (§ 254) on 613-615, and shows that cūnctae in 614 meant all the women in the Trojan

company. munere, ceremony; the word was used esp. of funeral honors.

654-656. At . . . rēgna (656) means that, in spite of the appeal of Pyrgo (644-652), the women could not bring themselves to act. oculisque: -que really unites ancipitēs and ambiguae. ambiguae, wavering. spectāre: historical inf. (§ 172). miserum . . amōrem: any amor that kept the Trojans from Italy was miser. Join miserum . . . rēgna with ambiguae. fātīs = fātōrum vōcibus and is instrablative. rēgna: briefly put for their feelings toward the realms, etc. The rēgna are, of course, those of Italy.

657-658. cum dea...arcum: a cum-inversum clause; see note on cum... sēcum (ait), i. 36-37. arcum: cf. per mille coloribus arcum, 609. With secuit... arcum cf. Carpathium... secant, 595. arcum, however, is acc. of effect: § 143. Iris descended nūllī vīsa, 610; she goes off visibly and in a way to give the clearest proof of her divinity. Cf. the mode of Venus's departure, i. 402-405.

conclāmant, rapiuntque focīs penetrālibus ignem; pars spoliant ārās, frondem ac virgulta facēsque coniciunt. Furit immissīs Vulcānus habēnīs trānstra per et rēmōs et pictās abiete puppīs. Nūntius Anchīsae ad tumulum cuneōsque theātrī
incēnsās perfert nāvīs Eumēlus, et ipsī respiciunt ātrō in nimbō volitāre favīllam. Prīmus et Ascanius, cursūs ut laetus equestrīs dūcēbat, sīc ācer equō turbāta petīvit castra, nec exanimēs possunt retinēre magistrī.
"Quis furor iste novus? Quō nunc, quō tenditis," inquit, "heu! miserae cīvēs? Nōn hostem inimīcaque castra Argīvum, vestrās spēs ūritis. Ēn, ego vester Ascanius!" Galeam ante pedēs prōiēcit, inānem,

660-663. rapiunt: sc. pars, to balance pars, 661; they catch up, some of them, fire, etc. penetrālibus: cf. adytīs . . . penetrālibus, ii. 297. The hearths are in adjoining houses. ārās: for these see 639, coniciunt: sc. in nāvīs. The women fling the frondēs, etc., upon the ships, and then set fire to the frondes, etc. For scansion see note on disice, i. 70. immissīs . . . habenis, with loosened reins, i.e. at full speed; modal ablative. The fire is compared with racing steeds. When driving at highest speed the ancient charioteer evidently kept a slack rein. Cf. immissīs . . . iugīs, 146-147. The practice in modern driving races is quite different. Vulcānus = ignis; see § 207. pictas . . . puppis, the painted firwood sterns, abiete is abl, of material without ex, a poetic use (see note on pendentibus, i. 166). For scansion cf. parietibus, 589, and see § 273.

664-699. All efforts to extinguish the flames are useless, till, in answer to the prayer of Aeneas, Jupiter sends a great shower of rain.

664-666. Nūntius ... Eumēlus: for word-order see § 230. Who Eumelus

was, or how he became aware of the fire Vergil does not say. Eumelus does not appear again in the Aeneid. cuneōs...theātrī: cf. theātrī circus, 288-289, tōtum caveae cōnsessum ingentis, 340, already used of the site of the games. respiciunt, turning round, see. The subject is to be got out of cuneōs, 664. nimbō: here a smoke-cloud.

667-669. ut . . . sīc: cf. the use of ut in 329, 388. magistrī: attendants with functions like those of Epytides, who is called custos and comes Itlī, 546. Vergil does well to make some one who is on horseback speed to chide the women, and to check their activities.

670-671. Quo...tenditis...?, What is the aim, what is the aim, NOW, of your straining efforts...? cīvēs, fellow-citizens. Ascanius seeks to remind the women that they have as deep an interest in the fleet as he himself has.

672. vestrās spēs: sharp advers. asyndeton. Ascanius thinks of the ships as the only means of getting to the land where, all alike, when in their sober senses, yearn to be (cf. vocantia rēgna, 656).

673-674. Galeam . . . indūtus:

quā lūdō indūtus bellī simulācra ciēbat. Accelerat simul Aenēās, simul agmina Teucrum. 675 Ast illae dīversa metū per lītora passim diffugiunt, silvāsque et sīcubi concava fūrtim saxa petunt; piget inceptī lūcisque, suōsque mūtātae agnōscunt, excussaque pectore Iūnō est. Sed non idcirco flammae atque incendia vīrīs 680 indomitās posuēre; ūdō sub robore vīvit stuppa, vomēns tardum fūmum, lentusque carīnās ēst vapor, et tōtō dēscendit corpore pestis, nec vīrēs hērōum īnfūsaque flūmina prosunt. Tum pius Aenēās umerīs abscindere vestem 685 auxilioque vocare deos et tendere palmas: "Tuppiter omnipotēns, sī nondum exosus ad unum Troianos, sī quid pietas antiqua labores respicit hūmānōs, dā flammam ēvādere classī nunc, pater, et tenuīs Teucrum rēs ēripe lētō, 690 vel tū, quod superest, infestō fulmine morti.

Ascanius seems to think that the women do not recognize him and so will not heed him; hence he removes his helmet. The description in 556 and 576 clearly shows that, when the lads first appeared, they did not wear their helmets; it was important that, as they paraded around the consessus (577), they should be recognized. In 673-674, Vergil is telling us indirectly (§ 254) that, before the pugnae simulacra began (585), the lads had put on their helmets.

678. piget: sc. eās; cf. note on pertaesum... fuisset, iv. 18. suōs: i.e. their true friends. Iris had pretended to be their helper, 630-640. 679. Iūnō: i.e. Juno's influence.

681-683. indomitàs, invincible; see note on indeprensus, 591. posuère = déposuère (§ 221). vivit stuppa: i.e. the fire in the tow or calking still lives. lentus, smoldering; properly 'sluggish,' and so equivalent to tardus.

carīnās, hulls, frames. ēst: as in iv. 66. tōtō...corpore (sc. nāvium); the abl. here may be (1) abl. of extent of space (cf. perpetuā...iuventā, iv. 32, with note on perpetuā), or (2) abl. of route (§ 159).

686. auxiliō (sibi): dat. of purpose (§ 135), =ut sibi auxiliō sint. The infinitives in 685-686 are historical (§ 172).

687-690. exōsus: an adj. used sometimes, as here, in act. sense with forms of sum expressed or implied, sometimes in pass. sense, as the equivalent of a pf. pass. participle. exōsus (es) is in effect a dep. verb, hast come to hate. pietās antīque (tua), the tender mercy that once was yours. Cf. ii. 536, and pia nūmina, iv. 382, with note on pia. respicit = adhūc respicit. tenuīs...rēs, the slender fortunes.

691. vel, or, if you please. quod superest: sc. ē Teucrōrum rēbus.

sī mereor, dēmitte, tuāque hīc obrue dextrā."
Vix haec ēdiderat, cum effūsīs imbribus ātra
tempestās sine mōre furit, tonitrūque tremēscunt
ardua terrārum et campī; ruit aethere tōtō
turbidus imber aquā dēnsīsque nigerrimus Austrīs,
implenturque super puppēs, sēmiusta madēscunt
rōbora, restīnctus dōnec vapor omnis, et omnēs
quattuor āmissīs servātae ā peste carīnae.

At pater Aenēās, cāsū concussus acerbō, nunc hūc ingentīs, nunc illūc pectore cūrās mūtābat versāns, Siculīsne resīderet arvīs, oblītus fātōrum, Italāsne capesseret ōrās.
Tum senior Nautēs, ūnum Trītōnia Pallas
quem docuit, multāque īnsignem reddidit arte (hāc respōnsa dabat, vel quae portenderet īra magna deum vel quae fātōrum posceret ōrdō), isque hīs Aenēān sōlātus vōcibus īnfit;

692. mereor: Aeneas completely identifies himself with his people; his deserts are theirs, as theirs are his.

694-699. sine more, with unwonted violence; literally, 'unprecedently,' ardua...et campī, the hills and the plains. ardua terrārum: for gen. with neuter adj. used as a noun see § 217. turbidus, murky, swollen. super = dēsuper. sēmiusta: for scansion see § 282. quattuor: i.e. only four.

700-778. Aeneas is in doubt whether to go on to Italy, or to stay in Sicily, but the seer Nautes and a vision from Anchises both bid him press on. He founds a city then in Sicily, leaves some of his people there, and sets sail.

702-703. mūtābat, was varying, was shifting, i.e. was entertaining one cūra, 'anxious thought,' after another. versāns, twisting them. With nunc. .. versāns cf. iv. 285-286, iv. 630. Siculisne. . . Italāsne: note the emphatic places of the adjectives; they are also

metrical equivalents. For -ne . . . -ne cf. i. 308, with note.

704-708. senior, aged. Nautes has two claims upon Aeneas's attention: (1) his age and experience, (2) his special gift of divination, due to the favor of Pallas. unum, preëminently. In such connections as this Vergil usually attaches ūnus to some expression of comparison; cf. i. 15, ii. 426. multä . . . arte, rich skill in prophecy. The nature of the ars is shown by 706-707. hac: sc. arte. dabat: the impf. denotes a settled habit. portenderet . . . posceret: subj. in questions dependent on responsa dabat, which really =responsis ostendēbat. portenderet . . . deum refers to sudden emergencies and marvels like the present. ordo, the settled order. isque: these words spoil the constr., since they leave Nautēs, 704, without a verb; omit them in translation, solātus, comforting; see § 186.

710

715

720

"Nāte deā, quō Fāta trahunt retrahuntque, sequāmur: quidquid erit, superanda omnis fortūna ferendō est. Est tibi Dardanius dīvīnae stirpis Acestēs; hunc cape cōnsiliīs socium et coniunge volentem: huic trāde, āmissīs superant quī nāvibus et quōs pertaesum magnī inceptī rērumque tuārum est, longaevōsque senēs, ac fessās aequore mātrēs, et quidquid tēcum invalidum metuēnsque perīclī est dēlige, et hīs habeant terrīs sine moenia fessī; urbem appellābunt permissō nōmine Acestam."

Tālibus incēnsus dictīs seniōris amīcī, tum vērō in cūrās animō dīdūcitur omnīs. Et nox ātra polum bīgīs subvecta tenēbat; vīsa dehinc caelō faciēs dēlāpsa parentis Anchīsae subitō tālīs effundere vōcēs:

709-710. quō . . . sequāmur: cf. 22-23. quidquid . . . est: a famous verse. To this day resignation is an Italian trait, embodied in the cry pazienza (=Latin patientia).

711-718. Est tibi: i.e. is at your service, is ready to your needs. divīnae stirpis is explained by Troïa . . . genuit, 38-39. consiliis: dat. of interest (§ 131), with personification, to help your plan, so to speak. volentem in effect = non enim recusabit. Render conjunge volentem by join him thereto with his consent. superant = supersunt, are left over, are supernumeraries. quos pertaesum . . . est: cf. piget ... lūcis, 678, with note. quidquid: the neut. is broader in sense than either the masc. or the fem. would be; cf. quidquid . . . Dardaniae, i. 601-602. See also note on Varium . . . mūtābile, iv. 569. metuens . . . pericli: for constr. cf. servantissimus aequi, ii. 427, with note. habeant ... sine: cf. notes on stringat sine, 163. sinite . . . revîsam, ii. 669. fessî: i.e. since they are too weary to travel further. permisso nomine: sc. eis ā tē,

or, perhaps, ab Acestā. Acestam: Vergil is thinking of a Sicilian town called usually Egesta, or Segesta, which tradition connected with Troy.

720. in . . . omnis, is rent asunder in (to) every anxious thought. We speak of a person as 'torn by conflicting emotions.' Aeneas's hesitancy here is like his despair in i. 92-101. In spite of all the prophecies that have bidden him go on to Italy, and have assured him of his safe arrival there (§ 86), Aeneas has not as yet firm faith in his destiny. He is still an imperfect Aeneas, not yet fully fitted for his great task in Italy.

721-722. bigis subvecta has been neatly rendered by car-borne. caelo... dēlāpsa: the 'semblance of Anchises' comes to Aeneas as a vision from Jupiter (726); hence it comes from heaven. The actual shade of Anchises is in the underworld. For Anchises as divine, and so possessed of knowledge of the future, cf. dīvīnī... parentis, 47 (with note on dīvīnī), sāncte parēns, 80, both said of Anchises. For structure of 721-723 see § 249.

"Nāte, mihī vītā quondam, dum vīta manēbat,

rzs cāre magis, nāte Īliacīs exercite fātīs,
imperio Iovis hūc venio, quī classibus ignem
dēpulit, et caelo tandem miserātus ab alto est.
Consiliīs pārē quae nunc pulcherrima Nautēs
dat senior; lēctos iuvenēs, fortissima corda,

rzs dēfer in Ītaliam; gēns dūra atque aspera cultū
dēbellanda tibī Latio est. Dītis tamen ante

dēfer in Italiam; gens dura atque aspera cultu dēbellanda tibī Latiō est. Dītis tamen ante īnfernās accēde domōs, et Averna per alta congressūs pete, nāte, meōs, nōn mē impia namque Tartara habent, trīstēs umbrae, sed amoena piōrum

735 concilia Elysiumque colō. Hūc casta Sibylla
nigrārum multō pecudum tē sanguine dūcet.
Tum genus omne tuum et quae dentur moenia discēs.
Iamque valē; torquet mediōs nox ūmida cursūs,
et mē saevus equīs Oriēns adflāvit anhēlīs."

740 Dīxerat, et tenuīs fūgit ceu fūmus in aurās. Aenēās "Quō deinde ruis, quō proripis," inquit,

725. nāte . . . fātīs: Anchises used these words to Aeneas in iii. 182.

728-729. pulcherrima belongs logically with consilies; for its position see note on ignotum, ii. 59. senior: very emphatic by position. Render by out of the wisdom of his years. See note on senior, 704.

730-731. gens . . . Latio est: with this prophecy cf. i. 263-266, iii. 539-540, with notes. For gens dura . . . cultu see § 67, at the end. ante, first of all, i.e. before you undertake this war in Italy.

732-736. Averna . . . alta: i.e. through the deep entrance to the underworld. meōs, with me. namque: for position see § 236. trīstēs umbrae is in appos. with Tartara; we should say, 'the land of the sorrowing shades.' colō. Hūc: for the hiatus see § 292. colō = I cherish; freely, enjoy to the full. Hūc = To those places. nigrārum: for the color of. nigrants terga

iuvencos, 97. multo... sanguine: instr. abl., with the help of, etc. multo implies that the sacrifice is to be large.

738. torquet . . . cursus: freely, is wheeling her chariot in midcourse. The expression is inaccurate: (1) torquet currum would be more exact; (2) though the words ought, in themselves, to denote midnight, it is clear from 739 that they refer rather to time near the dawn.

739. mē...anhēlīs: i.e. I must depart. So in Hamlet the ghost departs when he scents the morning air. The Dawn is saevus because Dawn parts Anchises from his son. Vergil dwells at such length on the time for another reason. The Greeks and the Romans trusted dreams and visions that came after midnight. Cf. note on portā...eburnā, vi. 898.

741-742. deinde, then, i.e. so soon after speaking. The language is much condensed. Strictly, Aeneas means,

"quem fugis, aut quis tē nostrīs complexibus arcet?" Haec memorāns, cinerem et sōpītōs suscitat ignīs, Pergameumque Larem et cānae penetrālia Vestae farre piō et plēnā supplex venerātur acerrā.

745

Extemplō sociōs prīmumque arcessit Acestēn, et Iovis imperium et cārī praecepta parentis ēdocet, et quae nunc animō sententia cōnstet. Haud mora cōnsiliīs, nec iussa recūsat Acestēs. Trānscrībunt urbī mātrēs, populumque volentem dēpōnunt, animōs nīl magnae laudis egentīs. Ipsī trānstra novant, flammīsque ambēsa repōnunt rōbora nāvigiīs, aptant rēmōsque rudentīsque, exiguī numerō, sed bellō vīvida virtūs. Intereā Aenēās urbem dēsignat arātrō, sortīturque domōs; hoc Īlium et haec loca Trōiam

750

sortiturque domos; noe mum et naec loca 1

755

'You speak, then (deinde) at once depart. Whither are you hastening?' proripis: sc. tē: § 151. nostrīs complexibus: cf. congressūs...meos, 733.

743. sopitos . . . ignis: the slumbering fires (lit., 'the fires that had been put to sleep') are those of his own hearth, by which stood the images of the Lar, the Penates, etc. (§§ 331-333).

744. cănae . . . Vestae: cf. căna Fidēs, i. 292, with note on cāna. In 743-745, as in iii. 176-178, Aeneas makes a sacrifice after a vision from heaven.

748. quae . . . constet, what is now the firm-set purpose of his heart. It is characteristic of Aeneas, in Books I-VI especially, that, slow as he is to reach a decision either on the basis of his own reflection and his own knowledge (700-703), or on the basis of advice, however good, given to him, too, by one of special experience and special powers (704-720), he never refuses to obey what he knows to be the divine will.

749. consiliis (eius): dat. of in-

terest (disadvantage) with mora (est); cf. nec tantīs mora prādigiīs, 639.

750-751. Transcribunt: freely, enroll; lit., 'transfer' names from the roll of those who are to press on to Italy to that of those who are to stay in Sicily. The subject is Aenēās et Aestēs. urbī: see 717-718. volentem = quī sīc vult. dēpōnunt combines the idea of disembarking and that of casting aside. nīl...egentīs, that feel no need of.

752. Ipsī: i.e. those who are made of sterner stuff, the real Trojans; cf. note on *ipsius*, i. 114. repōnunt, restore, is here a verb of giving, and so is used with the dative nāvigiis.

753-754. rudentisque: for the hypermetrical -que cf. 422 and see § 291. bellō: dat. of purpose (§ 135). For the meaning see note on gēns... Latiō est, 730-731. virtūs, manhood, for a manly company.

755-756. urbem ... arātrō: a practice common in later days at the establishment of cities and colonies. Ilium ... Trōiam: so Helenus, iii. 302, iii. 349-351, used the old names.

esse iubet. Gaudet rēgnō Trōiānus Acestēs, indīcitque forum, et patribus dat iūra vocātīs. Tum vīcīna astrīs Erycīnō in vertice sēdēs fundātur Venerī Īdaliae, tumulōque sacerdōs ac lūcus lātē sacer additur Anchīsēō.

Iamque dies epulāta novem gens omnis, et ārīs factus honos; placidī strāvērunt aequora ventī, crēber et adspīrāns rūrsus vocat Auster in altum.

complexi inter së noctemque diemque morantur.
Ipsae iam mātrēs, ipsi quibus aspera quondam
vīsa maris faciēs et non tolerābile nomen
ire volunt omnemque fugae perferre laborem.

770 Quös bonus Aenēās dictīs sölātur amīcīs, . et consanguineo lacrimāns commendat Acestae. Trīs Erycī vitulos et Tempestātibus agnam caedere deinde iubet solvīque ex ordine funem. Ipse, caput tonsae foliīs ēvīnctus olīvae,

775 stāns procul in prorā pateram tenet, extaque salsos

757-758. regno: i.e. in his sovereignty over the new city. Troianus gives the reason for his joy; he sees a new Troy arising. indicit...forum, proclaims a court, i.e. establishes a court and proclaims a time for its sessions. dat, prescribes. Vergil has in mind the Senate (patribus) of his own time, which was practically controlled by Augustus. With 755-758 cf. in general i. 423-426, said of the foundation of Carthage.

759-760. sēdēs . . . Īdaliae: the temple of Venus on Mt. Eryx was very famous. For Venus's connection with Idalium and Cyprus see i. 681, i. 415-417. tumulō: the priest is to care for the tumulus and to perform sacrifices there.

762-764. epulăta: sc. est. placidī ... ventī: cf. plācāta ... maria, iii. 69-70, with note. crēber ... adspī-

rans: for constr. cf. lēnis crepitāns auster, iii. 70, with note. crēber = freshly, steadily.

766. complexi, embracing (§ 186). morantur is here tr.; cf. annōs dēmoror, ii. 647-648. They make the time linger by crowding so much into it.

771. consanguineo is an important word; the relation of Acestes to those whom Aeneas is leaving will insure to them proper care.

772-773. Tempestātibus: for sacrifices to the winds cf. iii. 120, caedere . . . solvī: for the shift from act. to pass. voice cf. iii. 60-61, with note on linquī. As subject sc. suōs, 'his people.' caedī would be metrical. ex ōrdine, in due course, i.e. after the sacrifice.

774-775. tonsae . . . olivae: cf. tonsa . . . corona, 556, with note on tonsa procul, at a distance (from the others), apart.





NEPTUNE

proicit in fluctus, ac vina liquentia fundit. Prosequitur surgens ā puppī ventus euntīs; certatim socii feriunt mare et aequora verrunt.

At Venus intereā Neptūnum, exercita cūrīs. adloquitur, tālīsque effundit pectore questūs: 780 "Iūnonis gravis īra nec exsaturābile pectus cogunt mē, Neptūne, preces descendere in omnis, quam nec longa dies pietas nec mītigat ūlla, nec Iovis imperio Fatisque infracta quiescit. Non media de gente Phrygum exedisse nefandis 785 urbem odiīs satis est nec poenam trāxe per omnem; rēliquiās Trōiae, cinerēs atque ossa perēmptae, īnsequitur. Causās tantī sciat illa furoris. Ipse mihī nūper Libycīs tū testis in undīs quam mõlem subitō excierit; maria omnia caelō 790 miscuit, Aeoliis nēquiquam frēta procellis, in rēgnīs hoc ausa tuīs. Per scelus ecce etiam Trōiānīs mātribus āctīs exussit foedē puppīs, et classe subēgit

776-778. With 776 cf. 238. 777 = iii, 130. 778 = iii, 290.

779-826. Venus begs Neptune to bring Aeneas safely to the Tiber; this Neptune promises. Neptune rides over the waves. quieting them as he goes.

781. nec exsaturăbile, her insatiable. Cf. necdum anticum saturata dolorem, 608, said by Vergil himself of Juno.

782-784. descendere in, to stoop to. quam = eam (i.e. Iūnonem) enim. longa dies = vetustās. pietās . . . ūlla, any measure of devotion to duty. In going on to Italy, in obedience to the oft-expressed will of the gods, Aeneas was surely pius. Cf. pius Aenēās, iv. 393, with note. infrācta quiēscit, is bent (subdued) and brought to rest.

785-786. mediā . . . exēdisse . . . urbem: Venus uses strong language. She thinks of the gens Phrygum as a kind of body or animate being, whose vital organs consist of the urbs. Juno is not content though she has eaten the very heart out of this body. media . . . gente Phrygum, out of the vitals of the Phrygian race, traxe: as object sc. eos or civis, out of urbem. For form of traxe see § 116.

787-788. perëmptae (sc. Trōiae), of the poor dead city. sciat illa, let her know, i.e. I leave it to her to know. The implication is that Juno is no better able to explain her conduct

than any one else is.

791. Aeoliis: the ref. is to the storm of i. 81-156. With 790-792 cf. i. 133-141. nēquiquam: Venus means that of course Juno knew that she could not keep Aeneas from Italy. See note on  $s\bar{i} \dots s\bar{i}$ , 798.

792. hoc: here by itself a heavy syllable (§ 258); an uncommon usage.

794. subēgit = coēgit; sc. Aenēān.

795 āmissā sociōs ignōtae linquere terrae. Quod superest, ōrō, liceat dare tūta per undās vēla tibī, liceat Laurentem attingere Thybrim, sī concessa petō, sī dant ea moenia Parcae." Tum Sāturnius haec domitor maris ēdidit altī: "Fās omne est, Cytherēa, meīs tē fīdere rēgnis, unde genus dūcis. Meruī quoque; saepe furōrēs compressi et rabiem tantam caelique marisque. Nec minor in terrīs (Xanthum Simoëntaque testor) Aenēae mihi cūra tuī. Cum Trōïa Achillēs 805 exanimāta sequēns impingeret agmina mūrīs, mīlia multa daret lētō, gemerentque replētī amnēs, nec reperire viam atque ēvolvere posset in mare sē Xanthus, Pēlīdae tunc ego fortī congressum Aenēān nec dīs nec vīribus aequīs 810 nūbe cavā rapuī, cuperem cum vertere ab īmō strūcta meīs manibus periūrae moenia Trōiae. Nunc quoque mens eadem perstat mihi; pelle timorem.

795. ignotae is an exaggeration; those who are to stay behind in Sicily are to be with friends (Acestes and his Trojans). Note the exaggeration in 794. terrae: dat. with linquere, which here =trādere or dēdere.

796-797. Quod superest: as in 691. The clause also =a dat. with *liceat*: 'let the remnant (of the Trojans) be permitted.' dare tūta... vēla tibī: i.e. safely to traverse thy waters. A natural variation from the common dare vēla ventīs would be dare vēla marī. Venus goes further; remembering that Neptune is god of the sea she substitutes tibī for marī.

798. sī... sī: the condition is a condition in form only; Neptune and Venus both know that Aeneas must reach Italy. ea moenia, that city, i.e. the city implied in the ref. to the Tiber.

801. unde . . . ducis = inde enim, etc. Venus was said to have risen from the foam of the sea near Cythera;

hence Cytherea, 800, is a specially fitting title here. **Merui:** sc. as object 'your faith in me.'

804. Cum is to be taken with all the verbs through 807.

806. replētī, overflowing, choked, with the slain. Cf. the account of the Simois, i. 100-101.

808-811. Pēlīdae . . . rapuī (810), them, when Aeneas had joined battle with . . . , though neither his gods nor his strength were a match (for his foe), I hurried him off, etc. See Iliad XX. 158-352. aequīs belongs also with dīs (§ 234). The whole expression is an ablabs. which = an advers. clause; the senseis, 'though not in himself, or in the divine aid on which he could rely, a match for him.' cum, although. strūcta. . . manibus: cf. note on Neptūnus, ii. 610. periūrae: because it failed to pay according to promise for the building of the walls. In iii. 248 the Harpy Celaeno calls the Trojans Lāomedontiadae; see note there.

Tūtus quos optās portūs accēdet Avernī. Unus erit tantum, āmissum quem gurgite quaeres; ūnum pro multīs dabitur caput." 815 Hīs ubi laeta deae permulsit pectora dictīs, iungit equös aurō genitor, spūmantiaque addit frēna ferīs, manibusque omnīs effundit habēnās. Caeruleo per summa levis volat aequora curru: subsidunt undae, tumidumque sub axe tonanti 820 sternitur aequor aquis; fugiunt vāstō aethere nimbi. Tum variae comitum facies, immānia cētē, et senior Glaucī chorus, Īnōusque Palaemōn, Trītonesque citi, Phorcique exercitus omnis; laeva tenet Thetis, et Melitē, Panopēaque virgō, 825 Nīsaeē, Spīōque, Thalīaque, Cymodocēque. Hīc patris Aenēae suspēnsam blanda vicissim gaudia pertemptant mentem; iubet ōcius omnīs attollī mālōs, intendī bracchia vēlīs. Ūnā omnēs fēcēre pedem, pariterque sinistros, 830

813-815. portus ... Avernī: the harbor of Cumae, near which was a fabled entrance to the underworld. āmissum quem, whom, a lost comrade. caput, life, soul.

816-818. laeta: proleptic (§ 211), giving the result of permulsit, soothed into joyousness. aurō here = aureō iugō. addit, puts on. In compounds dō constantly = put, 'place,' rather than 'give.' effundit habēnās: cf. immissīs . . habēnīs, 662, with note, and classī . . . immitit habēnās, vi. 1.

820-821. tumidum . . . aquīs, the swelling sea is laid to rest through (the smoothing of) its waters; aquīs is instr. ablative. With 817-821 cf. i 147-156; in both passages Neptune quiets the waves by riding over them.

822. comitum, of his train; sc. Neptūnī. cētē: a Greek neuter plural (§ 101).

825. laeva: neut. pl.; laeva tenet = on the left are. We may infer (§ 254) that the creatures mentioned in 823-

824 are on Neptune's right. With 822-826 cf. 239-241.

827-871. The god of sleep, after trying in vain to persuade Palinurus to quit his post, throws him into a deep slumber and flings him into the sea. Aeneas, aroused by the roar of the surf on the rocks of the Sirens, takes the place of Palinurus.

828-829. gaudia . . . mentem: cf. tacitum . . . pectus, i. 502. intendi . . . vēlīs: cf. intendere . . . tergō, 403, with note on dūrō . . . tergō.

830. fēcēre pedem, worked the sheets; pedem is a coll. sing., and =rudentīs, iii. 267. See note there. With the whole expression cf. vēlā facit, 281. Sc. nunc before sinistrōs and note that the emphatic words in 830-831 are Ūnā...pariter...ūnā. The ships are not running full before the wind, with their square sails drawn taut, and set at right angles with the hull; the ships are tacking, catching the wind now with the right, now with the left half of the sail.

nunc dextros solvēre sinūs, ūnā ardua torquent cornua detorquentque; ferunt sua flamina classem. Prīnceps ante omnīs dēnsum Palinūrus agēbat agmen; ad hunc aliī cursum contendere iussī. 835 Iamque ferē mediam caelī nox ūmida mētam contigerat (placidā laxābant membra quiēte. sub rēmīs fūsī per dūra sedīlia, nautae), cum levis aetheriīs dēlāpsus Somnus ab astrīs āëra dimovit tenebrosum, et dispulit umbrās, 840 tē, Palinūre, petēns, tibi somnia trīstia portāns însontī, puppīque deus consedit in altā. Phorbantī similis, funditque hās ore loquēlās: "Īäsidē Palinūre, ferunt ipsa aequora classem; aequātae spīrant aurae; datur hora quiētī: 845 pone caput, fessosque oculos furare labori; ipse ego paulisper prō tē tua mūnera inībō." Cui vix attollēns Palinūrus lūmina fātur: "Mēne salis placidī vultum flūctūsque quiētōs ignōrāre iubēs? Mēne huic confidere monstro?

831-832. solvēre sinūs, loosened the bellying folds, i.e. let the sails loose till they swelled in bellying folds. sinūs is acc. of effect (§ 140). Cf. solvite vēla, iv. 574; for sinūs cf. iii. 455. torquent . . . dētorquent = torquent nunc hūc, nunc illūc. When the right sinūs are filled, the cornū on that side is pointed toward the bow, that on the other side toward the stern. cornūs as in iii. 549.

834. ad, according to, in unison with, a common meaning. alii: cēterī would have been more exact.

835-837. mediam caelī...mētam: cf. mētās... Pachīnī, iii. 429, with note. Nox rides in a chariot (721), and so the figurative language from the chariot race is very appropriate. fūsī: as in i. 214.

838-839. cum . . . dīmēvit: a cuminversum clause; see note on cum . . . sēcum (ait), i. 36-37. dīmēvit . . . dispulit: i.e. by flying through the  $\bar{a}\bar{e}r$  and the umbrae.

841-842. insonti, though you were innocent (had done no wrong). deus suggests the final result; before a god a mortal like Palinurus is powerless. The word thus adds to the pathos of the passage. Phorbanti: an unknown Trojan, but plainly an intimate friend of Palinurus.

844-845. aequatae, evenly. datur: i.e. is appointed for. fūrāre is a picturesque substitute for ēripe, and so is used with the dat. labōrī; see note on silicī, i. 174.

846. This verse shows that Phorbus (842) was well known to Palinurus as a skillful sailor. münera, tasks.

847-849. vix attollens . . . lūmina: a stereotyped expression for 'giving scant heed.' ignorāre: i.e. to forget what I know about. huic . . . monsto, this strange and treacherous power.

Aenēān crēdam (quid enim?) fallācibus aurīs. 850 et caelī totiēns dēceptus fraude serēnī?" Tālia dicta dabat, clāvumque adfīxus et haerēns nusquam āmittēbāt, oculosque sub astra tenēbat. Ecce deus rāmum Lēthaeō rōre madentem vique soporātum Stygiā super utraque quassat 855 tempora, cunctantique natantia lumina solvit. Vix prīmos inopīna quies laxāverat artūs, et super incumbēns cum puppis parte revulsā cumque gubernāclō liquidās proiecit in undās praecipitem, ac sociōs nēquīquam saepe vocantem; 860 ipse volāns tenuīs sē sustulit āles ad aurās. Currit iter tūtum non setius aequore classis. promissisque patris Neptūni interrita fertur.

850-851. crēdam ...?: deliberative question, Am I to intrust ...?, or, would you have ME intrust Aeneas ...? quid enim?: enim = indeed, as in i. 19. With quid sc. crēdam, subjunctive of obligation or propriety (see note on Quid . ...dīcam ...?, iv. 43.) Render by why, indeed (pray), (should I intrust him)? Since a negative answer is implied, quid enim? negatives the main question, Aenēān crēdam, etc., even before that question is fully stated. et...dēceptus, and that, too, though I have been cheated. Cf. et dōna ferentīs, ii. 49, with note.

amittēbāt, fastened firmly to the steering-paddle, and clinging to it, he never for a moment let it go. With adfixus and haerēns sc. ē = clāvō. nusquam: we should expect numquam. The close connection, however, between 'at no time' and 'in no place' is seen in Nusquam aberō, ii. 620. āmittēbāt: for scansion see § 275. sub...tenēbat together = kept...

upturned toward.

855-856. sopōrātum, slumberous, a transferred epithet (§212). The verb sopōrō is usually employed of

making persons drowsy. cunctanti (sc. eī): i.e. though he struggles against the power of the branch. natantia is proleptic (§ 211), till they swim. solvit: cf. solvuntur, i. 92, with note.

857-558. Vix...et: see §§ 220, 250. Render by Almost before the unexpected sleep had,...the (god), finging himself upon Palinurus, etc. primos belongs in thought with laxaverat, had begun to loosen. incumbens: sc. eī, and then cf. Incubuëre marī, i. 84. revulsā (ā deō), which, he, the god had wrenched loose.

859-861. gubernāclō: cf. note on clāvum . . . torquet, 177. clāvum . . . āmittēbāt, 852-853, shows why the steering-paddle goes down with Palinurus. proiēcit: the subject is to be got from deus, 854. praecipitem, falling headlong. sustulit āles: juxtaposition of effect and cause (§ 241). Though āles is a noun, render by raised himself aloft (by) on his pinions.

862-863. iter: acc. of effect with currit (§ 144). non setius: sc. quam anteā. promissis: see 812-815. interrita: a picturesque substitute for sine periclo.

Iamque adeō scopulōs Sīrēnum advecta subībat,

865 difficilīs quondam, multōrumque ossibus albōs
(tum rauca adsiduō longē sale saxa sonābant),
cum pater āmissō fluitantem errāre magistrō
sēnsit, et ipse ratem nocturnīs rēxit in undīs,
multa gemēns, cāsūque animum concussus amīcī:

870 "Ō nimium caelō et pelagō cōnfīse serēnō,
nūdus in ignōtā, Palinūre, iacēbis harēnā."

864-866. advecta, sailing onward; § 186. quondam: as in iii. 704; see note there. rauca...sonābant: it is this sound that wakes Aeneas, 867-868. sonābant, were booming.

867-868. cum ... sēnsit: a cum-inversum clause; see note on cum ... sēcum (ait), i. 36-37. fluitantem errāre, was drifting and straying aimlessly. errāre: as subject sc. ratem from the next verse. magistrō: as in i. 115. et = itaque (§ 219). rēxit: in 161 the noun rēctor = pilot.'

870-871. O...confise...nūdus...harēnā, O Palinurus, since you will lie, Palinurus, etc. Aeneas is speaking. He is of course ignorant of the facts. But, mortal-like, he believes the worst, even of a tried friend. nūdus suggests the thought of lack of burial. Even to be buried in a strange land was a sorrow; to lie there unburied was infinitely worse. ignotā: in vi. 381, we learn that the place is to bear, forever, the name of Palinurus; see notes there,

## LIBER SEXTUS

Sīc fātur lacrimāns, classīque immittit habēnās, et tandem Euboïcīs Cūmārum adlābitur ōrīs. Obvertunt pelagō prōrās; tum dente tenācī ancora fundābat nāvīs, et lītora curvae praetexunt puppēs. Iuvenum manus ēmicat ārdēns lītus in Hesperium; quaerit pars sēmina flammae abstrūsa in vēnīs silicis, pars dēnsa ferārum tēcta rapit silvās, inventaque flūmina mōnstrat. At pius Aenēās arcīs, quibus altus Apollō praesidet, horrendaeque procul sēcrēta Sibyllae, antrum immāne, petit, magnam cui mentem animumque

10

3. Obvertunt ... proras: see note on puppēs, iii. 277. tenācī, close gripping.

4. fundabat, grounded. The anchors gave the fundus, or solid bottom (land), on which the ships usually rested when they were not in motion (see note on subducere, i. 551). The ships are not beached here, because Aeneas plans but a short stay. The impf. in fundabat denotes repetition; ancora is a coll. singular.

5. practexunt: the ships are to the shore what the fringe is to a garment. ēmicat ārdēns, flashes forth, all aglow.

6-8. quaerit ... silicis: cf. silicī ... Achātēs, i. 174, and see § 224. pars ... pars =alīī ... alīī. dēnsa ... tēcta: appos. to silvās, implying that search for wood (rapit silvās) and water (inventa ... mönstrat) is felt to be dangerous. See note on stabula ...

ferārum, 179. The appos. regularly follows the noun it explains; here it properly precedes, since it bears on both the matters mentioned in 8. rapit silvās, pillags the woods, i.e. gather firewood. For the elaborate language see §§ 224-225. inventa...mönstrat, when they find waters, point them out (to their comrades). Cf. the mention of water in a similar connection, i. 167.

9-10. pius, true, as ever, to duty. altus = an adv., on high. Apollo praesidet: cf. Geticis qui praesidet arvis, iii. 35. procul sécréta: freely, the abode, distant, sequestered; lit., 'the dwellings, set apart, at a distance.' For sécréta as noun see § 216. 1.

11. cui: render by of the Sibyl, into whose being. For case of cui see § 138. mentem, intelligence, understanding, i.e. power to know the future. animum, emotion; the exaltation produced by the inspiration. This exaltation was thought of by the ancients as madness. Cf. sponsae... furentis, ii. 345, said of Cassandra (see note there on furentis).

<sup>1-44.</sup> Aeneas reaches Cumae and visits the Temple of Apollo, to see the Sibyl. The Temple is described.

<sup>1-2.</sup> classī...habēnās: cf. omnīs effundit habēnās, v. 818, with note. Euboïcīs: Cumae was a colony from Chalcis in Euboea.

15

Dēlius īnspīrat vātēs, aperitque futūra. Iam subeunt Triviae lūcōs atque aurea tēcta.

Daedalus, ut fāma est, fugiēns Mīnōïa rēgna, praepetibus pinnīs ausus sē crēdere caelō, īnsuētum per iter gelidās ēnāvit ad arctōs, Chalcidicāque levis tandem super adstitit arce. Redditus hīs prīmum terrīs tibi, Phoebe, sacrāvit rēmigium ālārum, posuitque immānia templa. In foribus lētum Androgeō: tum pendere poenās Cecropidae iussī (miserum!) septēna quotannīs corpora nātōrum; stat ductīs sortibus urna. Contrā ēlāta marī respondet Gnōsia tellūs;

12. Dělius, the Lord of Delos. vătēs: appos. to Dēlius. In inspirat vātēs there is juxtaposition of effect and cause (§ 241), breathed by his prophetic power. For position of vātēs cf. that of dea. i. 412: see note there.

13. Iam, Presently. altus (9), procul sēcrēta (10), and Iam strengthen one another. The performance of duty (cf. pius, 9) has required no slight effort. subeunt: sc. Aenēās et comites. Triviae = Dianae: § 318. As sister of Apollo and goddess of the underworld which Aeneas is soon to visit, she is appropriately named here. In fact, in 13 and 35, Vergil tells us, indirectly (§ 254), that the temple is a temple in honor both of Apollo and of Diana. See note on templum, 69. lūcos: in front of the tecta; cf. laurus, iii. 91, with note on limina . . . dei. aurea, gilded. We are to think, probably, of a temple whose roof was covered with bronze tiles, gilded. The roof of this kind on the Temple of Jupiter Capitolinus in Rome was famous in Vergil's day and later.

15-17. pinnīs: instr. abl., with the help of, etc. ēnāvit: cf. trānat, iv. 245, used of Mercury's flight. The poets often describe the air as 'liquid.' Chalcidicā: see note on Euborcīs, 2. adstitit: as in i. 301.

18-19. Redditus . . . terrīs, Since these were the lands to which, etc. sacrāvit . . . templa: he was grateful to Apollo for welcoming him. He was, besides, through with his wings; hence he dedicates them. See note on fīxit, i. 248, and cf. the act of Entellus, v. 483-484. rēmigium ālārum: as in i. 301. templa = tēcta, 13.

20-22. Androgeo: gen.; a Greek form. See Androgeos (2) in Vocabulary. With letum and Cecropidae sc. est, sunt, is (are) graven. tum (besides) ... urna: a second picture. poenās: i.e. for the murder of Androgeos. Cecropidae (sunt) iussi, the sons and daughters of Cecrops are pictured, under orders to pay, etc. miserum!: cf. infandum!, i. 251, with note. nātorum here = puerōrum, children: the Athenians surrendered to the Cretans seven lads, seven maidens yearly. ductis sortibus, with the lots already drawn (therefrom); abl. of attendant circumstance (§ 161). The sculptor has seized the most pathetic moment, that at which the roll of victims is known.

23. Contră: i.e. on the other half of the forës. ēlāta marī: cf. Crētā. . . altā, v. 588. ēlāta =uplifted from towering out of. respondet: i.e. to the first pair of pictures. Gnōsia: Minos

hīc crūdēlis amor taurī, suppostaque fūrtō
Pāsiphaë, mixtumque genus, prōlēsque bifōrmis
Mīnōtaurus inest, Veneris monumenta nefandae,
hīc labor ille domūs et inextrīcābilis error,
magnum rēgīnae sed enim miserātus amōrem
Daedalus ipse dolōs tēctī ambāgīsque resolvit,
caeca regēns fīlō vēstīgia. Tū quoque magnam
partem opere in tantō, sineret dolor, Īcare, habērēs;
bis cōnātus erat cāsūs effingere in aurō,
bis patriae cecidēre manūs. Quīn prōtinus omnia
perlegerent oculīs, nī iam praemissus Achātēs

is said to have lived at Gnosus. For the extraordinary discoveries at Gnosus (Cnossus), which go far to support the ancient stories about Minos, see The Encyclopaedia Britannica, eleventh edition, under "Cnossus," VI. 573-574, and under "Crete," VII. 424-426.

24-26. crūdēlis, cruel, tragic, in its causes and in its results. See Pāsipha's in Vocabulary. supposta (sc. ei = taurō), mated with him. mixtum... bifōrmis: parallelism (§ 251), a creature of dual nature, and a child of double form. The Minotaur was part man, part bull. For the Minotaur and the Labyrinth see Gayley (§ 362), pages 246, 252-253, 256, 523, 525. Veneris = amōris; see § 207. We may also render Veneris... nefandae by Venus's savagery; see, then, § 214.

27. ille, that famous (cf. i. 617, ii. 274). domüs: gen. of definition (§ 122); labor . . . domüs = that house so laboriously wrought. The ref. is to the labyrinth, for which see v. 588-591, with notes.

28-31. rēgīnae: Ariadne, daughter of Minos. She fell in love with Theseus, one of the septēna... nātōrum (21-22), and, aided by Daedalus, enabled him to thread his way through the labyrinth and kill the Minotaur. sed enim: as in i. 19. For its position see § 236. ipse ...

resolvit: he had built it and so knew how to solve its puzzles. caeca, blind, groping (i.e. had they been left to themselves). vēstīgia: i.e. of Theseus, sineret dolor, did grief suffer it. Vergil uses the impf. here because, in his sympathy with the events he is describing, he fancies himself as standing beside Aeneas and viewing the carvings. See note on sī . . . supersint, . . . relinguat, v. 325-326. Note the omission of sī here, which occurs occasionally in poetry. We may also say that sineret .... habērēs is in O. Q., representing, then, sinat . . . habeat of O. R. ('let grief permit [ =if grief should permit], you would have'). If this view is right, there is no ellipsis of sī. For the apostrophe Tü . . . habērēs as evidence of increasing emotion cf. i. 555, ii. 56, ii. 429. iii. 119, with notes.

32. conātus erat: sc. Daedalus. Vergil is telling us indirectly (§ 254) that all the pictures were by Daedalus. cāsūs: sc. tuos.

33. patriae . . . manūs, his hands, the hands of a father. Quīn, Nay, more, or, Verily. See i. 279, iii. 403.

34. perlegerent...adforet (35): for the tenses see note on sineret dolor, 31. adforet, however, really =advēnisset (§ 222). iam, by this time; join with adforet (35).

adforet atque unā Phoebī Triviaeque sacerdōs,
Dēïphobē Glaucī, fātur quae tālia rēgī:
"Nōn hoc ista sibī tempus spectācula poscit;
nunc grege dē intāctō septem mactāre iuvencōs
praestiterit, totidem lēctās dē mōre bidentīs."

Tālibus adfāta Aenēān (nec sacra morantur iussa virī), Teucrōs vocat alta in templa sacerdōs.

Excīsum Euboïcae latus ingēns rūpis in antrum, quō lātī dūcunt aditūs centum, ōstia centum, unde ruunt totidem vōcēs, respōnsa Sibyllae.

Ventum erat ad līmen, cum virgō "Poscere fāta tempus" ait, "deus, ecce, deus!" Cui tālia fantī ante forīs subitō nōn vultus, nōn color ūnus, nōn cōmptae mānsēre comae, sed pectus anhēlum, et rabiē fera corda tument, maiorque vidērī

35-36. Phoebī...sacerdōs: cf. note on Triviae, 13. Dēīphobē Glaucī = Dēīphobē, fīlia Glaucī. Cf. Āiācis O'lleī, i. 41, with note. rēgī: Aeneas.

37-39. hoc: scan as in v. 792. ista, such; lit., 'those with which you are now concerned' (see note on istī... lētō, ii. 661). intāctō: i.e. by the yoke. Only such animals could be sacrificed. praestiterit may be (1) cond. subjunctive, it would be better, or (2) fut. pf. indic., it will be better (lit., 'it will have proved to be better'; see note on fuerit quodcumque, ii. 77). In either event, the tense, one implying finished action, expresses urgency. lēctās... bidentis: cf. iv. 57.

41. iussa, enjoined, prescribed.

42-44. Excīsum (est, or erat) . . . in: i.e. cut out so as to form. The antrum is the adytum, 'holy of holies,' of the temple. Euboïcae: cf. Euboïcās, 2, with note. latus, side, face. quō = in quod. aditūs, passages, from the body or nave of the temple. centum: as in i. 416. There is a hill at Cumae, of volcanic origin, pierced by numerous passages. ōstia, openings: par-

allelism (§ 251). totidem võcēs: the sound of the respōnsa is divided into a hundred utterances, as it passes through the aditūs, and the ōstia. respōnsa Sibyllae in effect = a temporal clause, cum respōnsa dat Sibylla, with ruunt. Verses 43-44 describe what regularly happens when the Sibyl prophesies; they do not tell what is happening at this moment.

45-76. Aeneas prays for an end to his wanderings and for a home in Italy.

45-48. Ventum erat; They had come; cf. ventum (est), iv. 151, with notes. līmen: i.e. of the antrum, 42. fāta, 'utterances of the fates, 'oracles. deus: sc. est, or adest. Cui... fantī... ūnus, As she talked before..., suddenly her look was not the same, etc. forīs: the doors on the līmen, 45. ūnus =īdem; nōn... ūnus (sc. erat) =sē mūtāvit. comptae, in their ordered array, is in the pred. with mānsēre; for the thought cf. note on resolvit, iii. 370. anhēlum (est), is heaving.

49-50. rabie . . . tument, through the frenzy (of inspiration) her heart:

nec mortāle sonāns, adflāta est nūmine quandō 50 iam propiore deī. "Cessās in vota precēsque, Trōs." ait. "Aenēā, cessās? Neque enim ante dehīscent attonitae magna ōra domūs." Et tālia fāta conticuit. Gelidus Teucrīs per dūra cucurrit ossa tremor, funditque precēs rēx pectore ab īmō: 55 "Phoebe, gravīs Trōiae semper miserāte laborēs, Dardana qui Paridis direxti tela manusque corpus in Aeacidae, magnās obeuntia terrās tot maria intrāvī duce tē, penitusque repostās Massylum gentis, praetentaque Syrtibus arva; 60 iam tandem Ītaliae fugientis prēndimus ōrās: hāc Troiāna tenus fuerit fortūna secūta.

swells to wildness. fera is proleptic (§ 211). For the picture of insānam vātem, iii. 443, with note maior ... vidērī (sc. est): for the inf. see § 184. The Sibyl, under the inspiration, is of more than mortal size; see note on nōtā ... imāgō, ii. 773. sonāns (sc. est) = sonat; cf. nec vōx hominem sonat, i. 328. quandō, since; for position see § 236. adflāta est ... deī, she felt the breath of the god, of his power divine, by this time nearer at hand.

51-53. Cessās in vota . . . ?, Are you a laggard in . . ?; lit., 'Are you utterly inactive toward . . . ?' With Cessās cf. cessābit, i. 672, with note. in +acc. is correct here, since Cessās = Num non curris?, 'It can not be that you are not hurrying?' The question =a command, 'Make vows,' etc. ante, else, otherwise; literally, 'before you make your vows,' etc. attonitae, awe-stricken: personification. The very temple feels the coming of the god. ora =ōstia, 43. Et, And forthwith; see § 220.

56-60. gravis . . . labores: cf. i. \( 597. Dardana . . . Aeacidae (58): \) for the death of Achilles, at the hands of Paris, see Gayley (\( \) 362), pages

307-308. direxti: for form see § 116. obeuntia, surrounding; properly, facing, foing to meet. penitus...repostas, set far apart (from other lands). For the form see § 118. praetenta: cf. praetenta sinū...īn-sula, iii. 692.

61-62, iam tandem: Vergil often uses tandem, in his own narrative, or in the speeches of his characters, to emphasize the length of the Trojan wanderings. For examples see 2, iii. 131. Italiae fugientis: cf. Italiam ... fugientem, v. 629, with note. fugientis, ever fleeing, ever receding. prendimus: note the change to the pl. from intrāvī, 59; Aeneas is thinking now of his comrades too. hac . . . secuta, belongs in thought closely with 56-61: the whole = since through your help I am come to Italy at last, help me yet again, by bringing about a change in my fortunes.' For hac . . . tenus see v. 603; here it =thus far, but no farther. fuerit . . . secūta: subj. of command, let . . . have followed us. The perfect tense, unusual in Latin as it would be in English, by willing the completion of the act referred to gives a tone of urgency and earnestness. fortuna, ill-fortune.

Vos quoque Pergameae iam fas est parcere genti, dīque deaeque omnēs, quibus obstitit Īlium et ingēns gloria Dardaniae. Tūque, o sanctissima vates, 65 praescia ventūrī, dā (non indebita posco rēgna meīs fātīs) Latiō considere Teucros errantīsque deōs agitātaque nūmina Trōiae. Tum Phoebō et Triviae solidō de marmore templum înstituam fēstōsque diēs dē nōmine Phoebī. 70 Tē quoque magna manent rēgnīs penetrālia nostrīs, hīc ego namque tuās sortīs arcānaque fāta dicta meae gentī ponam, lēctosque sacrābo, alma, virōs. Foliīs tantum nē carmina mandā. nē turbāta volent rapidīs lūdibria ventīs; ipsa canās ōrō." Fīnem dedit ōre loquendī.

63-64. iam, by this time, at last, quibus . . . obstitit, who once found an obstacle in, etc.

66-68. dā, grant, suffer. non indēbita: the litotes (see note on non similī, i. 136) is tactful. Render by not unowed to my destinies is the realm for which I ask. errantīs, homeless. agitāta, storm-tossed.

69-70. Tum: i.e. when the prayer of 66-68 shall have been granted. templum: Vergil is thinking of the temple built to Apollo by Augustus (§ 21), which contained a statue of Diana (Trivia) beside that of Apollo. Instituam, I will establish. fēstös...diēs, festal days after (=called by) the name, etc. Games held annually (after the year 212) in July were known as the Lūdā Apollinārēs.

71. Tē is an address to the Sibyl. manent, avait you now. The pres. is highly effective. Aeneas is making vows, to the Sibyl, and to Apollo; he is anticipating the completion of those to the Sibyl, on whose aid he must rely so largely throughout Book VI. magna...penetrālia, a spacious, holy shrine. Vergil is thinking of the reverence accorded to the Sibyl-

line books, which were kept at first in the Temple of Jupiter Capitolinus, later within the base of the statue of Apollo in the temple referred to in 69. See note on  $sacrāb\bar{o} \dots vir\bar{o}s$ , 73-74.

72-74. sortis, oracles. arcana...
fāta, the mysteries of fate; see § 214.
dicta = praedicta (§ 221). sacrābō...
virōs: i.e. to guard the sortēs and the
fāta. The ref. is to the commissioners
(at first two, in Vergil's time fifteen)
in charge of the Sibylline Books
(§§ 73, 93). Folis... mandā: cf.
Helenus's words in iii. 444-452, with
notes. tantum, only (see tantus in
Vocabulary). We should express the
idea of this word by a parenthetical
clause: 'one thing alone I ask—
do not,' etc. nē... mandā: see § 170.

75-76. turbata, routed (whirled) from (their proper places). rapidis ... ventis, as playthings (to be playthings) for, etc. For the use of an appost to express purpose see note on munera ... dii, i. 636. For the dat. ventis see § 131. ipsa canas: cf. iii. 456-457. canas oro: for constr. see note on sinite ... revisam, ii. 669. Note that oro follows the subj., as sine does in stringat sine, v. 163. See note there.

At Phoebī nondum patiens, immānis in antro bacchātur vātēs, magnum sī pectore possit excussisse deum; tantō magis ille fatīgat ōs rabidum, fera corda domāns, fingitque premendō. 80 Ōstia iamque domūs patuēre ingentia centum sponte suā, vātisque ferunt responsa per aurās: "Ō tandem magnīs pelagī dēfuncte perīclīs (sed terrae graviora manent), in rēgna Lavīnī Dardanidae venient (mitte hanc de pectore curam), 85 sed non et vēnisse volent. Bella, horrida bella, et Thybrim multo spumantem sanguine cerno. Non Simois tibi nec Xanthus nec Dorica castra dēfuerint; alius Latio iam partus Achilles, nātus et ipse deā; nec Teucrīs addita Iūnō 90

77-97. The Sibyl warns Aeneas that dire war awaits him in Italy.

77-80. Phoebi nondum patiens, not yet submitting to Phoebus, i.e. not yet submitting fully to the inspiration. For constr. see note on servantissimus aequi, ii. 427. immänis, with giant frenzy. si...possit: cf. Anthea si... videat, ii. 181-182, with note. Render by if haply she can, etc. rabidum, foaming. fingit ... premendo (sc. eam), by constraining her molds her to his will. The figure is that of a rider controlling a high-strung steed; cf. imperio premit, i. 54.

81-82. Ostia . . . centum: cf. 43. iam: as in 63; it = 'by the time the priestess is fully under the inspiration.' Presently may serve as a rendering. patuere gives the result, were open, not the process, 'were opened,' patefactae; see § 222. vatis . . . auras: these words tell us, indirectly (§ 254), that the priestess has passed into the antrum, 42.

83-84. O . . . periclis, O hero, done at last with the mighty perils, etc. The apostrophe is a highly effective substitute for Quamquam . . . dēfunctus es, terrae tamen . . . tē manent. tandem:

see note on iam tandem, 61. graviora: sc. pericula.

86. et, also, belongs with volent. non. . . volent is an example of litotes (see note on non simili, i. 136). The clause = they will have sad reason to regret their coming.' Bella . . . bella: cf. the words of Helenus, iii. 458, those of Anchises, iii. 539-540, and those of the spirit of Anchises, v. 730-731, all said of Italy. Aeneas can have no illusions about his reception in Italy.

89. defuerint: future perfect indicative; cf. notes on fuerit quodcumque, ii. 77, and on praestiterit, 39. In writing Simois, 88, Vergil was thinking of scenes like that in i. 100-101. partus: cf. parta, ii. 784, with note. Achilles: the ref. is to Turnus (§ 60).

was the first Achilles. dea: the nymph Venilia. Teucris addita = quae Teucris addita est, the Teucrians' everpresent burden; lit., 'who has been imposed on,' etc., of course as foe. For the force of dō in compounds see note on addit, v. 817. Additus is used elsewhere of the vulture that, clinging always to Tityos (see Tityos in Vocabulary), fed on his liver.

usquam aberit, cum tū supplex in rēbus egēnīs quās gentīs Italum aut quās nōn ōrāveris urbīs! Causa malī tantī coniūnx iterum hospita Teucrīs externīque iterum thalamī.

Tū nē cēde malīs, sed contrā audentior ītō quam tua tē fortūna sinet. Via prīma salūtis, quod minimē rēris, Grāiā pandētur ab urbe."

Tālibus ex adytō dictīs Cūmaea Sibylla horrendās canit ambāgīs, antrōque remūgit,

100 obscūrīs vēra involvēns; ea frēna furentī concutit, et stimulōs sub pectore vertit Apollō. Ut prīmum cessit furor et rabida ōra quiērunt, incipit Aenēās hērōs: "Nōn ūlla labōrum, ō virgō, nova mī faciēs inopīnave surgit;

91-92. cum = quō tempore, in the days when. We should begin a new sentence, In those days, etc. See note on quem, i. 64. quās gentīs...ōrāveris urbīs!, to what peoples, ... to what cities will you not make your appeal! This is a very rhetorical and effective way of saying omnīs gentēs Italum et urbīs ōrāveris. For tense of ōrāveris see note on dēfuerint. 89.

93-94. coniunx: Lavinia: § 60. iterum: the first time Helen was the cause (§ 54). thalami, marriage.

95-96. Tū nē, etc. = Sed tū nē, etc., But, in spite of all I have said, do not YOU. nē cēde: for the form of the prohibition in the second person see \$170. audentior . . . quam . . . sinet: a very rhetorical, and very effective, way of saying 'more boldly than might be expected of one so sorely pressed.' quam, even than. tua . . . fortūna is explained by 62. sinet: sc. tē îre. Via, highway; a fine word here.

97. quod: the rel. pronoun; its antecedent is the clause Via . . . salūtis . . . Grāiā, etc. Render by an out-

come you least expect. urbe: Pallanteum, the city of Evander (§ 60).

98-123. Undismayed, Aeneas begs the Sibyl to help him gain audience with the spirit of his father in the underworld.

99-101. horrendās . . . ambāgīs, utters in her prophecy shuddering mysteries. remügit, booms, sends booming sounds, well describes the strange sounds made by the Sibyl; cf. nec mortāle sonāns, 50, and mūgīre, iii. 92. obscūrīs, with (in) mystery. ea, such, as in ii. 17; it sums up Tālibus . . . involvēns, 98-100. We should say, 'so violently does Apollo shake the reins on her till she raves' (i.e. yields to the frenzy, in other words, becomes fully inspired). furentī (sc. eī) is dat. of interest (§ 131); it is also proleptic (§ 211). For the figure here cf. 79-80. stimulos: sc. eos, out of ea, 100: such the goads that, etc.

103-104. hērōs: an important word here; he is undismayed. nova . . . inopīna: predicates to surgit, rises with force of newness or surprise. faciës,

guise, form.

omnia praecēpī, atque animō mēcum ante perēgī. 105 Ūnum ōrō; quandō hīc infernī iānua rēgis dīcitur et tenebrosa palūs Acheronte refūso, īre ad conspectum cārī genitoris et ora contingat; doceās iter, et sacra ōstia pandās. Illum ego per flammās et mīlle sequentia tēla 110 ēripuī hīs umerīs, medioque ex hoste recēpī; ille meum comitatus iter maria omnia mēcum, atque omnis pelagique minas caelique ferebat, invalidus, vīrīs ultrā sortemque senectae. Quin ut të supplex peterem et tua limina adirem 115 īdem ōrāns mandāta dabat. Gnātīgue patrisque, alma, precor, miserēre (potes namque omnia, nec tē nēguīguam lūcīs Hecatē praefēcit Avernīs). Sī potuit Mānīs arcessere coniugis Orpheus, Threiciā frētus citharā fidibusque canōrīs, 120 sī frātrem Pollūx alternā morte redēmit,

105. praecēpī, have anticipated. animo, (with = ) in my soul. ante, long ago. peregi, have traversed, have en-

106-107. hic . . . dicitur, here is the far-famed gateway; lit., 'here is heralded,' etc. inferni: contrast superīs . . . ab ōrīs, ii. 91; see note there. palūs . . . refūsō, the pool formed by Acheron's overflow. Acheronte refuso is an abl. of char., with the usual adj. force; literally, 'upheaved Acheron's pool.' Acherontis refüsī would be far simpler, but it would be unmetrical. The ref. is to Avernus (Averna), for which see iii. 442, v. 732.

109. contingat (sc. mihi), let it be my good fortune. The subj. here is completely independent of oro, 106; cf. note on canās ōrō, 76.

111. hīs umerīs: instr. abl.; we should say 'on,' etc.

112-114. comitatus, accompanying (see § 186). invalidus = quamquam invalidus erat. vīrīs . . . senectae: i.e. beyond what old age commonly can endure or is required to undergo.

115-118. Quin: as in 33. idem, also, too (cf. iii. 158, iii. 564). orans . . . dabat: freely, made appeals to me and laid injunctions upon me. The impf, implies that the command was often given (§ 254); for one instance see v. 731-737. potes . . . omnia, you are all-powerful. Both in prose and in verse possum is often construed with a neut. acc. (id, plūrimum, omnia), which belongs under § 146. nequiquam: i.e. without giving you substantial powers.

121. frätrem: Castor. See Pollūx in Vocabulary. alternā morte: freely, by dying in turn with him. The expression is not quite accurate; Vergil is thinking of the result of Pollux's sacrifice, which was that the brothers died alternately. redemit: sc. ā

morte or ab inferis.

itque reditque viam totiēns—quid Thēsea magnum, quid memorem Alcīdēn? Et mī genus ab Iove summō."

Tālibus ōrābat dictīs, ārāsque tenēbat,

cum sīc ōrsa loquī vātēs: "Sate sanguine dīvum,

Trōs Anchīsiadē, facilis dēscēnsus Avernō
(noctīs atque diēs patet ātrī iānua Dītis);
sed revocāre gradum superāsque ēvādere ad aurās,
hoc opus, hic labor est. Paucī, quōs aecus amāvit

luppiter, aut ārdēns ēvexit ad aethera virtūs,
dīs genitī, potuēre. Tenent media omnia silvae,
Cōeytosque sinū lābēns circumvenit ātrō.

Quod sī tantus amor mentī, sī tanta cupīdō

122-123. itque: for -que see § 219. viam: i.e. the way between the two worlds. With it . . . viam cf. īre viam, iv. 468. totiens: i.e. every other day. quid Thesea ... memorem ...?: for the mood and the meaning see note on Quid ... dīcam ...?, iv. 43. The question forms a pleasing substitute for a third clause with sī. Theseus went down alive into the underworld to help his friend Pirithoüs carry off Proserpina; Hercules descended to Acheron to bring up the three-headed dog Cerberus. Et . . . summō gives the justification for the omitted apodosis to Sī potuit . . . Alcīdēn?, 119-123, which would naturally run, 'why may not I too visit the underworld?' Et mī (sc. est), I too have, etc. All Trojans traced their lineage to Jupiter, through Electra; see note on genus invisum. i. 28.

124-155. The Sibyl replies thus: "To gain entrance to the underworld you must find a certain Golden Bough. But first you must bury a comrade who has died."

124. Tālibus . . . tenēbat: cf. iv. 219. with note.

125. Sate . . . dīvum: these words fully recognize the claim set forth by Aeneas in  $Et m\bar{\imath} . . . summ\bar{o}$ , 123.

126. Averno = in Avernum (§ 134).

127. åtri, darksome. Pluto is described in terms which fit better the realm he rules (§ 212).

128. sed . . . aurās: the dēscēnsus Avernō is usually accomplished only by those who die. They cross the Styx but once; they do not return to Earth. Aeneas does not desire to go thus. This verse, in the light of the context, must therefore = 'but so to descend as to be able to retrace one's course, alive,' etc.

129-130. hoc . . . est = Hamlet's 'There's the rub.' hoc and hic both sum up 128; for their genders see note on hoc, i. 17. Sean hoc as in v. 792. Paucī, Only the few. accus, friendly. ardēns . . . virtūs, their own glowing worth (manhood). ēvexit ad aethera: cf. tollēmus in astra, iii. 158, with note.

131. dis geniti, sons, too, of the gods; an important addition. The words recall  $Et \ldots summ\bar{o}$ , 123, Sate . . . dīvum, 125. potuēre, have had that power. Sc. revocāre . . . aurās, out of 128. media: i.e. between this temple and the underworld.

132. sinū, winding waters; cf. maeandrō, v. 251.

133. Quod sī, But if; see note on Quod, ii. 141. amor...cupīdō: sc. est tibi. With these words join the infinitives in 134 (§ 185).

bis Stygiōs innāre lacūs, bis nigra vidēre Tartara, et īnsānō iuvat indulgēre laborī, 135 accipe quae peragenda prius. Latet arbore opācā aureus et folis et lento vimine ramus. Iūnoni infernae dictus sacer; hunc tegit omnis lūcus, et obscūrīs claudunt convallibus umbrae. Sed non ante datur tellūris operta subīre 140 auricomos quam qui decerpserit arbore fetus. Hoc sibi pulchra suum ferrī Proserpina mūnus īnstituit; prīmō āvulsō non deficit alter aureus, et simili frondescit virga metallo. Ergō altē vēstīgā oculīs, et rīte repertum 145 carpe manu, namque ipse volēns facilisque sequētur. sī tē Fāta vocant; aliter non vīribus ūllīs vincere nec dūrō poteris convellere ferrō.

136-137. peragenda: sc. sint; see note on viris, i. 517. We shall see that Aeneas must do two things: (1) he must find a certain Golden Bough (136-148), (2) he must bury a certain comrade (149-153). To effect the crossing and recrossing, alive, of the Styx, Aeneas needs three things: (a) divine lineage, (b) ārdēns virtūs, (c) the favor of Jupiter. The Sibyl has admitted that he has (a); see 125. Aeneas's possession of (b) is taken for granted. If he can do (1), he will prove that he has (c), the favor of Jupiter. Latet . . . rāmus: in translating keep the word-order: Hidden on a tree, etc. opācā, deeply shaded. Thick-clustering branches will make it more difficult to find the Golden Bough. vimine: coll. singular.

138-139. Iūnonī infernae: Proserpina: §§ 314 (at the end), 336. obscūrīs... umbrae, the shading foliage pens it in with (the aid of) the darkened vales, an inversion (§ 225) for obscūrīs claudunt convallēs umbrīs. convallībus is instr. ablative. Cf. collībus... silvae, v. 287-288, with note.

140-141. Sed: the thought is, 'Hard as it is to find the Bough, find it you must.' tellūris operta, the coverings of earth; lit., 'the covered parts of earth' (see § 217). quī = quis, the indefinite pron., found chiefly in immediate connection with sī, nisi, nē, num. See note on Quī . . . falērī, iii. 608-609. Verses 140-141 might run, more simply, Sed non ante ūllī datur tellūris . . . quam dēcerpserit, etc. Translate quī by one.

142-143. suum ... münus is in the pred., as her own peculiar gift. instituit =docuit, has appointed that.

145-146. Ergō: i.e. since the possession of the Bough is so important, and the Bough is not to be found easily. altē, on high, with eyes raised aloft. rīte belongs with carpe, 146, and is explained by manū, 146; pluck it duly, with your hand alone. manū is important, as the explanation of rīte; one would naturally think of cutting off a bough ferrō. namque . . . ferrō (148) = for no weapon (ax) is needed, and explains carpe manū. volēns facilisque, willing and compliant. sequētur: se, tuam manum.

Praetereā iacet exanimum tibi corpus amīcī

150 (heu! nescīs), tōtamque incestat fūnere classem,
dum cōnsulta petis, nostrōque in līmine pendēs:
sēdibus hunc refer ante suīs, et conde sepulcrō.
Dūc nigrās pecudēs; ea prīma piācula suntō.
Sīc dēmum lūcōs Stygis et rēgna invia vīvīs

155 aspiciēs." Dīxit, pressōque obmūtuit ōre.

Aenēās maestō dēfīxus lūmina vultū ingreditur, linquēns antrum, caecōsque volūtat ēventūs animō sēcum. Cui fīdus Achātēs it comes, et paribus cūrīs vēstīgia fīgit.

160 Multa inter sēsē variō sermōne serēbant,

quem socium exanimem vātēs, quod corpus humandum

149-152. Praetereā in thought introduces refer and conde, 152, in the sense of 'you must bear . . . and bury,' etc. tibi: freely, mark you (for case see § 131). On 149-153 as a whole see note on peragenda, 136. totam . . . classem of course includes Aeneas: being defiled, he can hope for no favors from the gods. incestat, is making unholy. consulta = orācula; properly, 'decrees' (of the Fates about the future). Cf. senātūs consultum. refer, bear him. Since the word suggests the idea of 'giving,' 'presenting,' the dat. sēdibus may be used with it. suis, his proper, that to which he has a right. conde sepulcro: cf. sepulcro condimus, iii. 67-68, condidimus terrā. v. 48, with notes.

163-155. nigrās pecudēs: these victims have nothing to do with the funeral; they are to help Aeneas gain admission to the underworld. Cf. nigrārum... pecudum, v. 736, with note on nigrārum. Sīc = Quae sī (or cum) omnia perfēceris. -que, and at once; see § 220. pressō = compressō.

156-235. At the shore Aeneas finds that Misenus has been drowned; the burial of Misenus follows. Guided by two doves, Aeneas finds the Golden Bough. 156. defixus lumina: sc. in terram. For constr. see § 148, and the footnote on page 75.

157-158. antrum here, as in 77, = templum (so much of it as is described in 43-44); in 42 the meaning is different. Aeneas of course had not entered the adytum. caecos... eventūs, mysterious outcomes, i.e. the explanations, as yet wholly unknown to Aeneas, of the Sibyl's commands, given in 136-148, 149-153. What is to be the outcome of his search for the Golden Bough Aeneas of course does not know. 161-162 show that he does not know to whom the Sibyl referred in 149-153.

159. paribus curis, equally troubled, is an abl. of char. and so =an adj. (see note on praestanti corpore, i. 71); hence the words may be joined by et to comes, side by side (with him). Cf. the use of et in i. 694. figit, plants; he nails his feet to the ground, so to speak. He is walking slowly and heavily, in deep disquietude.

160. serebant, exchanged. See 1.

serō in Vocabulary.

161-162. quem . . . diceret, (wondering) which comrade . . mentioned (meant) as dead, etc. Palinurus

dīceret. Atque illī Mīsēnum in lītore siccō,
ut vēnēre, vident indignā morte perēmptum,
Mīsēnum Aeolidēn, quō nōn praestantior alter
aere ciēre virōs Mārtemque accendere cantū.
Hectoris hic magnī fuerat comes, Hectora circum
et lituō pugnās īnsignis obībat et hastā;
postquam illum vītā victor spoliāvit Achillēs,
Dardaniō Aenēae sēsē fortissimus hērōs
addiderat socium, nōn īnferiōra secūtus.

170
Sed tum, forte cavā dum personat aequora conchā,
dēmēns, et cantū vocat in certāmina dīvōs,
aemulus exceptum Trītōn, sī crēdere dignum est,
inter saxa virum spūmōsā immerserat undā.

Ergō omnēs magnō circum clāmōre fremēbant, praecipuē pius Aenēās. Tum iussa Sibyllae, haud mora, festīnant flentēs, āramque sepulcrī congerere arboribus caelōque ēdūcere certant.

175

(cf. v. 833-871) they believed to be dead, but he was barred out here by the Sibyl's cry heul nescīs, 150. Atque: for meaning see § 220.

164-165. praestantior . . . cière: for constr. see § 184. cantū, its strains; sc. aeris. For Misenus as a trumpeter see iii. 239-240.

166-167. Hectoris . . . Hectora: the repetition, with identical metrical values (§ 300), brings out well the thought that Misenus was found worthy to serve in close connection with Hector. lituō = aere, 165. hastā: Misenus was a fighting man as well as a trumpeter.

169-170. sēse addiderat, he had attached himself. Cf. Teucris addita Iūnō, 90, with note. Mark the sharp difference in tone. nōn inferiōra, no meaner standard. 169-170 are a high compliment to Aeneas, by marking him out as a worthy substitute for Hector. For such compliments to Aeneas see notes on i. 486, ii. 320-

321, ii. 453-455 (at the end), iii. 312, iii. 343, iii. 480.

171-174. tum: i.e. at the time of our story, as opposed to the time meant in 164-170. personat: transitive, was making (the waters) ring. conchā is to be taken literally; he defies the seagods to equal him on their own instruments. cantū: as in 165. vocat = prōvocat (§ 221), challenges. exceptum..immerserat = exceperat et immerserat. With exceptum cf. excipit, iii. 332. sī...est calls attention to the strangeness of Misenus's fate. In tone it is like 'Can one believe the tale?', or Vergil's miserābile dictū.

175-178. circum: sc. Misēnum. fremēbant, were voicing their grief. See note on fremunt, i. 56. pius: he is doing his duty (§ 66) to a friend and close companion (cf. 169-170). haud mora (est): as in iii. 207, iii. 548. āram... sepulcrī: freely, the funeral altar; for the gen. see § 122. caelō...ēdūcere: as in ii. 186.

Ītur in antīquam silvam, stabula alta ferārum;
prōcumbunt piceae, sonat icta secūribus īlex,
fraxineaeque trabēs cuneīs et fissile rōbur
scinditur, advolvunt ingentīs montibus ornōs.
Nec nōn Aenēās opera inter tālia prīmus
hortātur sociōs, paribusque accingitur armīs.

- 185 Atque haec ipse suō trīstī cum corde volūtat, aspectāns silvam immēnsam, et sīc forte precātur: "Sī nunc sē nōbīs ille aureus arbore rāmus ostendat nemore in tantō, quandō omnia vērē, heu! nimium, dē tē vātēs, Mīsēne, locūta est!"
- 190 Vix ea fātus erat, geminae cum forte columbae ipsa sub ōra virī caelō vēnēre volantēs, et viridī sēdēle solō. Tum maximus hērōs māternās agnōscit avīs, laetusque precātur:
  "Este ducēs ō, sī qua via est, cursumque per aurās dīrigite in lūcōs, ubi pinguem dīves opācat

179. Îtur, Forth they go; see notes on discumbitur, i. 700, and on Ventum erat, 45. stabula . . . ferārum: cf. dēnsa ferārum tēcta, 7-8, and note the ref. again to possible danger from wild beasts.

180. procumbunt (sē: § 151): freely, fall (down); lit., 'down . . . fling themselves.'

181-182. fissile . . . scinditur, is split and cleft asunder; fissile is really proleptic (§ 211). advolvunt: sc. ārae (dat.) sepulcrī, out of 177. montibus; abl. of the place from which (§ 152). In 180-182 the shift of numbers in the nouns and of voices in the verbs is largely a matter of metrical convenience.

183-184. prīmus, taking the lead; cf. prīma, i. 24. accingitur = sē accingit: § 167. armīs = secūribus, 180.

185-186. Atque, And at the same time, i.e. even while he was busy with the second task imposed upon him by the Sibyl (see note on peragenda, 136),

he is thinking of the first task. haec is explained by 187-189. immēnsam: an important word; it emphasizes the difficulty of finding the Golden Bough.

187-189. Sī...ostendat expresses a wish, O that, etc. The sentence is really cond.; some protasis like 'how welcome the sight would be' is more or less definitely felt. quandō: there is ellipsis here: (I am emboldened to utter this speech), because all else truthfully, etc. heu! nimium belongs with vērē; the order gives an effect like truly, truthfully, (accurately), alas, all too truthfully.

190-193. forte repeats, in sense, meter, and position in the verse, forte of 186, and so binds the prayer and its fulfillment closely together. See note on Sanguine...sanguine, ii. 116-118. sēdēre: from sīdō. māternās...avīs: doves were sacred to Venus.

194-195. cursum: sc. vestrum. pinguem dives: juxtaposition of cause and effect (§ 241), precious, rich. rāmus humum. Tūque ō dubiīs nē dēfice rēbus, diva parēns." Sīc effātus, vēstīgia pressit observāns quae signa ferant, quō tendere pergant. Pāscentēs illae tantum prōdīre volandō quantum aciē possent oculī servāre sequentum. Inde, ubi vēnēre ad faucīs grave olentis Avernī, tollunt sē celerēs, liquidumque per āëra lāpsae sēdibus optātīs geminā super arbore sīdunt, discolor unde aurī per rāmōs aura refulsit. Quāle solet silvīs brūmālī frīgore viscum fronde virēre novā, quod nōn sua sēminat arbōs, et croceō fētū teretīs circumdare truncōs, tālis erat speciēs aurī frondentis opācā īlice, sīc lēnī crepitābat brattea ventō.

200

205

196. dubits rebus (sc. mets), my wavering (uncertain) fortunes. The dat. is one of interest (§ 131). defice, fail not, be not false to.

199-200. Pascentes . . . prodire, As they fed, they flew forward, o'er and o'er, only so far as, etc. prodire volando, lit., 'made progress by flying.' The infinitive is historical (§ 172). The doves now stop to feed, now fly onward. quantum . . . possent, as the eyes . . . by their vision could; subj. of repeated action, a constr. found chiefly in post-classical prose. servare: a fine expression for keep in view. As the doves moved on, Aeneas followed; the doves were always distant only the range of his eye. He was in a wood (186-187); hence quantum . . . sequentum denotes no great distance. sequentum = eōrum quī sequēbantur. Aeneas was not alone (§ 254).

201-204. grave: adv. acc. (§ 146). grave olentis = noisome. liquidum... äëra: cf. the note on ēnāvit, 16. lāpsae, gliding (§ 186). sēdibus optātīs: abl. abs., having chosen, etc. geminā, twain-natured. The tree is 'double' because, besides its normal branches, it bears the Golden Bough. discolor:

freely, distinct in hue. aura, gleam, sheen; properly 'breeze,' then anything which exhales from a substance or is given off therefrom. For the confusion between the notions of light and air cf. hoc...lūmen, iii. 600, with note.

205-207. Quāle, even as (cf. iii. 679, iv. 69, etc.). solet ... viscum ... virēre: freely, the mistletoe blooms, year by year. brūmālī frīgore: temporal abl., in the days of winter's cold. quod ... arbös: freely, whose germ lies not in a tree of its own. The ancients thought of the mistletoe as an animal product incapable of growth unless its germs had passed through the craw of birds. It is really a parasitic plant, whose seeds are eaten by birds and deposited by them in trees as they rub their beaks on the bark. fētū: freely, growth.

209. sic . . . ventö: the thought here ought to have been stated by a participial expression without sīc: et lēnī crepitantis bratteae ventō. The tinkling of the branch is not really part of the comparison. ventō =instr. abl. with crepitābat (='was set tinkling'); see §§ 160, 222.

210 Corripit Aenēās extemplō, avidusque refringit cūnctantem, et vātis portat sub tēcta Sibyllae.

Nec minus intereā Mīsēnum in lītore Teucrī flēbant, et cinerī ingrātō suprēma ferēbant.
Prīncipiō pinguem taedīs et rōbore sectō
215 ingentem strūxēre pyram, cui frondibus ātrīs intexunt latera, et fērālīs ante cupressōs cōnstituunt, decorantque super fulgentibus armīs.
Pars calidōs laticēs et aëna undantia flammīs expediunt, corpusque lavant frīgentis et unguunt.
220 Fit gemitus. Tum membra torō dēflēta repōnunt, purpureāsque super vestīs, vēlāmina nōta, coniciunt. Pars ingentī subiēre feretrō (trīste ministerium), et subiectam mōre parentum āversī tenuēre facem. Congesta cremantur

211. cunctantem (sc. eam), in spite of its delay. The word has been condemned as inconsistent with namque . . . sequētur, 146. It really is a powerful word; to Aeneas, in his eagerness to pluck the Bough so important to him at this time, it would seem to linger, however rapidly it yielded to his grasp. See note on tandem, iii. 131. Aeneas has learned at last that he has the third of the three qualifications he needs to gain admission to the underworld and safe return therefrom (see note on peragenda, 136). vātis . . . Sibyllae: his return, from this second visit to the Sibyl, to the shore, where the ships are, is not described; it is indicated (§ 254) by 232-235.

213. ingrātō, thankless, incapable of returning thanks for attentions rendered.

214. pinguem: i.e. on account of the resin. robore secto: cf. sectā... abiete, ii. 16, īlice sectā, iv. 505.

215-216. ingentem: the larger the pyra, the greater the honor it bestowed; cf. iii. 62-63. cui...latera,

whose sides (§ 132). feralis...cupressos: cf. iii. 64, with notes.

218-219. undantia: transferred epithet (§ 212); it suits the contents of the ažna rather than the vessels themselves. Vergil has boiling water in mind, water that dances as it boils, frigentis, of him who is cold in death.

220-225. Fit gemitus, Wailing follows. membra . . . reponunt: freely, when full lament had been made over his body, they laid it on, etc. toro: here the bier. defleta: the use of the pass. part. here implies a transitive use of dēflēre; cf., then, Mīsēnum . . . flēbant, 212-213, nota (sc. Mīsēno): freely, his usual; the word is a compliment to Misenus. Vergil is thinking of the part purple (crimson) played in Roman life as a color used only in garments worn by the great (e.g. an emperor), or on great occasions (e.g. a triumph). ingenti points to the stature of Misenus; cf. ingēns, i. 99, with note. subière, stepped beneath: cf. subībō, ii. 708. subiectam, (set) beneath; sc. pyrae. more parentum äversi: see § 73. äversi, with faces

225

230

tūrea dōna, dapēs, fūsō crātēres olīvō.

Postquam conlāpsī cinerēs et flamma quiēvit,
rēliquiās vīnō et bibulam lāvēre favīllam,
ossaque lēcta cadō tēxit Corynaeus aënō.

Īdem ter sociōs pūrā circumtulit undā,
spargēns rōre levī, et rāmō fēlīcis olīvae
lūstrāvitque virōs dīxitque novissima verba.
At pius Aenēās ingentī mōle sepulcrum
impōnit, suaque arma virō, rēmumque tubamque,
monte sub āëriō, quī nunc Mīsēnus ab illō
dīcitur, aeternumque tenet per saecula nōmen.
Hīs āctīs, properē exsequitur praecepta Sibyllae.

235

turned away. Congesta, The high-heaped. dapes: for offerings to the dead cf. iii. 66-67, iii. 301-305, v. 77-79, v. 92. fūsō...olīvō: abl. of char, oil-yielding (lit., 'of outpoured oil'). Cf. merō... carchēsia Bacchō, v. 77. crātēres: nom. pl. of a Greek word; for kindred forms see § 101.

226-227. conlāpsī (sunt) cinerēs, the embers had collapsed, =Postquam ārdēns corpus in cinerēs conlāpsum est.

229. Īdem, He likewise (cf. 116, iii. 158, iii. 564). socios . . . undā, circled with, etc., i.e. to purify them (cf. 150), Vergil, thinking that the 'circling' brought purification, ventures to use circumtulit as equivalent to lūstrāvit; see also §§ 224-225. The natural expression would be ter circum socios pūram aquam tulit (or socios aquam circumtulit). Vergil uses lūstrāvit in 231.

230-231. rōre...et rāmō:i.e. with (dewy =) light drops scattered by a branch. fēlīcis, fruitful, i.e. auspicious. novissima verba: for these last words see notes on ii. 644. Most of the matters mentioned in 213-231 were regular parts of Roman funerals, at least of the more elaborate.

232-235. At pius Aeneas: see note on vātis . . . Sibyllae, 211. ingentī mõle: the size is an added honor; cf.

note on ingentem, 215. imponit . . . viro: i.e. sets over the place where his ashes now lie. sua: freely, his familiar; the word =  $n\bar{o}ta$ , 221. viro: dat. of interest; in prose we should have a genitive (see § 132). The weapons, the trumpet, the oar symbolize all the phases of Misenus's life as fighter, as trumpeter, and as wanderer after the fall of Troy. remum: many of Aeneas's comrades, it is clear, themselves row the ships; hence the oar here is typical of the last seven years of Misenus's life. quī . . . dīcitur (is named): the ref. is to the promontory of Misenum on the Campanian coast, northwest of Naples, not far from Cumae. aeternum = an adv., forever. nomen: it is now called Punta di Miseno.

236-267. Aeneas sacrifices to the gods of the underworld. Hecate comes to open the way to that world, and Aeneas and the Sibyl descend into it. The poet prays the powers of the underworld to suffer him to tell what Aeneas saw.

236. praecepta Sibyllae: the ref. is to 153 (see notes on nigrās pecudēs). We infer (§ 254) that a third time Aeneas goes to the Sibyl at the Temple of Apollo and Diana; he had taken the Golden Bough to her there, at 211 (see note on vātis . . . Sibyllae).

Spēlunca alta fuit vāstōque immānis hiātū, scrūpea, tūta lacū nigrō nemorumque tenebrīs, quam super haud ūllae poterant impūne volantēs

tendere iter pinnīs: tālis sēsē hālitus ātrīs
faucibus effundēns supera ad convexa ferēbat,
unde locum Grāī dīxērunt nōmine Aornon.
Quattuor hīc prīmum nigrantīs terga iuvencōs
cōnstituit, frontīque invergit vīna sacerdōs,

et summās carpēns media inter cornua saetās ignibus impönit sacrīs, lībāmina prīma,
vōce vocāns Hecatēn, caelòque Erebōque potentem.
Suppōnunt aliī cultrōs, tepidumque cruōrem suscipiunt paterīs. Ipse ātrī velleris agnam
Aenēās mātrī Eumenidum magnaeque sorōrī

250 Aenēās mātrī Eumenidum magnaeque sorōrī ēnse ferit, sterilemque tibī, Prōserpina, vaccam.

237. alta, deep. vāstō... hiātū, a giant grot, with yawning throat; abl. of char., huge-throated (see note on praestanti corpore, i. 71). Vergil is vague about the location of the spēlunca; it was somewhere near Lake Avernus (237-242).

238-241. tūta: the part., protected, guarded; cf. tūtōs, i. 571. volantēs = avēs, volucrēs; cf. note on venientum, i. 434. tālis . . . ferēbat gives the reason for quam . . . pinnīs: so deadly was the exhalation that, etc. This form of parataxis (§ 247) is common even in prose. convexa, vaults, vaulted heavens. For the adj. as noun see § 216, 2. ferēbat, made its way; sc. sē, out of sēsē, 240.

243-247. nigrantis terga, black of frame; for case of terga see § 147. iuvencos is not inconsistent with pecudēs (153), since pecudēs = 'victims,' sheep or cattle. constituit: cf. taurum . . . drās, v. 236-237. fronti . . . vīna: cf. pateram . . . media inter cornua fundit, iv. 60-61. sacerdos; for the position of the common subject of the verbs see § 235. summās: freely, (of =) from the crown. carpēns

...imponit: cf. nondum ... Orco, iv. 698-699, and see § 336. lībāmina prīma, as the first fruits of worship. Hecaten...potentem: she had power in heaven as the moon goddess. See also § 318. -que ... -que, both ... and.

248-251. Supponunt: sc. cervicibus iuvencorum. suscipiunt, catch. For bowls of blood as offerings cf. iii. 66-67. v. 78. mātrī Eumenidum: Nox. For case of matri, in honor of, etc., see § 131. sororī: Earth, sister of Nox: both were daughters of Chaos. according to a story differing somewhat from that given in §§ 308-309. sterilem . . . vaccam: such an animal. as without life-giving power, is naturally sacrificed to Proserpina. tibī, Proserpina: for the apostrophe as the result of rising emotion, natural when mention is made of Proserpina, mightiest of the deities whom Aeneas must propitiate (142-143) to win entrance to the underworld, see note on sineret dolor, 31. Note, too, that Pröserpinae, dative, would be unmetrical; ef., then, tibi . . . Apollo, iii. 119, with note.

Tum Stygiō rēgī nocturnās incohat ārās,
et solida impōnit taurōrum vīscera flammīs,
pingue super oleum īnfundēns ārdentibus extīs.
Ecce autem prīmī sub lūmina sōlis et ortūs
sub pedibus mūgīre solum et iuga coepta movērī
silvārum, vīsaeque canēs ululāre per umbram,
adventante deā. "Procul ō, procul este, profānī,"
conclāmat vātēs, "tōtōque absistite lūcō,
tuque invāde viam, vāgīnāque ēripe ferrum:
nunc animīs opus, Aenēā, nunc pectore firmō."
Tantum effāta, furēns antrō sē immīsit apertō;
ille ducem haud timidīs vādentem passibus aequat.

Dī, quibus imperium est animārum, umbraeque silentēs, et Chaos, et Phlegethōn, loca nocte tacentia lātē, 265 sit mihi fās audīta loquī, sit nūmine vestrō pandere rēs altā terrā et cālīgine mersās.

252-254. Stygiō rēgī = Iovī Stygiō, iv. 638. nocturnās: as in iv. 303; sacrifices to the gods of the underworld were performed by night. incohat, begins to rear (see incohō in Vocabulary); the sacrifices are interrupted by the coming of Hecate (256-258). solida . . . vīscera, the frames entire. In sacrifices to the dī inferī the entire victim was burned. super: the final syllable must be counted heavy (§258). No explanation is forthcoming.

255-257. primī belongs in thought with lūmina; prīma would have been unmetrical. sub, just before. solum, the earth. Sc. coeptum est, out of coepta (est). iuga: . silvārum, the wooded ridges; literally, 'the ridges that belong to the woods.' canēs: of Hecate.

258-263. adventante deā, as the goddess drew near, to open the way into the spēlunca, 237. Procul...profānī, Depart, depart, etc., a formula common at sacrifices and mysteries; here it is addressed to Aeneas's companions (248-249), who may no longer go with him. lūco = nemorum, 238. Aeneas and the Sibyl are not yet in

the spēlunca. tū: Aeneas. vāgīnā. . . . ferrum: we shall see presently that his sword is of no real use to Aeneas; the warlike attitude which the Sibyl advises serves, however, to keep his courage steadfast. animīs: sc. firmīs, out of firmō. furēns: cf. rabiē. . . tument, 49, furentī, 100, furor, 102, rabida ōra, 102. The coming of Hecate has brought back the prophetic exaltation (frenzy). antrō = spēlunca, 237. apertō, now opened, as the result of Hecate's coming. antrō apertō is abl. of the route (§ 159). aequat, keeps pace with.

265. loca . . . lātē, the broad realms in which the silence of night reigns. nocte is instr. abl., with tacentia, which =kept silent; see §§ 160, 215.

266-267. audita (sc. mihi): in what follows Vergil professes to rely on tradition. sit (sc. mihi) . . . vestro, may it be mine through your divine sanction. altā terrā, depths of earth; the emphasis is on the adj. (§ 214). mersās, o'erwhelmed. It is clear from 255 that Aeneas entered the underworld shortly after daybreak.

Ībant obscūrī, solā sub nocte, per umbram perque domos Ditis vacuas, et inania regna, quāle per incertam lūnam sub lūce malignā est iter in silvīs, ubi caelum condidit umbrā Iuppiter, et rēbus nox abstulit ātra colōrem. Vēstibulum ante ipsum prīmīsque in faucibus Orcī Lūctus et ultrīcēs posuēre cubīlia Cūrae. 275 pallentēsque habitant Morbī, trīstisque Senectūs, et Metus, et malesuāda Famēs, ac turpis Egestās, terribilēs vīsū formae, Lētumque Labosque, tum consanguineus Leti Sopor, et mala mentis Gaudia, mortiferumque adversō in līmine Bellum, 280 ferreique Eumenidum thalami, et Discordia dēmēns, vipereum crinem vittis innexa cruentis. In mediō rāmōs annōsaque bracchia pandit ulmus opāca, ingēns, quam sēdem Somnia vulgō

268-294. The entrance to the underworld is now described.

268-272. obscuri: freely, shrouded (by) in gloom (the gloom of the underworld). solā, lonely. vacuās . . . inānia: because inhabited only by umbrae. quale . . . iter: freely, as one goes; lit., 'with such progress as is vouchsafed.' Sc. tale iter, in part with *Ībant* (268: § 144, and Note), in part as antecedent of quale. per . . . malignā: a strained expression, due to the desire to secure a balance, in form at least, to  $s\bar{o}l\bar{a}$  . . . umbram, 268. merely = incertae lūnae per lūcem malignam. maligna, niggardly. condidit, has hidden (lit., 'has put away'). rēbus . . . colorem: i.e. all things are alike indistinguishable. Render rēbus by the world.

273-277. Vēstibulum ante ipsum: as in ii. 469. prīmīs... faucibus, the approach to the jaws; for prīmīs = 'the first part of,' see notes on summā... undā, i. 127, and on prīmā... terrā, i. 541. ultrīcēs... Cūrae: the stings of conscience, remorse, Cūrae,

Agonies. pallentēs: the Morbī are described in terms of their effects on their victims (§ 212). turpis, loathly. Labōs, Hardship.

278-279. cōnsanguineus: Death and Sleep are often represented as twin brothers. Elsewhere (ii. 253, iv. 522-530) Vergil speaks of sleep as a blessing. Both views are intelligible. A dreamless sleep is a natural type of death, esp. if one assumes that there is no life beyond the grave. mala. . . Gaudia = Voluptātēs, Sensual Indulgences. adversō in līmine, full in the doorway; cf. adversō, i. 166, adversō, v. 477, with notes.

280-281. ferreī: for scansion see § 281. vipereum...cruentis, binding fast her viper locks, etc., or, her viper locks fast bound, etc. See § 148. Cf. note on facibus...ātrīs, iv. 472. 273-281 sum up the various ills that flesh is heir to.

282-283. In mediō (vēstibulō), deeper in (the vēstibulum, 273), beyond. See note on in foribus, 286. opāca: as in 136. vulgō, everywhere, as in iii. 643.

vāna tenēre ferunt, foliīsque sub omnibus haerent, multaque praetereā variārum mōnstra ferārum

Centaurī in foribus stabulant, Scyllaeque bifōrmēs, et centumgeminus Briareus, ac bēlua Lernae horrendum strīdēns, flammīsque armāta Chimaera, Gorgones, Harpyïaeque, et fōrma tricorporis umbrae.

Corripit hīc subitā trepidus formīdine ferrum

Aenēās, strictamque aciem venientibus offert, et, nī docta comes tenuīs sine corpore vītās admoneat volitāre cavā sub imāgine fōrmae, inruat, et frūstrā ferrō dīverberet umbrās.

Hinc via Tartareī quae fert Acherontis ad undās.

Turbidus hīc caenō vāstāque vorāgine gurges aestuat, atque omnem Cōcytō ērūctat harēnam.

284.ferunt:render by a parenthetical clause, tradition says; cf. audīta, 266. foliīs... omnibus: cf. iv. 181-183, said of the eyes, etc., of Fama. For haerent we should have in prose haerentia, and -que (with foliīs) would be omitted. See note on cantūs... dedēre, i. 398. The words foliīs... omnibus attest the number of the Somnia.

285-289. variārum .... ferārum, strange forms of divers creatures; for case of ferārum see § 122. in foribus: these words show that In medio, 282, indicates a point not very far beyond that meant in 273. biformes, dualbodied, is explained by iii. 426-428. bēlua Lernae: the Hydra, a great serpent killed by Hercules (see Lerna in Vocabulary). horrendum: for case see § 142. Gorgones: for form cf. crātēres, 225, with note. Harpyiae: see iii. 212-262. Scan as in iii. 212, 226, 249. forma . . . umbrae: the ref. is to Geryon, a Spanish giant with three bodies, slain by Hercules. The words emphasize the unsubstantial character of the dwellers in the underworld; cf. 269.

290-291. trepidus, aquiver. strictam...aciem: cf. ii. 333-334.

292-294. nī...admoneat..., inruat: for the constr. and the tenses cf. st...supersint,...relinquat, v. 325-326, with note. docta, wise; lit., 'trained,' i.e. in the affairs of the underworld. cavā...formae, under the hollow semblance of substance. frustrā: his experience would have been a counterpart of that with the Harpies, described in iii. 242-243. dīverberet, would have tried to lash asunder; conative pres. (see note on nē...arcēret, i. 299-300).

295-336. At Acheron's bank they see Charon ferrying some souls across the stream (the Styx), but driving others from the bank. The Sibyl explains Charon's action.

295-297. Hinc, From this point, i.e. after one has passed through the vēstibulum and the faucēs, 273, and the place meant by In mediō, 282, in foribus, 286. vāstā...vorāgine, deepgulfed, deep; abl. of characteristic (see note on praestantī corpore, i. 71). The words are joined by -que to Turbidus; see note on i. 694. omnem...harēnam, every grain of sand. Cōcytō =in Cōcytum: § 134. harēnam = caenō, 296.

Portitor hās horrendus aquās et flūmina servat terribili squālore Charon, cui plūrima mento 300 cānities inculta iacet, stant lūmina flammā, sordidus ex umerīs nodo dependet amictus. Ipse ratem contō subigit, vēlīsque ministrat, et ferrügineā subvectat corpora cumbā, iam senior, sed crūda deō viridisque senectūs. 305 Hūc omnis turba ad rīpās effūsa ruēbat, mātrēs, atque virī, dēfunctaque corpora vītā magnanimum hērōum, puerī innūptaeque puellae. impositique rogis iuvenes ante ora parentum, quam multa in silvīs autumnī frīgore prīmō 310 lāpsa cadunt folia, aut ad terram gurgite ab altō quam multae glomerantur avēs, ubi frīgidus annus trāns pontum fugat, et terrīs immittit aprīcīs. Stābant ōrantēs prīmī trānsmittere cursum, tendēbantque manūs rīpae ulterioris amore,

298-301. Portitor, As warder. Charon admits souls to his skiff, or rejects them, as a harbor-master (customs inspector) grants or refuses admission. horrendus, grisly. servat, watch over. cui . . . mento, on whose chin; cf. cui . . . latera, 215-216, with note. plūrima . . . canities, a mass of white hair. stant . . . flamma, his staring eyes are aflame with fire. flammā is instr. abl. with stant, which gives the result, not the process, arrēctae sunt; we had lūminibus . . . arrēctīs, ii. 173. See §§ 160, 222. Charon's eyes are said to be uplifted by the fire that flashes from them. nodo: Charon wears a pilot's costume, a chlamus (iii. 484), fastened on his left shoulder by a knot instead of by a brooch (fībula, iv. 139).

302. Ipse: i.e. without help, old though he was (304). ministrat, serves; sc. eam = ratem. vėlīs is instrablative.

304. crūda, fresh, sturdy. Crūdus is

applied to things which retain their natural juices, animal or vegetable, and so is opposed to 'dried up,' 'shriveled.'

305. Hūc = Ad hunc. effūsa, wildly; lit., 'pouring out' (sc. undique). Cf. effūsī carcere, v. 145.

306-307. dēfuncta . . . vītā: cf. dēfuncte periclīs, 83. magnanimum: gen. pl. (§ 100).

308-310. impositi... parentum: the Romans saw something peculiarly sad in the death of children before that of their parents. iuvenēs, men in the prime of life; see note on pūbēs... tuōrum, i. 399. quam multa... folia, as many in number as the leaves that, etc. Cf. quam multā grandine... crepitant, v. 458-459.

313. ōrantēs is construed here after the analogy of *cupientēs*. cursum, properly 'passage,' 'progress,' stands here, as the English word *passage* often does, for the medium of passage (here the stream, *gurges*, 296).

nāvita sed trīstis nunc hōs, nunc accipit illōs. 315 ast aliōs longē summötōs arcet harēnā. Aenēās (mīrātus enim mōtusque tumultū) "Dīc," ait, "ō virgō, quid vult concursus ad amnem, quidve petunt animae, vel quo discrimine ripas hae lincunt, illae rēmīs vada līvida verrunt?" 320 Ollī sīc breviter fāta est longaeva sacerdōs: "Anchīsā generāte, deum certissima prolēs, Cōcvtī stāgna alta vidēs. Stygiamque palūdem. dī cuius iūrāre timent et fallere nūmen. Haec omnis, quam cernis, inops inhumātaque turba est; 325 portitor ille Charon; hī, quos vehit unda, sepultī, nec rīpās datur horrendās et rauca fluenta trānsportāre prius quam sēdibus ossa quiērunt. Centum errant annos, volitantque haec litora circum; tum dēmum admissī stāgna exoptāta revīsunt." 330

315-316. nāvita: old form of nauta, = Portitor, 298. trīstis = horrendus, 298. ast: see § 120. harēnā, strand, replaces rīpās, 305.

317-320. mīratus... mōtus: sc. est twice. quid vult (sc. sibi)...?: a common idiom for what means...?, what is the purpose (of)...? quō discrimine...?: instr. abl., through what distinction. vada: here waters. 296 proves that the Styx is not shallow; it also explains livida, dark-hued. verrunt (cf. iii. 290, iii. 668) is hardly appropriate here, where there is no suggestion of vigorous motion. illae... verrunt tells us, indirectly (§ 254), that the umbrae aid Charon to propel the ratis (302).

322-323. certissima, undoubted. Cf. the Sibyl's words, Sate sanguins dīvum, 125. Through Aeneas's successful quest of the Golden Bough the Sibyl has had further evidence that he is one of the privileged dīs genitī, 129-131 (see note on peragenda, 136).

323. palûdem, marshy flood. Vergil

shows his love of variety (§ 196) by giving two names in one verse to the same river.

324. cuius . . . nūmen, by whose majesty. Verbs of swearing are frequently used with an acc. denoting the god or the power by which the oath is taken. iūrāre . . . et fallere, to swear and then to dupe (that power). If the gods were to dupe the nūmen, they would dupe also those to whom they gave the oath by the nūmen.

325. inops, poor; they have no money with which to pay their way across Acheron. Among the Greeks and to some extent among the Romans it was the custom to put a small coin in the mouth of a person just dead, to serve as his fare across the Stvx.

327-328. datur: sc. Charonti. sēdibus: as in 152. quierunt (from quiesco), have come to rest.

329-330. errant: i.e. unless they are, meanwhile, properly buried. revisunt: for their first visit, and for their banishment then, see 305-316.

Constitit Anchīsā satus, et vēstīgia pressit, multa putāns, sortemque animī miserātus inīquam. Cernit ibī maestos et mortis honore carentīs Leucaspim, et Lyciae ductorem classis Orontēn, quos simul ā Troiā ventosa per aequora vectos obruit Auster, aquā involvēns nāvemque virosque.

Ecce gubernātor sēsē Palinūrus agēbat, quī Libycō nūper cursū, dum sīdera servat, exciderat puppī mediīs effūsus in undīs.

340 Hunc ubi vix multā maestum cognōvit in umbrā, sīc prior adloquitur: "Quis tē, Palinūre, deōrum ēripuit nōbīs, mediōque sub aequore mersit?

Dīc age, namque mihī, fallāx haud ante repertus, hōc ūnō respōnsō animum dēlūsit Apollō,

345 qui fore të ponto incolumem finisque canëbat venturum Ausonios. En, haec promissa fides est!" Ille autem: "Neque të Phoebi cortina fefellit, dux Anchisiade, nec më deus aequore mersit,

332. animī: for case see § 162. iniquam, unkind (not 'unjust'). In 129 aecus = 'friendly.'

333-336. maestos: for the gender see note on  $Qu\bar{o}s$ , i. 348. mortis honore: the honor that comes to a man as the result of death, the honor of burial (see 177-184, 212-235). Oronten: for his fate see i. 113-119. quos ... vectos ... Auster, who sailed with him from ..., but were overwhelmed by, etc.

337-383. Aeneas meets Palinurus and learns at last the manner of his death. The Sibyl promises Palinurus a tomb, and a name that will live forever.

337-339. sēsē ... agēbat = ībat, was passing; cf. sē ... ferre = īre, ii. 455-456. Libycō ... cursū: i.e. on their way from Africa, a loose expression, since the fleet was really sailing from Sicily; see v. 827-871. medis ... in undīs, out on the open main, in-

creases the pathos, by suggesting the hopelessness of rescue.

340. vix... umbrā: for a commentary on these words see 268-272. vix here has its basic sense (cf. vīs), with an effort.

343-346. fallax...delusit Apollo: in translating keep the word-order: one whom I ne'er before found...cheated my heart, even Apollo's self. qui (=is enim). Ausonios: there is nothing in the Aeneid to explain the allusion. The ref. can not be to v. 813-815. There Neptune is speaking to Venus, and Palinurus is not named at all. See in general § 52. En: see note on i. 461.

347-348. cortina, oracle; see note on adytis...reclūsis, iii. 92. nec... mersit answers 341-342. We shall see presently (358-361) that Palinurus was not drowned, and that he did come safely to Italy. The oracle referred to in 344-346 was thus ful-

350

360

namque gubernāclum multā vī forte revulsum. cui datus haerēbam custos cursūsque regēbam, praecipitāns trāxī mēcum. Maria aspera iūro non ullum pro me tantum cepisse timorem

quam tua nē spoliāta armīs, excussa magistrō, deficeret tantīs nāvis surgentibus undīs.

Trīs Notus hībernās immēnsa per aequora noctīs vexit mē violentus aquā; vix lūmine quārtō prospexi Italiam summā sublimis ab undā. Paulātim adnābam terrae; iam tūta tenēbam, nī gēns crūdēlis madidā cum veste gravātum prensantemque uncis manibus capita aspera montis

ferrö inväsisset, praedamque ignāra putāsset. Nunc mē flūctus habet, versantque in lītore ventī.

filled. Palinurus knows nothing of the part the sleep-god played in his undoing. He thinks that he accidentally slipped and fell.

349-352. gubernāclum . . . trāxī (351): for word-order see § 230. revulsum: though this is a part., render freely, thus: the steeringpaddle I wrenched loose . . . and, as I flung headlong downward, I dragged it, etc. datus . . . custos: either (1) appointed (assigned) as its keeper, or (2) as its appointed keeper. cursus ... regebam: sc. quō, 'and with which,' to introduce this clause, and see note on et, ii. 71. praecipitans: sc. mē (§ 151). maria: for constr. see note on cuius . . . nūmen, 324. mē is object both of pro and of cepisse. Note its position between pro and cepisse. See note on bene, iv. 539.

353-354. tua: join with nāvis, 354. armīs: as in v. 15. excussa magistro, shaken loose from, etc., an illogical inversion (§ 225) of excutitur . . . magister, i. 115, due to the desire to balance spoliāta armīs. tantīs . . . undīs, since the billows were rising so high. The verse is inconsistent (§ 52) with v. 848. Palinurus's love of Aeneas would intensify his fears, and lead him to exaggerate. Cf. also 355-357.

355-357. hibernäs: either stormy, or long (cf. i. 746). violentus = an adverb (§ 213). aquā: abl. of the route (§ 159). It emphasizes per aequora, 355, by suggesting that the waters repeatedly swept over him. vix: as in 340. lūmine =  $di\bar{e}$ . summā . . . ab undā belongs in syntax with prospexī. in thought also with sublimis: raised aloft by a wave, from its crest I saw in

the distance (prō-).

358-361. tenēbam, nī . . . invāsisset (361); for constr. see note on impulerat, ii. 55. madidā...prēnsantem (sc. mē) shows a fusion of two constructions: (1) madidā cum veste prēnsantem (see § 161) and (2) madidā veste gravātum prensantemque. Render by weighted down by . . . and trying to grip, etc. uncis manibus, talon-like fingers. montis: a cliff; he had crawled to its top from the sea. madida . . . montis adds to the pathos (he was so near safety) and also explains why he was so easily killed. praedam, a rich find; they thought of him as a shipwrecked man with some of his property on his person.

Quod tē per caelī iūcundum lūmen et aurās, per genitōrem ōrō, per spēs surgentis Iūlī,

inice (namque potes) portūsque requīre Velīnōs, aut tū, sī qua via est, sī quam tibi dīva creātrīx ostendit (neque enim, crēdō, sine nūmine dīvum flūmina tanta parās Stygiamque innāre palūdem),

370 dā dextram miserō et tēcum mē tolle per undās,
sēdibus ut saltem placidīs in morte quiēscam."
Tālia fātus erat, coepit cum tālia vātēs:
"Unde haec, ō Palinūre, tibī tam dīra cupīdō?
Tū Stygiās inhumātus aquās amnemque sevērum

Dēsine fāta deum flectī spērāre precandō, sed cape dicta memor, dūrī sōlācia cāsūs, nam tua fīnitimī longē lātēque per urbīs, prōdigiīs āctī caelestibus, ossa piābunt,

380 et statuent tumulum, et tumulō sollemnia mittent,

363-366. Quod: as in ii. 141; see note there. per ... lumen: cf. iii. 600. invicte, invincible hero, virtually = potes enim tū mē ēripere; cf. 366. For the sense here given to invictus see note on indeprensus, v. 591. terram inice: if but three handfuls of earth were cast upon a dead body, the dead man's shade would be admitted to Charon's skiff (315-316, 326). For scansion of inice see note on disice, i. 70. inice . . . require are parts of one act; the verse really = 'bury me by seeking,' etc. See also notes on Referes and tbis, ii. 547. namque potes: Velia was not far from Cumae. Velīnos: see note on Lāvīnia . . . lītora, i. 2-3.

367-368. creātrīx, mother; Venus. neque...sine nūmine dīvum: cf. i. 387-388, ii. 777-778, v. 56. 366-370 = 'Enable me in some way or other to get across the Styx.'

371. saltem qualifies the whole contents of the verse, that I may at least

have the blessing of a quiet home in death. Palinurus had endured ten years of siege, and seven of wandering. His body is the sport of the waves (362), and Charon will not take him over the Styx to the quiet and rest beyond. Whether Aeneas did what Palinurus wished Vergil does not say.

374-375. Tū: emphatic, You alone of all men. inhumātus carries the thought back to 325-330. iniussus: sc. ā Charonte, and contrast admissī = iussī. 330.

377-379. sed introduces the comforting assurances of 377-381 as offset to 376, which must have seemed heartless to the shade of Palinurus. dicta: sc. haec or mea. actī, plagued, scourged. ossa, dust. piābunt, will appease, i.e. for your murder.

380. Verse 380 gives the means and the manner of piābunt, 'by building,' etc. tumulō . . . mittent: cf. v. 605. sollemnia, recurrent offerings.

aeternumque locus Palinūrī nōmen habēbit." Hīs dictīs cūrae ēmōtae, pulsusque parumper corde dolor trīstī; gaudet cognōmine terrae.

Ergō iter inceptum peragunt, fluviōque propinquant. Nāvita quōs iam inde ut Stygiā prospexit ab undā per tacitum nemus īre pedemque advertere rīpae, sīc prior adgreditur dictīs, atque increpat ultrō: "Quisquis es, armātus quī nostra ad flūmina tendis, fare age quid venias iam istinc, et comprime gressum. Umbrārum hic locus est, somnī noctisque sopōrae; corpora vīva nefās Stygiā vectāre carīnā. Nec vērō Alcīdēn mē sum laetātus euntem accēpisse lacū, nec Thēsea Pīrithoümque. dīs quamquam genitī atque invictī vīribus essent. Tartareum ille manū custodem in vincla petīvit

381. aeternum . . . habēbit: cf. 235. A certain promontory in Lower Italy is still called Punta di Palinuro.

384-416. Charon refuses to carry Aeneas over the Styx until he sees the Golden Bough.

384. Ergō: i.e. since Palinurus is content. inceptum = quod agere coeperant. peragunt, press through, complete.

385-386. quos: see note on quem, v. 39; for position of ut, too, see § 236. iam is used much as in i. 623, to emphasize inde; it practically =etiam. iam inde thus = even from the (distant) place where they then were, and is to be taken with prospexit. ibi, 'there,' would be more exact; inde is due in part to the influence of ab, in part to the influence of ire and advertere. The whole clause = when . . . he espied them even (from =) at that distance, and marked that they were coming thence,' etc. 387. ultro: as in ii. 279, ii. 372.

389. iam istinc, even from the spot where now you stand (prosaically, 'without coming nearer'); cf. note on iam, 385, 390-391 = Because this is no place now for living mortals.' 392-397 = Nor has it ever been a place for living mortals.

392-394. Nec . . . laetatus . . . accēpisse, Nor did I rejoice ( = have reason to rejoice) that I welcomed, etc. Alciden . . . accepisse: cf. 123. The inf, with verbs of emotion is common. euntem, when he came. accepisse lacu: cf. caelo. . . accipies, i. 289-290, with note. lacu (meo, or hoc): the gurges of 296-297, the amnis of 318, the rauca fluenta of 327. dis . . . essent: i.e. though they were of the favored few (129-131; see, too, the note on peragenda, 136). In classical prose quamquam is usually construed with the indicative. 391-394 = (1) 'the gods forbid me to do certain things,' (2) 'they punish me for disobeying orders.' Charon was chained for a year after conveying Hercules across the Styx (123).

395. ille: Hercules. manu, by strength of hand, by force. custodem: Cerberus. in vincla petīvit, sought, to chain him, a strained expression for petivit in vincula ducere (or, ut duceret).

ipsius ā soliō rēgis, trāxitque trementem; hī dominam Dītis thalamō dēdūcere adortī." Quae contrā breviter fāta est Amphrysia vātēs: "Nullae hic insidiae tāles (absiste movēri),

- 400 nec vim tēla ferunt; licet ingēns iānitor antrōaeternum lātrāns exsanguīs terreat umbrās, casta licet patruī servet Proserpina līmen. Troïus Aenēās, pietāte īnsignis et armīs, ad genitōrem īmās Erebī dēscendit ad umbrās.
- 405 Sī tē nūlla movet tantae pietātis imāgō, at rāmum hunc" (aperit rāmum, quī veste latēbat) "agnoscās." Tumida ex īrā tum corda resīdunt, nec plūra hīs. Ille, admīrāns venerābile donum fātālis virgae longō post tempore vīsum,

410 caeruleam advertit puppim, rīpaeque propinquat.

396-397. trementem, all atremble, pictures the complete success of Hercules. hi, the others, Theseus and Pirithous, closely grouped, in 393, by -que. dominam, our mistress, our queen.

**400-402.** ferunt =  $\bar{i}nferunt$  (§ 221), proffer, give threat of. licet . . . terreat, may affright at his will; lit., 'let . . . affright: it is his privilege' (licet). The constr. is like that in sinite . . . revīsam, ii. 669, stringat sine, v. 163, but the subj. clause came to be felt as one of result, 'permission is given so that as a result,' etc. ianitor: cf. custodem, 395. casta = an adv., chastely. patrui: Pluto was brother to Jupiter, who was father of Proserpina. servet, cling to. St. aeternum, out of 401. Latin inscriptions which recount the virtues of a deceased wife often say, among other things, Domi' mansit, lānam ('wool') fēcit.

403. pietate carries the emphasis; Aeneas is as distinguished for his pietās (§ 66) as for his prowess; his present errand proves that. pietāte insignis . . . armis='renowned not only as warrior but as loving, dutiful son.' Cf. the words of Helenus to Anchises, O fēlīx nātī pietāte, iii. 480. 405. nulla . . . imago, no conception;

lit., 'no picture.' tantae pietātis: shown in Aeneas's errand (403-404).

406. rāmum . . . rāmum: for the metrical treatment see § 300. The Bough is the visible sign of heaven's approval of Aeneas and his errand. See note on peragenda, 136. veste: instr. abl. with latēbat, which gives the result, was all the while (heretofore) hiding, not the process, 'had been kept hidden,' occultus erat; see §§ 160, 222.

407. Tumida . . . residunt, His swelling heart subsides (out of =) from his wrath, a strange inversion (§ 225) of the natural expression, tumidīs ex cordibus tum īra resīdit. Cf. Shakespeare, Julius Caesar, I. i, "His coward lips did from their color fly."

408-410. nec . . . his: sc. dicta sunt. venerābile . . . virgae: see § 122. fātālis is explained by 146-148. longō ... tempore, after a long interval; lit., 'a long time later' (than the last preceding occasion). caeruleam = ferrūgineā, 303.

415

420

Inde aliās animās, quae per iuga longa sedēbant, dēturbat, laxatque forōs; simul accipit alveō ingentem Aenēān. Gemuit sub pondere cumba sūtilis, et multam accēpit rīmōsa palūdem.

Tandem trāns fluvium incolumīs vātemque virumque īnfōrmī līmō glaucāque expōnit in ulvā.

Cerberus haec ingēns lātrātū rēgna trifaucī personat, adversō recubāns immānis in antrō. Cui vātēs, horrēre vidēns iam colla colubrīs, melle sopōrātam et medicātīs frūgibus offam obicit. Ille, famē rabidā tria guttura pandēns, corripit obiectam atque immānia terga resolvit, fūsus humī, tōtōque ingēns extenditur antrō. Occupat Aenēās aditum, custōde sepultō, ēvāditque celer rīpam inremeābilis undae.

425

411-414. aliās animās, other souls (sc. than Aeneas), is an incorrect expression, since Aeneas was not an anima. Render by all the shades iuga etrānstra. accipit alveō: cf. accēpisse lacū, 393. alveō, the hollow of his skiff. For scansion of alveō see § 281. ingentem: see note on ingēns, i. 99. sūtilis: freely, lightly-built; the adj. =a causal clause. The skiff was built of skins sewn together; its usual freight was exsanguēs umbrae. multam ...palūdem: cf. laxīs ... imbrem, i. 122-123. Render multam by the flooding. rīmōsa, pierced by many a rent.

415-416. incolumis: acc. pl., agreeing with vātem . . . virum. vātemque: in translating, disregard -que. in: for position see § 237, at the end.

417-425. The Sibyl overpowers Cerberus with a drugged cake, and Aeneas, having crossed the Styx, enters the underworld.

418. personat: as in 171. adversō...in antrō, facing all, as he lay, a monstrous creature, etc. For adversō cf. 279.

419-421. Cui . . . obicit (421), Before him, when she sees his necks . . . , the priestess flings, etc. For word-order see § 230. horrêre . . . colubris: the snakes form the hair or mane. sopōrātam: cf. rāmum . . . sopōrātum, v. 854-855. frūgibus, meal. The cake is of honey and meal; the whole is drugged. Cf. iv. 486, with notes.

422-423. objectam (sc. offam), the proffered morsel. resolvit, unstrings, relaxes; see note on solvuntur, i. 92. The word marks a contrast with horrere, 419. toto...antro: cf. 418; for ingens cf. 417. The repetition emphasizes the danger that confronted Aeneas till Cerberus was rendered powerless. extenditur, in the context (cf. esp. fūsus), = is stretched out helpless, harmless.

424-425. Occupat, preëmpts, seizes betimes. Occupō often =to do something before some one or something else can act: here Aeneas acts before Cerberus ceases to feel the effects of the drug. sepultō = sopōrātō. ēvādīt, passes over (beyond). For ēvādō with acc. cf. ii. 731, iv. 685.

Continuō audītae vōcēs, vāgītus et ingēns, īnfantumque animae flentēs in līmine prīmō, quōs dulcis vītae exsortīs et ab ūbere raptōs abstulit ātra diēs, et fūnere mersit acerbō.

430 Hōs iūxtā falsō damnātī crīmine mortis. Nec vērō hae sine sorte datae, sine iūdice sēdēs; quaesītor Mīnōs urnam movet: ille silentum conciliumque vocat vītāsque et crīmina discit. Proxima deinde tenent maestī loca quī sibi lētum

435 Insontes peperere manu, lucemque perosi

426-439. First Aeneas meets the souls of those who died before their time, i.e. those who died in infancy, or as victims of unjust sentences, or as suicides.

426-427. võcēs, vägītus: sc. infantum, out of 427. animae flentēs, the weeping of the souls; see § 214. in ... prīmō, at the very threshold (of the underworld proper, the space beyond the Styx). Those who were cut off by an untimely death could gain admission only to the portals (the front part) of the underworld, in the true sense of that term.

428-429. dulcis . . . exsortis, ere they had due (full) share in the sweets of life. For dulcis see § 214. åtra: as the day of their death. mersit, o'erwhelmed. 426-429 refer to those who died in infancy, by a premature, but natural, death. acerbô: this word is often used of premature death.

430. damnātī (sunt), are those who were condemned. damnātī = (eī) quī damnātī sunt (or erant).

431-433. 431-433 explain how those who were unjustly condemned and how suicides (434-436) find places in the same quarter with those who die in infancy. sorte, appeal to the lots; the appeal was in the selection of jurors to try anew the cases of those who are meant by 430. iūdice: coll. singular, jurymen, a jury. quaesitor...movet = quaesitor enim, etc. urnam movet:i.e. to select the tūdicēs, the jurymen who are to hear the case. Cf. also note

on sortem, v. 490. silentum, the dead, as often in the poets; it is inappropriate here after 426-427. crimina: the charges which worked their death; cf. 430. We shall see presently that some souls are assigned to Elysium, others to Tartarus, according as their deeds done in the flesh were good or bad. The three classes here (427-436) are in a neutral region; since their lives were prematurely cut off, the record of their deeds was incomplete and there was no chance for a final assignment, either to a state of rewards and happiness, or to a state of punishments. In the case of those who were falso damnātī crīmine Minos must hold trials to make sure that the crimina ('charges') were, in fact, false. When that is proved, the soul of each person thus cleared of guilt is entitled to escape from Tartarus, the place of punishments. But such a soul is not entitled to a place in Elysium; by longer life the individual in whom such a soul had resided might have involved himself in dire sin.

435. insontes, guiltless though they were (see note on aeger, i. 208), i.e. though they had done nothing to deserve death; it practically = needlessly.' manu contains two suggestions: (1) 'by violence' (cf. 395), (2) 'by their own hands.' perosi: cf. note on exosus, v. 687. Render by because they hated.

prōiēcēre animās. Quam vellent aethere in altō nunc et pauperiem et dūrōs perferre labōrēs! Fās obstat, trīstīque palūs inamābilis undā alligat, et noviēns Styx interfūsa coercet.

Nēc procul hinc partem fūsī monstrantur in omnem Lūgentēs Campī; sīc illos nomine dīcunt.

Hīc, quos dūrus amor crūdēlī tābe perēdit sēcrētī cēlant callēs, et myrtea circum silva tegit; cūrae non ipsā in morte relincunt.

Hīs Phaedram Procrimque locīs maestamque Eriphylēn. 445 crūdēlis nātī monstrantem vulnera, cernit, Euadnēnque, et Pāsiphaën; hīs Lāodamīa it comes, et iuvenis quondam, nunc fēmina Caeneus rūrsus et in veterem Fātō revolūta figūram.

Inter quās Phoenissa recēns ā vulnere Dīdō 450 errābat silvā in magnā. Quam Troïus hērōs

436. Quam (How = How eagerly). vellent: sc. 'if the chance were theirs.'

438-439. Fās: advers. asyndeton, But heaven's will, etc. obstat: sc. eis. So sc. eōs with alligat and with coercet. palūs and Styx denote the same thing. interfūsa, interposed, i.e. between their present abode and the altus aether, 436. The account here is inconsistent with 295-297, and indeed with the whole narrative thus far. Aeneas crossed but one river or arm of a river. Vergil has assumed the poet's privilege of adopting the view which at the moment seems most picturesque and effective.

440-476. Next Aeneas sees the Mourning Fields, the abode of those who died for love.

440. füsī = effüsī. (§ 221), spreading, i.e. extensive, in order to give their occupants the solitude they love. monstrantur = sē monstrant (§ 167).

442-443. crūdēli . . . perēdit, has devoured by cruel wasting. sēcrētī, sequestered. callēs, paths, walks. myrtea: cf. note on silvam, iii. 24.

445-449. Eriphylen: Eriphyle (see Vocabulary) does not belong here, since she did not die of love. Nor did she kill herself. Vergil is following a Homeric passage describing the visit of Ulysses to the world of shades (Odussey XI. 225-332); there Homer dwells on heroines in general. nati... vulnera: cf. vulnere . . . Ulixī, ii. 436, with notes. Pāsiphaën: cf. 24-26. hīs: dat., with comes (§ 138). iuvenis . . . figuram, Caeneus, once a warrior youth, etc. He was first a woman named Caenis, then a man called Caeneus. then once more a woman. Stages two and three are fully described, in iuvenis and in fēmina (indeed, stage three is twice described, in femina . . . revolūta, 448-449). The first is to be inferred from veterem, 449, which here = antiquam, old-time (i.e. original). In translating, we may omit et, 449.

450-451. vulnere: see iv. 663-665. silvā in magnā suggests solitude; see note on fūsī, 440, and cf. sēcrētī . . . . tegit, 443-444. Quam: with tūxtā, 452; cf. Hös tūxtā, 430.

ut prīmum iūxtā stetit agnōvitque per umbram obscūram, quālem prīmō quī surgere mēnse aut videt aut vīdisse putat per nūbila lūnam,

dēmīsit lacrimās, dulcīque adfātus amōre est:

"Īnfēlīx Dīdō, vērus mihi nūntius ergō vēnerat exstīnctam ferrōque extrēma secūtam?

Fūneris heu tibi causa fuī? Per sīdera iūrō, per superōs, et sī qua fidēs tellūre sub īmā est,

invītus, rēgīna, tuō dē lītore cessī,

sed mē iussa deum, quae nunc hās īre per umbrās, per loca senta sitū cōgunt noctemque profundam, imperiīs ēgēre suīs; nec crēdere quīvī hunc tantum tibi mē discessū ferre dolōrem.

Siste gradum, tēque aspectū nē subtrahe nostrō.

Quem fugis? Extrēmum fātō, quod tē adloquor, hoc est."

(but) 453-455. obscuram. dimlyoutlined, agrees with eam = Didonem, to be supplied. qualem . . . quī . . . videt =tālem guālem lūnam videt prīmō qui . . . videt, even as the moon is (but dimly outlined) to one who sees it, etc. prīmō, the first days of; see note on summā...undā, i. 127. mēnse here = lunar (not calendar) month. See the article "Month" in The Century Dictionary and Cyclopedia. surgere is incorrect; one sees the new moon as it is setting. per nubila balances per umbram, 452. dulcī...amōre: these words prove again that Vergil meant his readers to understand that Aeneas loved Dido (cf. iv. 281, iv. 292, iv. 307, iv. 395, iv. 441-449, v. 5-6, with notes).

456-457. nūntius...vēnerat...?, was it, then, a true message that had come...? Vergil has given us no means of determining his exact meaning here. The blazing pyre (v. 3-4) could not tell Aeneas that Dido had died by the sword (457). The words in themselves imply an actual message brought to Aeneas from Carthage; see § 254. But how could such a

message have come to Aeneas? extrēma secūtam, went to all lengths. We should say, 'stopped at naught.'

458-459. Funeris: emphatic: Was it death even that my coming brought to you? (per) sī...est, by whatever honor (good faith) abides, etc.; cf. ii. 142-143, with note on per.

460. invītus . . . cessī: for proof of this statement see iv. 395-396.

461-464. iussa deum: cf. iv. 237, iv. 356-359. loca... sitū, these waste and moldering realms; lit., 'regions squalid with scurf.' senta sitū suggests the wild and rough appearance of a place long uncared for. See situs in Vocabulary. ēgēre: as subject sc. dī, out of iussa deum, 461. mē... ferre, that I was bringing; note the tense.

466. Extrēmum . . . est, These words are, by Fate's decree, the very last I shall address to you. fātō is instrabl. with est, which here virtually = concēditur (§§ 160, 222). Aeneas will never again while living visit the underworld; after death he will, of course, not dwell in the Campī Lūgentės. hoc: scan as in v. 792.

Tālibus Aenēās ārdentem et torva tuentem
lēnībat dictīs animum, lacrimāsque ciēbat.

Illa solō fīxōs oculōs āversa tenēbat,
nec magis inceptō vultum sermōne movētur
quam sī dūra silex aut stet Marpēsia cautēs.

Tandem corripuit sēsē, atque inimīca refūgit
in nemus umbriferum, coniūnx ubi prīstinus illī
respondet cūrīs aequatque Sychaeus amōrem.
Nec minus Aenēās, cāsū concussus inīquō,
prōsequitur lacrimīs longē, et miserātur euntem.
Inde datum mōlītur iter. Iamque arva tenēbant

Inde datum mölītur iter. Iamque arva tenēban ultima, quae bellō clārī sēcrēta frequentant. Hīc illī occurrit Tydeus, hīc inclutus armīs Parthenopaeus, et Adrastī pallentis imāgō,

480

469 nearly =i. 482.

470-471. incepto = quem Aenēās facere coeperat. vultum, in expression; for case see § 147. quam sī... cautēs, than if she were unyielding flint or a crag... firm set. stet adds to the idea of fixity suggested by silex and cautēs; stō is often, as here, picturesquely used where we might look for sum. Marpēsia: since Marpessus was a mountain of Paros, Vergil is comparing Dido to marble (cf. i. 593).

472-476. corripuit sese, flung herself away; sc. ab Aenēā. illi...cūrīs, matches her with his own sorrows, i.e. matches her sorrows with his own (see note on cum nāvibus, i. 193). Vergil has done an effective thing in bringing Sychaeus and Dido together in the underworld. The shade of Sychaeus belongs in the first part of the space beyond the Styx, because he died prematurely (cases such as his are, however, not specifically named in 426-430. Nor does his shade belong with those meant in 440-451). Nec minus = Nihilōminus = Tamen. cāsū: sc. eius. longē, from afar, gives the result of corripuit sēsē, 472.

477-547. Next Aeneas sees the place allotted to the souls of departed heroes. Among others he notes the souls of the champions of Greece and of Troy.

477-478. datum: sc. ā Sibyllā. mōlītur, toils over. ultima: i.e. in this neutral part of the underworld; see note on crīmina, 433. sēcrēta belongs in thought with arva; for its position see note on ignōtum, ii. 59.

479-480. Hic ...occurrit, Here he is met by, etc. Tydeus ... Adrasti: Vergil is thinking of the expedition of The Seven against Thebes, the most famous event of Greek story before the siege of Troy. See Gayley (§ 362), pages 265-268. pallentis: cf. i. 354.

hīc multum fletī ad superōs bellōque cadūcī Dardanidae, quōs ille omnīs longō ōrdine cernēns ingemuit, Glaucumque, Medontaque, Thersilochumque, trīs Antēnoridās, Cererīque sacrum Polyboetēn,

Idaeumque, etiam currūs, etiam arma tenentem.
Circumstant animae dextrā laevāque frequentēs.
Nec vīdisse semel satis est; iuvat usque morārī et cōnferre gradum et veniendī discere causās.
At Danaüm procerēs Agamemnoniaeque phalanges,

490 ut vīdēre virum fulgentiaque arma per umbrās, ingentī trepidāre metū; pars vertere terga, ceu quondam petiēre ratīs, pars tollere vocem exiguam; inceptus clāmor frūstrātur hiantīs.

Atque hīc Prīamidēn laniātum corpore tōtō
Dēïphobum videt et lacerum crūdēliter ōra,
ōra, manūsque ambās, populātaque tempora raptīs

481. ad superõs: i.e. among men on earth. Ad, more often apud, with pl. words denoting persons, =among. cadūcī, fallen; properly, 'liable to fall.' There is no part. of cadō available here. Logically, bellō...cadūcī =quod bellō ceciderant, with multum flētī.

484-485. Anténoridas: see Anténorides in Vocabulary. Cerefi... sacrum: as her priest. etiam... etiam, still... still, the basic sense of the word. tenentem, clinquing to. The reader of course realizes that the currūs and the arma were mere umbrae, as were Tydeus, Parthenopaeus, etc., themselves. Vergil reminds us of all this by writing animae in 486.

486-488. Circumstant: se. eum = Aenēān. frequentēs, in throngs. Cf. frequentant, 478. usque, persistently. conferre gradum: sc. eius gradū (dat.), to match their pace with his. It is to be noted that everywhere in Book VI Vergil describes the animae mortuōrum as possessing to the full the intelligence, knowledge, etc., of the mortals whose bodies they had inhabited.

489-493. Danaüm . . . phalanges: only one Greek who fought against Troy is named (Tydeus, 479). phalanges: cf. crātēres, 225, with note. virum, his heroic figure. ingenti . . . metû is a tribute to Aeneas's prowess. Cf. note on notis, 499, vertere ... tollere: for inf. see § 172. ceu: in a comparison involving a fact. quondam ... ratīs: for a similar picture cf. ii. 276. with notes. tollere vocem exiguam, to raise their voices, voices all too feeble, in a war cry in defiance of Aeneas. exiguam is emphatic by position (§ 232). The voices of the dead were but shadows of their former selves. even as their bodies were. clamor. battle-cry. früsträtur hiantīs (sc. eos). mocks their wide-open mouths.

495-496. ŏra, ŏra: for the pathetic repetition cf. lūmina... lūmina, ii. 405-406. For the accusatives in 495-497 see § 147. lacerum gives the result, not the process (lacerātum; cf. the part. laniātum, 494). See § 215. populāta is a strengthened prīvāta, robbed of. raptis, severed.

auribus, et truncās inhonestō vulnere nārīs. Vix adeō agnōvit pavitantem ac dīra tegentem supplicia et notis compellat vocibus ultro: "Dēïphobe armipotēns, genus alto ā sanguine Teucrī, quis tam crūdēlīs optāvit sūmere poenās? Cui tantum de te licuit? Mihi fama suprema nocte tulit fessum vāstā tē caede Pelasgum procubuisse super confusae stragis acervum. Tunc egomet tumulum Rhoetēō in lītore inānem 505 constitui, et magnā Mānis ter voce vocāvi. Nomen et arma locum servant; te, amīce, nequivi conspicere et patria decedens ponere terra." Ad quae Prīamidēs: "Nihil ō tibi, amīce, relictum; omnia Dēiphobō solvistī et fūneris umbrīs. 510

498-499. Vix, With difficulty (see 340). pavitantem, him, sore distressed (not 'frightened'). tegentem, trying to hide. notis: sc. ei; the inference is that Aeneas and Deïphobus armipotêns (500) had been intimate friends. Cf. note on ingenti... metü, 491.

500-501. armipotens: a fine compliment here, and balm to the sore heart of Delphobus. Aeneas declares, at the outset, his conviction that Delphobus, though laniatus, lacer (494-495), had played to the full a true warrior's part. See also note on strāqis, 504. genus, descendant of; see iv. 12. optāvit, willed, chose, i.e. had the hardihood.

502-504. Cui . . . licuit?, Who has had so free a hand concerning you? tantum: object of sūmere, to be supplied out of 501. fāma, men's talk. tulit = adtulit, nārrāvit; cf. the common ferunt = dīcunt. Pelasgum: obj. genitive. For form see § 100. strāgis: the abstract, carnage, for the concrete, corporum or cadāverum. fessum . . . prācubuisse logically = 'you fell, but not till you were exhausted by slaying Greeks.' This story was a compliment to Deīphobus; Aeneas had of course expected to see him wounded, but not

to see him shockingly mutilated. See note on armipotēns, 500.

505-506. tumulum . . . inānem: as in iii. 304. magnā . . . vocāvī: cf. dīxit . . . verba, 231, and magnā . . . ciēmus, iii. 68, with notes.

507-508. servant, guard, preserve, keep watch and ward over, i.e. by preventing it from being forgotten. There is perhaps another suggestion: so long as men remember that Deiphobus is buried there, they will not desecrate the place. For the ref. in Nomen cf. 234-235, 381, with notes. The arma were put on the tumulus; cf. 233. tē, amīce: for scansion see § 295. tē = tuum corpus. patria . . . terra are important words here, to be joined both with decedens and with ponere; a grave in the fatherland was a blessing. Cf. notes on condidimus terra, v. 48, nūdus, v. 871. ponere terrā: i.e. to bury.

509-510. relictum, left undone. Dēīphobō: emphatic substitute for mihi; cf. Nīsō, v. 354, and see note on Iūnōnis, i. 48. fūneris, his dead body, is really a substitute for mei or meīs. Render fūneris umbrīs by your dead friend's spirit.

Sed mē fāta mea et scelus exitiāle Lacaenae hīs mersēre malīs; illa haec monumenta relīquit. Namque ut suprēmam falsa inter gaudia noctem ēgerimus nōstī, et nimium meminisse necesse est.

515 Cum fātālis ecus saltū super ardua vēnit Pergama, et armātum peditem gravis attulit alvō, illa, chorum simulāns, euhantīs orgia circum dūcēbat Phrygiās; flammam media ipsa tenēbat ingentem, et summā Danaōs ex arce vocābat.

Tum mē, cōnfectum cūrīs somnōque gravātum, infēlīx habuit thalamus, pressitque iacentem dulcis et alta quiēs placidaeque simillima mortī. Egregia intereā coniūnx arma omnia tēctīs āmovet, et fīdum capitī subdūxerat ēnsem; scīlicet id magnum spērāns fore mūnus amantī,

511-512. Lacaenae: scornful, the woman from Sparta: Helen. illa: nom. singular; this wondrous woman it was that, etc. For ille, 'glorious,' in good sense, see 27, i. 617, ii. 274.

513-514. Namque logically introduces 515-530 as a whole. ut: as in i. 667. suprēmam...ēgerimus: the ref. is to ii. 248-249, ii. 265. nimium, all too well.

515-516. saltū, by leaps and bounds. The word is inconsistent (§ 52) with quater . . . substitit, ii. 242-243. alvō: abl. of spec. with gravis. Render freely by (with =) in its heavily weighted womb.

517-518. illa: as in 512. chorum: i.e. a dance of thanksgiving for deliverance from the Greeks; the dance was often an expression of public joy. euhantis is here transitive (§ 142), celebrating with the (Bacchic) cry euhoe. circum: i.e. from temple to temple, the usual custom. flammam: no doubt all the dancers, as usual, carried torches. To the Trojans Helen's torch thus seemed

innocent enough; to the Greeks it was a signal (519). Its size was therefore important. With this reference to a fire-signal cf. flammās . . . extulerat, ii. 256-257, with note there on flammās

520-524. cūrīs: i.e. those of the siege. infelix, ill-omened, because it caused, in a sense, his death. thalamus: after the death of Paris Deiphobus had married Helen. dulcis . . . morti: see note on consanguineus, 278. placidae . . . morti, the calm of death: see § 214. Deiphobus was done to death just when, he fancied, he could get relief from toils and anguish: his effort to win that relief rendered him powerless to avert any new danger. Egregia: sarcastic; cf. illa, 512, 517. et... subdūxerat, nay, she had even filched, etc. For the prefix sub-, see note on falsā sub proditione. ii. 83.

526. scilicet: as in ii. 577; see note there. amanti, her lover, a scornful designation of Helen's former husband.

530

535

et fāmam exstinguī veterum sīc posse malōrum. Quid moror? Inrumpunt thalamō; comes additur ūnā hortātor scelerum Aeolidēs. Dī, tālia Grāīs īnstaurāte, piō sī poenās ōre reposcō. Sed tē quī vīvum cāsūs, age, fāre vicissim attulerint. Pelagīne venīs errōribus āctus an monitū dīvum, an quae tē fortūna fatīgat, ut trīstīs sine sōle domōs, loca turbida, adīrēs?"

Hāc vice sermönum roseīs Auröra quadrīgīs iam medium aetheriō cursū trāiēcerat axem, et fors omne datum traherent per tālia tempus, sed comes admonuit breviterque adfāta Sibylla est: "Nox ruit, Aenēā; nōs flendō dūcimus hōrās.

527. fāmam, the infamy. veterum ... malōrum, long-standing wickedness, i.e. her long array of evil deeds. This whole account (515-527) is inconsistent (§ 52) with ii. 254-267, as well as with ii. 567-587; in the latter passage Helen is pictured as crouching in Vesta's temple, hated by Greeks and by Trojans both.

529-530. hortātor scelerum: Ulysses is scelerum. . . inventor, ii. 164. Aeolidēs: in Homer Ulysses is son of Laërtes. Later gossip made him the son of the Corinthian Sisyphus by the wife of Laërtes. Sisyphus was notorious for his trickery. tālia. . . instaurāte, lit., 'renew such agonies,' is briefly put for 'once again deal out such a fate, but deal it to the Greeks.' See note on instaurāmus, iii. 62. piō carries the emphasis, if holy are the lips with which, etc.; cf. sī pietāte merēmur, ii. 690.

the Sibyl's words in 125-131. cāsūs, mischances, hazards. Pelagī . . . dīvum: the underworld, as Vergil has pictured it hitherto, could not be reached by ship. Here, however, in his own thoughts, Vergil has identified the underworld with Cumae. Pelagī

..., āctus suggests an accidental coming, like the coming of the Trojans to Carthage (i. 527-538); monitū dīvum suggests intentional coming, in obedience to divine command. Pelagī is obj. gen., with errōribus, wanderings o'er, etc.; see § 130, with Note.

534. loca turbida, land of confusion. Cf. loca senta sitū, 462. adīrēs: fatīgat, 533, really = fatīgāvit et fatīgat; hence the tense of adīrēs is correct.

534-536. Hāc vice, During this interchange; for case see § 161. aetheriō = per aethera. trāiēcerat: sc. sē(§ 151). axem, heavens. It was now past noon. They had entered the underworld at daybreak; see note on 267, at the end.

537-538. traherent, would have wasted; lit., 'would have dragged out.' For the mood and the tense see note on sineret dolor, 31. For the natural protasis, ni comes admoneret, the more effective statement of fact in 538 is substituted. breviter: the Sibyl's speeches are like the oracles she delivers; cf. 321, 398, and the brevity of the oracle, 83-97.

539. ruit: i.e. is rushing up from the ocean. Contrast nox... praecipitat. ii. 8-9, with note.

Hīc locus est, partīs ubi sē via findit in ambās: dextera quae Dītis magnī sub moenia tendit, hāc iter Ēlysium nōbīs, at laeva malōrum exercet poenās et ad impia Tartara mittit." Dēïphobus contrā: "Nē saevī, magna sacerdōs;
dīscēdam, explēbō numerum, reddarque tenebrīs. Ī decus, ī, nostrum; meliōribus ūtere fātīs." Tantum effātus, et in verbō vēstīgia pressit.

Respicit Aenēās subitō, et sub rūpe sinistrā moenia lāta videt triplicī circumdata mūrō,

550 quae rapidus flammīs ambit torrentibus amnis,
Tartareüs Phlegethōn, torquetque sonantia saxa.
Porta adversa ingēns solidōque adamante columnae,
vīs ut nūlla virum, nōn ipsī exscindere ferrō
caelicolae valeant; stat ferrea turris ad aurās,

555 Tīsiphonēque sedēns, pallā succīncta cruentā,
vēstibulum exsomnis servat noctīsque diēsque.
Hinc exaudīrī gemitūs, et saeva sonāre
verbera, tum strīdor ferrī tractaeque catēnae.

540-543. Hic . . . ambās: we have reached the end of the neutral region (see note on crīmina, 433, and cf. 477-478). ambās here =duās. dextera = an adv., on the right. quae: sc. via. iter (way, route) . . . nobīs (sc. est) in effect =nobīs eundum. For case of Ēlysium see § 139. exercet, sets in train, puts in motion; liv., 'plies.' et . . mitti gives the means and manner of exercet, 'by sending them,' i.e. those that deserve punishment.

545. numerum: sc. animārum. reddar is a reflexive middle (§ 167).

547. in verbō . . . pressit: cf. mediā . . . in vōce resistit, iv. 76.

548-627. Aeneas sees a huge fortress surrounded by a fiery stream; from the fortress come sounds of woe. The Sibyl explains that this is Tartarus, the place of the guilty, and describes some of its horrors.

549-551. moenia, buildings, strong-hold (cf. i. 264, ii. 234). flammis... amnis: the river serves as a moat, outside the mūrus. ambit, encircles. torquet, spins, i.e. carries along, making them whirl about as they go. torquet... saxa throws light on rapidus, 550.

552. Porta adversa: freely, The frowning gate. Sc. est or stat. For adversa cf. 279, with note on adversö.

554. stat, rises high, gives the result rather than the process (§ 222); we should have looked for *ērēcta est*.

**556.** vēstibulum belongs in thought with sedēns, 555, as well as with servat. Render by seated at the entrance, keeps ward over it.

557-558. exaudīrī: there are three historical infinitives in 557-558. ferrī and catēnae describe the same thing tractae, dragging; lit., 'dragged,' as those wearing the chains move about.

Constitit Aenēas, strepitūque exterritus haesit. "Quae scelerum facies, ō virgō, effare, quibusve 560 urgentur poenīs? Quis tantus plangor ad aurās?" Tum vātēs sic orsa logui: "Dux inclute Teucrum. nūllī fās castō scelerātum īnsistere līmen. sed mē, cum lūcīs Hecatē praefēcit Avernīs, ipsa deum poenās docuit perque omnia dūxit. Gnōsius haec Rhadamanthus habet dūrissima rēgna

castīgatque, auditque dolos subigitque fatērī quae quis apud superos, furto laetatus inani, distulit in sēram commissa piācula mortem. Continuō sontīs ultrīx accīncta flagellō

Tīsiphonē quatit īnsultāns, torvosque sinistrā

570

560-561. facies, types. Aeneas naturally associates the groans and the clanking chains with guilt and punishment. Besides, he has had a hint from the Sibyl, 543. Quis . . . auräs?, What is this dire mourning that . . .? ad auras: sc. it. oritur, or the like.

563-565, scelerātum . . . līmen: cf. impia Tartara, 543. 563 = 'These things you can not see for yourself.' 564-565 = but I can describe them to you.' per . . . omnia (Tartara) duxit, and guided me everywhere (through Tartarus). By the device employed in 564-565 Vergil is free to describe matters about which, otherwise, he would have to be silent; he could not picture Aeneas as actually going through Tartarus.

567. castigatque belongs with what precedes. rēgna . . . castīgat strikingly describes the function of Rhadamanthus; he is jailer and executioner, not judge. The judge in the underworld, according to Vergil, is Minos; see 431-433. We infer now (§ 254) that all who cross the Styx must face Minos's court. audit . . . faterī: Rhadamanthus knows that all who are delivered to him after the trials referred to in 431-433 are guilty, but he must know the facts in each case to administer fitting punishment. audit . . . subigitque logically = after he hears the story of their crafty crimes and compels them,' etc. dolos: dolus is a technical term of law for intentional wrong-doing.

568-569. quae = quaecumque; join with commissa piācula, 569. quis: the indefinite pron.; see note on qui, 141. apud superos = ad superos, 481. fürto, stealthy trickery, refers to the attempt to escape punishment (569). inani: because escape is impossible. distulit . . . mortem contains two thoughts: (1) the commission of crimes, (2) the atonement for crimes committed. The latter thought predominates. The double sense of piācula, usually 'atonements,' sometimes 'sins,' has made this condensation possible. Render 568-569 by whatever each man has done (and hidden), joying in his idle trickery, and postponing atonement to a far-off day, aye, even to his

570-571. Continuo: i.e. as soon as the full measure of their guilt is known. quatit, a strong expression; cf. versat, v. 460. insultans, springing upon (them); sc. eis = sontibus (see, then, § 138).

intentāns anguīs vocat agmina saeva sorōrum. Tum dēmum horrisonō strīdentēs cardine sacrae panduntur portae. Cernis custōdia quālis

panduntur portae. Cernis custodia qualis
vēstibulo sedeat, faciēs quae līmina servet?
Quinquāgintā ātrīs immānis hiātibus hydra
saevior intus habet sēdem. Tum Tartarus ipse
bis patet in praeceps tantum tenditque sub umbrās
quantus ad aetherium caelī suspectus Olympum.

580 Hic genus antīcum Terrae, Tītānia pūbēs, fulmine dēiectī fundō volvuntur in īmō. Hic et Alōīdās geminōs immānia vīdī corpora, quī manibus magnum rescindere caelum adgressī, superīsque Iovem dētrūdere rēgnīs.

Vidi et crūdēlis dantem Salmonea poenās, dum flammās Iovis et sonitūs imitātur Olympī. Quattuor hic invectus equis et lampada quassāns, per Grāium populos mediaeque per Ēlidis urbem

572. agmina: Vergil talks as if there were many Furies. The number is usually given as three. See note on aliae, iii. 212, said of the Harpies.

573-575. Tum . . . portae tells us indirectly (§ 254) that the scenes of 567-572 have all taken place in the vēstibulum (556), i.e. before the doors of Tartarus (Porta adversa, 552). sacrae: i.e. to the powers of the underworld; render freely by awful. Cernis . . . servet? refers to Tisiphone; see 555-556. quālis . . . servet, how grim she looks as she sits . . . , how awful her guise is as she guards, etc.

578-579. in praeceps, sheer downward. praeceps is here a noun meaning merely 'the perpendicular'; hence the definition tendit . . . umbrās is needed. caeli: obj. gen. with suspectus (§ 130). Vergil may be thinking (1) of the view from earth upward to heaven, or (2) of the longer stretch from the place where Aeneas now is up to heaven. With 578-579 cf. iv. 445-446.

580-581. Titania pūbēs: for the Titans see §§ 309, 311. pūbēs, brood, but with a suggestion of size and power (see note on pūbēs...tuōrum, i. 399). In spite of their size and might the Titans are undergoing sufferings destined never to end, as the Aloīdae (582) are.

582. Alōidās: for the attack of the giants on Jupiter see § 310. immānia strengthens pūbēs, 580.

585-586. dantem ... dum ... imitatur, who suffered ... even while he was trying to imitate. The nature of that punishment appears from 592-594. See Salmōneus in Vocabulary. The present punishment of Salmoneus is not described.

587-588. hic: scan as in v. 308. quassāns: to make it give more light. mediae . . . urbem may refer to the city of Elis itself, specially sacred to Jupiter, or may loosely describe Olympia, the district in which the great Olympian Games were held; Salmoneus defied Jupiter on his own ground.

ībat, ovāns, dīvumque sibī poscēbat honōrem. dēmēns, quī nimbos et non imitabile fulmen 590 aere et cornipedum pulsū simulāret equōrum. at pater omnipotēns dēnsa inter nūbila tēlum contorsit, non ille faces nec fumea taedis lūmina, praecipitemque immānī turbine adēgit. Nec non et Titvon, Terrae omniparentis alumnum, 595 cernere erat, per tōta novem cui iūgera corpus porrigitur, röströque immānis vultur obuncō immortāle iecur tondēns fēcundaque poenīs viscera rimāturque epulīs habitatque sub altō pectore, nec fibrīs requiēs datur ūlla renātīs. 600 Quid memorem Lapithas, Ixiona, Pirithoumque, quōs super ātra silex iam iam lāpsūra cadentīque imminet adsimilis? Lūcent geniālibus altīs aurea fulcra toris, epulaeque ante ora paratae

589. dīvum = an adj., dīvīnum; render by paid to gods. For form see § 100.

590-591. qui . . . simularet gives the reason for the exclamation demēns. aere = aereō currū. Salmoneud drove a brazen car over a brazen bridge. This verse describes the mock thunder, as 587 described the mock lightning. simularet, conative impf., sought to counterfeit (see note on nē. . . arcēret, i. 299-300). Cf. imitātur, 586.

592-594. tēlum =rapidum . . . ignem, i. 42. ille: as in i. 3, v. 186, etc. Render nōn . . lūmina by no (mere) torches, no fires smoky . . . flung HE. fūmea: an important word, implying that, with all his efforts, Salmoneus could not produce a bright flame; the word thus strengthens nōn imitābile fulmen . . . simulāret, 590-591. praecipitem . . adēgit: cf. turbine corripuit, i. 45. turbine might also be taken of the 'whirl' or furious force of the thunderbolt.

596. erat, it was possible; a rare meaning. cui...corpus, whose body (§ 132). For position of cui see § 236.

598. fēcunda . . . poenis: because ever renewed (cf. immortāle iecur; also 600) and so ever supplying materials whereby the vulture can torture Tityos.

599-600. rīmātur, delves into; sc. ea = vīscera. epulīs (sibi): for case see § 135. rīmātur... epulīs effectively pictures the grievous pain endured by Tityos; the iecur and the vīscera are renewed over and over just as the vulture's supply of food seems exhausted. renātīs, reborn.

601-604. Quid memorem . . .?: as in 123. åtra: the color adds to the horror. iam iam läpsüra, on the very verge of falling. See note on iam iam-que, ii. 530. cadentique (sc. silici) adsimilis, aye, seeming already in the midst of its fall. Cf. anhēlantī similis, v. 254. For scansion see § 291. fulcra, rests, supports, the ends of the framework which supported the cushions of the couch; they corresponded to the head of a modern sofa. torīs = dat. (§ 131). We should say 'on the couches.'

rēgificō lūxū; Furiārum maxima iūxtā accubat, et manibus prohibet contingere mēnsās,
exsurgitque facem attollēns, atque intonat ōre. Hīc, quibus invīsī frātrēs, dum vīta manēbat, pulsātusve parēns, et fraus innexa clientī,
aut quī dīvitiīs sōlī incubuēre repertīs nec partem posuēre suīs, quae maxima turba est, quīque ob adulterium caesī, quīque arma secūtī impia nec veritī dominōrum fallere dextrās, inclūsī poenam exspectant. Nē quaere docērī

quam poenam, aut quae fōrma virōs fortūnave merset. Saxum ingēns volvunt aliī, radiīsque rotārum

605-606. regifico lūxū: cf. regāli...  $l\bar{u}x\bar{u}$ , i. 637. The punishment described in 602-607 is usually represented in ancient stories as having befallen Tantalus, not Ixion and Pirithoüs. The splendor of the feast and of all that is connected with it emphasizes the agony Ixion and Pirithoüs suffer through the act of Tisiphone (605-607). accubat: a grim word;  $accub\bar{a}$  is often used of guests lying at table. Cf. discumbitur, i. 700, with note.

608-609. quibus belongs with pulsātus and innexa (est) as with invīsī (erant); see §§ 137, 133. To keep the word-order render thus: who hated their brothers (and sisters), . . or beat . . . , or wore guile against, etc. pulsātusve parēns: old Roman law punished this offense with death. fraus . . . clientī: the patrōnus was bound to protect his clientēs to the very utmost.

610-611. incubuëre, flung themselves on, is from incumbō; sc. sē
(§ 151). The word denotes the eagerness with which they devoted all their
powers and faculties to their treasures.
suīs, their kin. quae: for the gender
see note on hoc, i. 17. We should say,
—they are (form) the largest host—.

612-613. quī . . . caesī: the law allowed an outraged husband to put to

death an adulterer caught in the act. arma...impia: civil war. nec...dextrās: the reference is to uprisings of slaves. dextrās: properly the pledge of faith, but here, by metonymy (§ 201), that faith itself, confidence.

614. inclūsī: sc. in Tartarum. poenam exspectant is inconsistent (§ 52) with 570-575, from which we should suppose that the entrance into Tartarus proper marked the beginning of punishment. Vergil's picture here, however, is very effective, dwelling as it does on the agony of waiting in the sight of spectacles like those of 602-607.

sc. poenam: sc. exspectent. forma: sc. poenae. merset has future force, is to overwhelm, and so fits exspectant, 614. Note the parallelism (§ 251) in this verse. In Nē... merset the Sibyl (=Vergil) effectively refuses to give details; see note on quös ego—!, i. 135.

as Sisyphus did, who was condemned to roll up hill a stone which always rolled down again when he got it to the top of the hill. radiis...pendent: this is Ixion's fate as pictured by other writers; contrast 601-607. For -que we should say or'; see note on subiectisque, ii. 37.

districtī pendent; sedet aeternumque sedēbit

Infēlīx Thēseus, Phlegyāsque miserrimus omnīs

admonet, et magnā testātur vōce per umbrās:

"Discite iūstitiam monitī et nōn temnere dīvōs."

Vēndidit hic aurō patriam dominumque potentem
imposuit, fīxit lēgēs pretiō atque refīxit;
hic thalamum invāsit nātae vetitōsque hymenaeōs:
ausī omnēs immāne nefās ausōque potītī.

Nōn, mihi sī linguae centum sint ōraque centum,
ferrea vōx, omnīs scelerum comprēndere fōrmās,
omnia poenārum percurrere nōmina possim."

Haec ubi dicta dedit Phoebī longaeva sacerdōs.

Haec ubi dicta dedit Phoebī longaeva sacerdōs,

"Sed iam age, carpe viam, et susceptum perfice mūnus;
accelerēmus," ait; "Cyclōpum ēducta camīnīs
moenia cōnspiciō atque adversō fornice portās,
haec ubi nōs praecepta iubent dēpōnere dōna."

eith arms and legs fastened to the spokes. sedet: i.e. chained to a rock, as story said, by way of punishment for his attempt to carry off Proserpina (122, 397). Other writers say that Hercules rescued him; this is implied in Aeneas's words, 122, interpreted in the light of 119-123 as a whole.

618. infelix belongs to the pred., in misery. Phlegyäs...umbräs: Vergil does not describe his punishment, but leaves its severity to be inferred from his doleful warning, 620. That warning would, of course, be useless to the condemned shades in Tartarus, but Vergil has his mind on the human readers of his poem.

621-622. hic: scan as in 587. fixit
... atque refixit, fastened and unfastened, i.e. made and unmade. At Rome, laws, when enacted, were inscribed on bronze tablets and set up in a public place; Cicero, Cat. III. 19, speaks of the aera lēgum. When laws were annulled, the tablets containing them were taken down. For fixit cf. i. 248, iii. 287; for refixit cf. v. 360, v. 527.

624. omnës includes all the types of sinners listed in 621-623. ausō...potiti, gained their venture. ausō =eō quod ausī erant. In itself the expression is a compliment, but in this setting it is an added justification of their punishment.

625-627. Non... possim, not if a hundred tongues were to be mine..., would I have the power. This is not a contrary to fact condition.

628-678. Aeneas deposits the Golden Bough in Pluto's palace, and passes on to Elysium, the place of the blessed. He inquires the way to Anchises.

629-632. mūnus: in part 'duty,' i.e. of carrying the Bough to Proserpina (cf. 632, 142-143), in part 'gift.' Cyclōpum . . . camīnīs: see §§ 320, 336. The palace is of metal. moenia is used as in 549. Sc. Dītis or Plūtōnis. adversō fornice, in the arched entrance before us. praecepta, the injunctions (of Proserpina), the rules governing the use of the Golden Bough. For these praecepta see Hoc. . . instituit, 142-143.

Dīxerat, et pariter gressī per opāca viārum corripiunt spatium medium, foribusque propinquant.

Occupat Aenēās aditum, corpusque recentī spargit aquā, rāmumque adversō in līmine fīgit.

Hīs dēmum exāctīs, perfectō mūnere dīvae, dēvēnēre locōs laetōs, et amoena virecta fortūnātōrum nemorum sēdīsque beātās.

Largior hīc campōs aethēr et lūmine vestit purpureō, sōlemque suum, sua sīdera nōrunt.

Pars in grāmineīs exercent membra palaestrīs, contendunt lūdō, et fulvā luctantur harēnā; pars pedibus plaudunt choreās et carmina dīcunt;

645 nec n\u00f3n Thr\u00edicius long\u00e1 cum veste sacerd\u00f3s obloquitur numer\u00eds septem discr\u00edmina v\u00f3cum, iamque eadem digit\u00eds, iam pectine pulsat eburn\u00f3. H\u00edc genus ant\u00edcum Teucr\u00ed, pulcherrima pr\u00f3l\u00e8s,

633-634. opāca viārum: see § 217. corripiunt spatium: cf. v. 316. medium, intervening.

635-636. Occupat . . . aditum: as in 424. See note there. recentī: i.e. pure. Cf. ii. 719-720, with note on vīvō, and iv. 635, with notes. Aeneas purifies himself before he enters Elysium. Vergil had in mind the custom whereby vessels of lustral ('holy') water were set at the doors of temples to be used by entering worshipers. adversō in limine, in the fronting portal, or, in the portal before him.

637. münere, gift; contrast mūnus, 629.

642. palaestris: here the place of the wrestling contests; in iii. 281 the word denotes the contest itself (the usual meaning).

643. lūdō, in sport; see § 158.

644. choreas: acc. of effect (§ 140). 645-647. Thrēïcius . . . sacerdos: Orpheus; cf. 119-120. longā . . . veste: a long robe and long hair (see note on crīnītus, i. 740) were characteristic of ancient musicians. obloquitur . . . vocum, sounds forth, in unison with (ob-) their strains, the seven changing notes (of his lyre). numeris: the strains of the dance and the song of 644. discrimina: for case see § 142. Vergil is thinking of the sevenstringed lyre, or heptachord, of the Greeks. iamque . . . eburno: we should say, 'striking them now with,' etc.; see note on cantūs . . . dedēre, i. 398. digitis: i.e. of the left hand, used in producing the lighter notes. pectine, quill, held in the right hand. Cf. the quills or picks used nowadays with mandolin or with zither.

648-649. genus ... proles: ef. 580, which begins the description of the

magnanimi hēroes, nāti melioribus annis. Ilusque, Assaracusque, et Troiae Dardanus auctor. 650 Arma procul currūsque virum mīrātur inānīs: stant terrā dēfīxae hastae, passimque solūtī per campum pāscuntur equī: quae grātia currum armorumque fuit vīvīs, quae cūra nitentīs pāscere equos, eadem sequitur tellure repostos. 655 Conspicit ecce alios dextra laevaque per herbam vēscentīs, laetumque chorō paeāna canentīs inter odorātum laurī nemus, unde supernē plūrimus Ēridanī per silvam volvitur amnis. Hic manus ob patriam pugnando vulnera passi, 660 quique sacerdotes casti, dum vita manebat, quique pii vātēs et Phoebo digna locūti, inventās aut quī vītam excoluēre per artīs,

dwellers in Tartarus. For the one group (580) high lineage was no bar to sin; for the other (648) it was a spur to fine action. **melioribus**, kindler, i.e. than those of the fall of Troy, etc.

651-655. Arma procul: Ilus, etc., no longer engage in war (Bella, horrida bella, 86). mīrātur: sc. Aenēās. inānīs, empty, i.e. no longer in use. terra defixae: a common, because natural, way of taking care of a spear not in use. grātia: freely, pleasure; lit., 'charm,' 'loveliness.' currum: a subjective gen.: for the form see § 102. vīvīs: sc. eis. quae . . . vīvīs = 'what charm, supplied by their chariots, was theirs in life.' We should say 'what pleasure in their lifetime they found (took) in,' etc. pascere: join with cūra, care in pasturing (§ 185). repostos (eos); freely, the heroes, now that they are laid at rest. For the form repostos see § 118.

656-657. dextrā . . . vēscentīs: so in i. 214-215 the Trojans feast simply but pleasantly. Contrast the elaboration of the tantalizing banquet of 603-607.

658-659. unde supernē . . . volvitur is much condensed; it = whence

comes the Eridanus, which in the world above in full volume, etc. Ēridani: see Ēridanus in Vocabulary. Vergil was perhaps thinking of the Po, which he knew well. Near its source it flows underground for a time, and so it was naturally fabled to issue forth from the underworld. per silvam: i.e. between wooded banks.

660. manus . . . passī: for the pl. masc. part. cf. pars . . . parātī, v. 108, with note. passī = quī passī sunt. ob, (over against=) before, on behalf of.

661-662. castī: sc. erant, as also with vātēs, 662. The latter word here includes prophets and poets. Phoebō digna: i.e. worthy of the god who inspired them: § 317.

663. inventas . . . artis, fostered life, through the high arts which they developed, etc. vitam (hominum), the higher (finer) life of mankind. excoluere suggests the thought of helping the advance of civilization, of uplifting the race. This verse accounts for the presence of Anchises in Elysium; so, too, would 664. 660-665 correspond closely in form to 608-613; cf. 661 esp. with 608.

quīque suī memorēs aliquōs fēcēre merendō;
665 omnibus hīs niveā cinguntur tempora vittā.
Quōs circumfūsōs sīc est adfāta Sibylla,
Mūsaeum ante omnīs (medium nam plūrima turba
hunc habet, atque umerīs exstantem suspicit altīs):

"Dīcite, fēlīcēs animae, tūque, optime vātēs,
quae regiō Anchīsēn, quis habet locus? Illius ergō
vēnimus et magnōs Erebī trānāvimus amnīs."
Atque huic respōnsum paucīs ita reddidit hērōs:
"Nūllī certa domus; lūcīs habitāmus opācīs,
rīpārumque torōs et prāta recentia rīvīs

675 incolimus. Sed võs, sī fert ita corde voluntās, hoc superāte iugum, et facilī iam trāmite sistam." Dīxit, et ante tulit gressum, campōsque nitentīs dēsuper ostentat; dehinc summa cacūmina lincunt.

At pater Anchīsēs penitus convalle virentī 680 inclūsās animās superumque ad lūmen itūrās lūstrābat studiō recolēns, omnemque suōrum forte recēnsēbat numerum cārōsque nepōtēs,

664. suī... merendō, by their deserving (deserts) made men remember them. suī is objective gen. with memorēs (§ 128).

666. Quōs . . . Sibylla, As they streamed round, the Sibyl, etc.

667-668. Müsaeum: Musaeus and Orpheus (644-647) were pii vātēs (662). medium: i.e. in the place of honor. nam ... altīs: he is most conspicuous.

669-670. vätës: Musaeus (667). ergō: a prep., =causā, it is for his sake that, etc. This use of ergō belongs mainly to old Latin.

673. certa, fixed, definite. lūcīs... opācīs, throughout (i.e. here and there in) shady groves.

674. rīpārum . . . toros, cushionlike banks. For the gen. rīpārum see § 122. The banks are rounded as torī are. and soft with turf; cf. viridante toro . . . herbae, v. 388. recentia, freshened, refreshed (§ 215).

676. superāte: sc. mēcum. facili... (vōs) sistam, I will set you on, etc. For abl. with sistō cf. that with pōnō, 508.

679-702. Anchises is surveying the souls of the long line of his future descendants, the souls that are again to inhabit human forms—forms of famous Romans. He greets Aeneas warmly.

679-681. penitus convalle virentī, deep in, etc. The words belong in part with inclūsās, in part with lūstrābat, 681. itūrās, destined to go. See note on futūrae, i. 712. Anchises is in a region distinct from that meant in 638-665 (note esp. 638-641), a region farther from the Styx. studio: modal abl. (§ 158), eagerly, lovingly.

682-683. forte recensebat: Vergil dwells on the fact that Anchises's

fātaque fortūnāsque virum mörēsque manūsque. Isque ubi tendentem adversum per grāmina vīdit Aenēān, alacris palmās utrāsque tetendit. 685 effüsaeque genīs lacrimae, et vox excidit ore: "Vēnistī tandem, tuaque exspectāta parentī vīcit iter dūrum pietās? Datur ōra tuērī. nāte, tua, et nōtās audīre et reddere vōcēs? Sīc equidem dūcēbam animō rēbarque futūrum, 690 tempora dīnumerāns, nec mē mea cūra fefellit. Quas ego te terras et quanta per aequora vectum accipio, quantis iactatum, nate, periclis! Quam metuī, nē quid Libyae tibi rēgna nocērent!" Ille autem: "Tua mē, genitor, tua trīstis imāgō 695 saepius occurrens haec limina tendere adegit. Stant sale Tyrrhēnō classēs. Dā iungere dextram, dā, genitor, tēque amplexū nē subtrahe nostrō." Sīc memorāns, largō flētū simul ōra rigābat.

present thoughts fit in with the purpose of Aeneas's coming. manus, exploits; lit., 'handiwork,' a meaning akin to that borne by this word in i. 455. See note there.

684. adversum = an adv., toward

him (self).

686. vox (a cry) ... ore expresses eagerness; he does not wait to speak

properly.

687-689. exspectăta parenti, so confidently awaited by, etc. For case of parenti see § 133. iter durum, the (hardness =) difficulty of the road; see § 214. notās . . . vocēs: cf. vērās audīre et reddere vocēs, i. 409.

690-691. důcěbam = existimābam.  $D\bar{u}c\bar{o}$  (usually without ments or anim $\bar{o}$ ) often ='to think.' tempora, days, hours. cura, anxious hope, denotes the hope Anchises had entertained of his son's coming, which was after all coupled with a fear that something might hinder their reunion.

692-693. Quās . . . terrās: join

with per: see § 237, at the end. A literal rendering of this verse would be un-English. Render it by Through what lands, through what mighty stretches of the deep you have come to my welcome, by what grievous perils you have been buffeted!

694. Quam = Quantopere. nē . . . nocerent: cf. Venus's words, i. 671-672, and Juno's words to Venus, iv. 96-97,

with notes.

695-698. Tua . . . imāgō: cf. iv. 351-353, and v. 722-739. limina: for case see § 139. tendere: for the inf. see § 183. In 695-696 Aeneas is answering 687-691, by saying, 'I was sure to come, in answer to your bidding.' Stant: i.e. are at rest. In saying Stant . . . classes Aeneas has 692-693 in mind. He means, 'My perils by the sea are over.' te . . . nostro: cf. 465.

699. largo . . . rigābat: cf. largo . . . vultum, i. 465. See also note on lacrimās . . . ciēbat, 468.

700 Ter conātus ibi collo dare bracchia circum, ter frūstrā comprēnsa manūs effūgit imāgo, pār levibus ventīs volucrīque simillima somno.

Intereā videt Aenēās in valle reductā sēclūsum nemus, et virgulta sonantia silvae,

- 705 Lēthaeumque domos placidās qui praenatat amnem. Hunc circum innumerae gentēs populique volābant, ac velut in prātīs ubi apēs aestāte serēnā floribus īnsīdunt variīs et candida circum līlia funduntur, strepit omnis murmure campus.
- 710 Horrēscit vīsū subitō, causāsque requīrit īnscius Aenēās, quae sint ea flūmina porrō, quīve virī tantō complērint agmine rīpās. Tum pater Anchīsēs: "Animae, quibus altera Fātō corpora dēbentur, Lēthaeī ad flūminis undam
- 715 sēcūrōs laticēs et longa oblīvia pōtant.

  Hās equidem memorāre tibi atque ostendere cōram, iam prīdem hanc prōlem cupiō ēnumerāre meōrum, quō magis Ītaliā mēcum laetēre repertā."

  "Ō pater, anne aliquās ad caelum hinc īre putandum est

**700-702** = ii. 792-794. See notes there.

703-723. Aeneas, seeing spirits crowding to the River Lethe, asks his father to tell him who and what they are. Anchises explains that these are spirits destined to live again in the upper world.

703-705. Interea, Presently. valle reducta (sequestered): a special nook of the convallis of 679.

707. apës: for a simile involving bees see i. 430-436. aestate serëna: see note on sub sole, i. 431.

709. funduntur = sē fundunt (§ 167), stream. murmure, humming. The word is used of any indistinct noise, and so fits equally the hum of the crowd of spirits and the buzz of the bees. strepit...murmure = hums and sings.

710-711. Horrescit, is thrilled. Inscius, since he understands them not. porro here = procul, at a distance. It repeats the thought of valle... nemus, 703-704.

713-715. altera ... corpora, a second body. The pl. is natural, after viri, 712, Animae, 713. sēcūrōs, careless, a transferred epithet (§ 212); the waters are 'careless' because they remove all care.

716-718. Hās: sc. animās. hanc prolem ... meorum, these descendants of mine, this people; cf. pūbēs ... tuōrum, i. 399, with note.

719. O pater: this address sufficiently indicates the change of speaker; hence no words are used to introduce 719-721. The absence of such words helps to picture the emotion that leads Aeneas to utter 719-721. anne = num.

720

725

sublīmīs animās iterumque ad tarda revertī corpora? Quae lūcis miserīs tam dīra cupīdō?" "Dīcam equidem, nec tē suspēnsum, nāte, tenēbō," suscipit Anchīsēs, atque ōrdine singula pandit.

"Prīncipiō caelum ac terrās campōsque liquentīs lūcentemque globum lūnae Tītāniaque astra spīritus intus alit, tōtamque īnfūsa per artūs mēns agitat mōlem, et magnō sē corpore miscet. Inde hominum pecudumque genus, vītaeque volantum, et quae marmoreō fert mōnstra sub aequore pontus.

720. sublimis = an adv., upward, with ire (cf. sublimem, i. 259, sublimis, i. 415), and repeats the thought of ad caelum, 719.

721. miseris (est), have these poor unfortunates. In 719-721 we get a glimpse into the soul of Vergil, the poet that Tennyson apostrophized (see page 20) as "Thou majestic in thy sadness at the doubtful doom of human kind..." See also note on merentis... poenās, ii. 585-586.

723. suscipit: freely, replies; lit., 'takes up.' Sc. Aenēān or sermōnem.

724-751. Anchises explains the nature of the soul, how, when it resides in a living man, it is clogged by the body, how after death it must be purified, and how most souls are then sent back to the world to animate other bodies.

724-725. Principio: as in iii. 381. caelum . . . alit (726): in translating keep the word-order (§ 230): the sky, the lands . . . are nurtured by a soul within. campos . . . liquentis: a picturesque substitute for mare. In caelum, terrās, campos . . . liquentīs, lūcentem Vergil names the four elements (earth, air, fire, water) out of which, said ancient philosophy, the universe was made. Titānia . . . astra, the Titan's star, the sun; see § 317, at the end. caelum . . . astra = 'the whole universe.'

726-727. spīritus . . . alit: Vergil has in mind a philosophical doctrine common in Greek and Roman writers. of the anima mundi, or quickening soul which pervades the whole uni-The souls of individuals are tiny portions of this world-soul. For Vergil's interest in philosophy see §§ 41, 46. artūs, and corpore, 727, personify the universe. mens, an intelligence; freely, powers of reason (thought). This word is a further definition of spīritus. The anima mundī possesses consciousness, the power of thought; it is sometimes called ratio, 'reason.' agitat, sets in motion, animates: motion is one sure sign of life. molem and corpore both denote the universe, described in 724-725. corpore miscet: misceo and iungere sometimes (chiefly in verse) are used with an acc. and an abl.; the latter appears to be sometimes local, sometimes instr., sometimes one of accompaniment.

728-729. Inde: i.e. from this spiritus and this mēns, 726, 727. With the nouns in 728-729 sc. est, sunt, spring, pecudum, the four-footed creatures volantum: cf. volantēs, 239. quae... monstra, the wondrous creatures that, etc. marmoreo, marble, marble-like, i.e. bright, flashing. hominum... pontus includes all living creatures on earth, in the air, or in the sea.

- 730 Igneus est ollis vigor et caelestis origō sēminibus, quantum non noxia corpora tardant terrēnīque hebetant artūs moribundaque membra. Hinc metuunt cupiuntque, dolent gaudentque, neque aurās dīspiciunt, clausae tenebrīs et carcere caeco.
- Quin et suprēmo cum lūmine vīta reliquit,
   non tamen omne malum miserīs nec funditus omnēs
   corporeae excēdunt pestēs, penitusque necesse est
   multa diū concrēta modīs inolēscere mīrīs.
   Ergo exercentur poenīs, veterumque malorum
   supplicia expendunt. Aliae panduntur inānīs

730-731. ollīs...sēminibus, These (seeds =) primal elements have (possess), etc. sēminibus refers back to spīritus and mēns, 726, 727. For the form ollis see § 103, 1. vigor, life, glow. There is parallelism (§ 251) in this verse. The anima mundi (see notes on 726) was variously identified with air, fire, or the ether. To the ancients air and fire seemed very closely akin. See note on hoc caelī spīrābile lūmen, iii. 600. Both rise heavenward; hence we have the phrase caelestis origo, quantum non . . . tardant, in so far as . . . do not retard, etc. We should say except in so far as they are made slow by . . . made dull by,' etc. corpora tardant: cf. tarda . . . corpora, 720-721. With tardant sc.  $ea = vig\bar{o}rem\ et\ origi$ nem (cf. 730).

733-734. Hinc . . . gaudent, This is why souls feel fear and desire, pain and joy. Hinc refers to the clogging influence of the body. metuunt . . . gaudent: the subject is illa sēmina, to be derived from 730-731, but Vergil feels those words to be equivalent to animae; hence he writes clausae, 734. Ancient philosophers distinguished four kinds of reprehensible emotion: fear of future evil (metus), craving for future good (cupīdō), grief over present evil (dolor), joy over present good (gaudium). neque . . . caecō, and, since they are venned in by darkness

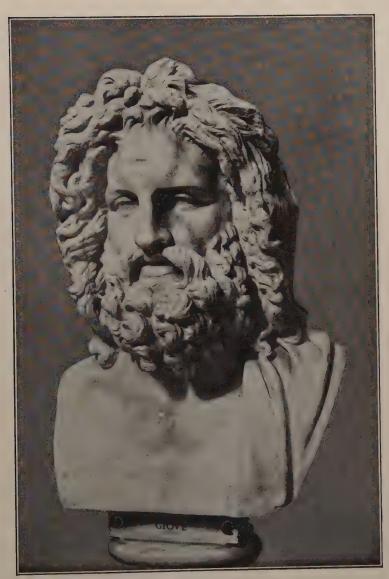
and by . . . , they descry not (through that darkness) the airs (of heaven). auras carries us back to Igneus . . . origō, 730, and practically = 'their heavenly origin.' tenebrīs . . . carcere: i.e. of the body (see 731-732). caecō, blind; we should say 'blinding.'

735. Quin et = quin etiam, ii. 768. cum is the conjunction.  $l\bar{u}$ mine =  $di\bar{e}$ ,

day of life. reliquit: sc. eos.

736-738. miseris (sc. eis): for case see § 131. We should say 'from.' Vergil writes loosely here, talking of the persons whose life has quitted them rather than of those persons' souls. We should have looked for miserorum animīs. omnēs corporeae . . . pestēs, every bodily plague-spot, is defined by metuunt . . . gaudent, 733; see note there. -que: cf. note on et, ii. 94. multa, many elements (taints, flaws). diū concrēta = quae diū concrēvērunt (sc. with those souls; see note on miseris, 736). See also note on crētus. ii. 74. inolescere, become ingrained: sc. eis = animis.

739-742. exercentur, are tried. poenis... supplicia: these penalties are intended simply as means of purifying the souls. veterum, long-standing, inveterate. panduntur... suspēnsae are hung up and opened wide. inānīs... ventōs: the winds are empty because they are without substance. Cf. tenuīs... ventōs, v. 526-527. Aliae



JUPITER



suspēnsae ad ventōs, aliīs sub gurgite vāstō īnfectum ēluitur scelus aut exūritur ignī. Quisque suōs patimur Mānīs. Exinde per amplum mittimur Ēlysium, et paucī laeta arva tenēmus, dōnec longa diēs perfectō temporis orbe concrētam exēmit lābem, pūrumque relinquit aetherium sēnsum atque aurāī simplicis ignem,

745

purified by air. aliïs, for others; dat. of interest (§ 131, or § 132). aliïs . . . scelus: this purification is by water; sub . . . vāstō picturesquely suggests the thoroughness of the cleansing. Infectum: a transferred epithet (§ 212); the word is properly applicable to the soul stained by guilt rather than to the guilt itself. Infectum . . . scelus = the stain of guilt. Render aliïs . . . ignī by others have the stain of guilt washed out . . or burned out, etc.

743-744. Quisque . . . Mānīs sums up 739-742: We undergo, each of us, his lot ( =appointed experience) in the world of spirits. Manis: properly the spirit that survives the death of the body, but here, by metonymy, the lot or experiences of that spirit, 'condition in the world below.' Exinde, Thereupon, i.e. after the penance described in detail in 739-742, and in summary by Quisque . . . Mānîs, 743. per: in would be far more accurate. per is due to the thought of 748-751, already in Vergil's mind; most of these souls, after all, pass per Elysium, on their way back to our world. mittimur: the subject is omnēs, implied in Quisque . . . Mānīs. All the souls that are capable of the purification described in Ergō exercentur . . . Mānīs, 739-743, pass on to Elysium. tamen, and yet (see iv. 390). ... tenēmus, only a few of us possess (i.e. are privileged, allowed to possess) and has omnis . . . revertī, 748-751, are sharply contrasted with each other. The sense is, although (whereas) only a few of us . . . , all these others,

when . . . , heaven calls out (from Elysium), etc. Sometimes in Latin (see note on nunc . . . terrae, 776), always in Greek, the idea expressed by 'although . . . yet' is set forth by coordinate expressions, contrasted, with adversative asyndeton. A prose writer, or Vergil himself, might have made Exinde . . . reverti (743-751) far simpler, by writing Quamquam in amplum Elysium paucī mittimur eiusque laeta arva tenēmus, dōnec . . . ignem, hās omnīs, etc., Though a few of us are sent . . , all these others, etc. In 724-751 Anchises answers 719-721.

745-747. longa . . . orbe, long lapse of ages, through the completion of the cycle of time. concretam, ingrained; cf. diū concrēta, 738, with note. pūrum . . . sēnsum, only intelligence, pure and undefiled, heavenly. sēnsum = spīritus, 726, and mēns, 727. aetherium =caelestis, 730. aurāi . . . ignem, airy fire (air and fire), unpolluted, i.e. unpolluted ether. For the form aurāi see § 99. simplicis = 'uncompounded,' and so free from any admixture of corruption, 'pure,' 'elemental.' In pūrum . . . ignem Vergil has restated, in different words (§ 196), his theory of the anima mundī; see notes on spīritus ... alit, 726, and on vigor, 730. The expression thus = and has left nothing save those pure elements from which life is ultimately derived' (728-729). It is the glorious privilege of rare souls, such as that of Anchises, to be reabsorbed, ultimately, after inhabiting once, and once only, a mortal body, into the anima mundī.

hās omnīs, ubi mīlle rotam volvēre per annōs, Lēthaeum ad fluvium deus ēvocat agmine magnō, scīlicet immemorēs supera ut convexa revīsant rūrsus, et incipiant in corpora velle revertī."

Dīxerat Anchīsēs, nātumque ūnāque Sibyllam conventūs trahit in mediōs turbamque sonantem, et tumulum capit, unde omnīs longō ōrdine posset 755 adversōs legere et venientum discere vultūs. "Nunc age, Dardaniam prōlem quae deinde sequātur glōria, quī maneant Italā dē gente nepōtēs, inlūstrīs animās nostrumque in nōmen itūrās expediam dictīs, et tē tua fāta docēbō.

760 Ille—vidēs? —pūrā iuvenis quī nītitur hastā

748-749, hās omnīs (animās), but all these other souls, i.e. all the souls that are allowed to enter Elysium at all, save only those meant by pauci, 744. Note sharp adversative asynde-The souls of which ton at hās. Anchises is now speaking are less perfect than the pauci of 744; their lot is, therefore, to be less glorious than that of the souls of the pauci. in that they must return to earth, to live in other bodies, tarda . . . corpora, 720-721. That lot is, it must be noted, less glorious than the lot of Anchises, even though the souls are to inhabit the bodies of the heroes of Rome! mille . . . annos, only a thousand years, is manifestly a shorter period than longa dies, 745. rotam volvere per: i.e. have completed the cycle of. The wheel is that of time. deus, heaven, as in iv. 440. ēvocat: sc. ex Elysiö.

750. scilicet emphasizes the thought of 750-751, but without the sarcastic or ironical force seen in 526, ii. 577, iv. 379. supera...convexa: as in 241.

752-787. Anchises shows Aeneas his future descendants, the Romans that are to be. First he points out the long line of Alban kings, ending in Romulus.

753-755. sonantem, murmuring, is explained by strepit . . . campus, 709. adversos, as they faced him. legere, scan.

756. deinde, thereafter, i.e. after the reincarnation referred to in 748-751. It might be taken also as thereafter, in future days. sequatur, is to attend.

757-758. Italā dē gente, coming after Dardaniam prōlem, 756, reminds us of the Trojan origin of the Italian (i.e. Roman) race; cf. i. 19-22, etc. animās: object, as are the clauses in 756-757, of expediam, 759. We may say, also, that animās is in appos. with prōlem, 756. nostrum...itūrās, destined to enter into (become part of) our name, i.e. to be accounted Trojans, even as we are. With itūrās cf. futūrae, i. 712, with note. nomen, glorious destiny; lit., 'name (and fame).'

760. vidēs?: sc. eum. pūrā . . . hastā: a spear without an iron head, given as a prize for bravery in war. Render either by repeating the Latin words, in the nominative case, or, freely, by a victor's spear. Ille . . . pūrā . . . hastā thus = 'Yonder gallant youth.' nītitur, supports himself by. With pūrā . . . nītitur hastā cf. paribus nītēns . . . ālīs, iv. 252.

proxima sorte tenet lūcis loca, prīmus ad aurās aetheriās Italo commixtus sanguine surget, Silvius, Albānum nomen, tua postuma prolēs, quem tibi longaevo sērum Lāvīnia coniūnx ēdūcet silvīs, rēgem rēgumque parentem, unde genus Longā nostrum dominābitur Albā. Proximus ille Procās, Trōiānae glōria gentis, et Capvs, et Numitor, et qui te nomine reddet, Silvius Aenēās, pariter pietāte vel armīs ēgregius, sī umquam rēgnandam accēperit Albam. Qui iuvenes! Quantas ostentant, aspice, viris atque umbrāta gerunt cīvīlī tempora quercū!

785

770

761-762. proxima . . . loca, has by lot the next approach to the light. lūcis and aurās aetheriās (cf. superās ... aurās, 128) both stand for 'the upper world.' Italo . . . sanguine: freely, a Trojan with admixture of Italian blood; cf. 763-765. That all who are to be named by Anchises will be at once Trojans and Italians has been clearly stated by 756-757. For the constr. cf. magno se corpore miscet, 727. with note.

763. Albanum nomen: Silvius is said to have been the cognomen of all the Alban kings. Silvius is explained by quem . . . silvis, 764-765.

764-766. quem: in translating begin a new sentence, Him, etc. serum, a late-born zon. Lavinia: see note on genus . . . Romae, i. 6-7. Cf. also 93. and ii. 783. regem . . . parentem, to be, etc. For the expression of purpose by an appos. see note on munera . . . dii, i. 636. unde =ā quō. Render 766 by a race descended from him, our race, will be lord and master, etc. genus ... Alba: in i. 267-272 Vergil connects the name of Ascanius most closely with Alba Longa. Again, in i. 265-266, iv. 618-620 (see notes) it is clearly implied that Aeneas's life is not to be a long one. Inconsistencies (§ 52) in such important matters constitute a

serious blemish. dominābitur is used as in i. 285; see note there.

767-770. Procas . . . Silvius Aenėās: Alban kings. Various legends give the order of their reigns quite differ-Numitor: for scansion see 1 275. qui ... reddet, one who will reproduce you. Cf. the use of refero in iv. 329, v. 564. pariter . . . ěgregius, a hero without a peer, etc.; cf. pietate . . . armis, 403, said of Aeneas, and Ilioneus's description of Aeneas in i. 544-545. vel, or even, if you will. Aeneas Silvius is to reproduce Aeneas in more than name. sī: as in v. 64; see note there. acceperit Albam: tradition said that Aeneas Silvius was kept long from the throne of Alba Longa.

771-772. Qui . . . ! , What glorious . . . ! aspice is parenthetical, in sense a strengthened ecce. gerun: . . . tempora: we should say, as they wear, etc. (see note on cantūs . . . dedēre, i. 398). Cf. gestāmus pectora, i. 567. civili . . . quercu: an allusion to the corona civica, of oak leaves, given to a Roman soldier who in battle saved the life of a fellow-citizen, at the same time killing that fellow-citizen's adversary. This honor was given to Augustus as the preserver of all the citizens of Rome.

Hī tibi Nōmentum, et Gabiōs, urbemque Fidēnam, hī Collātīnās impōnent montibus arcīs,

Pōmetiōs, Castrumque Inuī, Bōlamque, Coramque: haec tum nōmina erunt, nunc sunt sine nōmine terrae.
Quīn et avō comitem sēsē Māvortius addet Rōmulus, Assaracī quem sanguinis Īlia māter ēdūcet. Viden, ut geminae stant vertice cristae,
et pater ipse suō superum iam signat honōre? Ēn huius, nāte, auspiciīs illa incluta Rōma

En huius, nāte, auspiciīs illa incluta Rōma imperium terrīs, animōs aequābit Olympō, septemque ūna sibī mūrō circumdabit arcīs, fēlīx prōle virum, quālis Berecyntia māter invehitur currū Phrygiās turrīta per urbīs, laeta deum partū, centum complexa nepōtēs.

5 invehitur currū Phrygiās turrīta per urbīs, laeta deum partū, centum complexa nepōtēs, omnīs caelicolās, omnīs supera alta tenentīs.

773. Fidënam: the name is usually pl.; cf. the sing. Mycēna, v. 52.

776. haec refers back to the towns mentioned in 773-775. For its gender see note on hoc, i. 17. nomina: a picturesque way of saying 'famous places.' nunc . . . terrae = though today, etc. See note on pauci . . . tenēmus, 744. sine nomine: freely, nameless.

777. Quin et: as in 735. avō: Numitor, 768. comitem sēsē . . . addet: i.e. will join him in the upper world. Māvortius: Romulus was son of Mars. Cf. i. 274-277.

778-780. Assaracī . . . ēdūcet, a son of Assaracus's blood, to be mothered and reared by Ilia. Ilia: see Vocabulary. Only the barest reference to the story of Romulus would be necessary for a Roman reader. Viden in form = Vidēsne. In sense, it = Nōnne vidēs? Viden, ut... stant: Vergil felt ut... stant as an exclamation independent of viden; hence the indic. stant. We might punctuate thus: Viden? Ut... stant... honōre! geminae . . cristae: a double-crested helmet was worn by Mars. pater . . . superum: Jupiter. For

superum, gen. pl., cf. i. 4, with note. suö...honöre, his own (i.e. his own peculiar, his own proper) distinction. The distinction was proper to Romulus as son of Mars. For this use of suö cf. that of suum, and sua, 641. 780 means that Romulus has the favor of Jupiter as well as of Mars.

781-783. auspicis: the ref. is to the famous omen of the twelve vultures which gave Romulus the right to name the city, newly built by himself and Remus, and to be its ruler. animos, her spirit, her courage. With this verse cf. i. 287. ūna, single city though she is. sibī, for her protection: dat. of interest (§ 131).

784-787. fēlīx, blessed. prole virum, her array of warrior sons. For virum see § 100. quālis...currū, aye, blessed as is...when she rides, etc. Berecyntia māter: Cybele; see §§ 309, 311. turrīta: i.e. wearing the corona mūrālis, a crown with decorations resembling battlements, given among the Romans to the soldier who first forced his way over an enemy's walls. Cybele wore this crown because she had taught men how to fortify cities.

Hūc geminās nunc flecte aciēs, hanc aspice gentem Rōmānōsque tuōs; hīc Caesar, et omnis Iūlī prōgeniēs, magnum caelī ventūra sub axem.

Hīc vir, hic est tibi quem prōmittī saepius audīs, Augustus Caesar, dīvī genus, aurea condet saecula quī rūrsus Latiō rēgnāta per arva Sāturnō quondam; super et Garamantas et Indōs prōferet imperium (iacet extrā sīdera tellūs, extrā annī sōlisque viās, ubi caelifer Atlās axem umerō torquet, stellīs ārdentibus aptum).

Huius in adventum iam nunc et Caspia rēgna

laeta . . . partū, joying in her array of sons divine, balances fēlīx . . . virum, 784. deum: freely, children divine. centum: a round number, as in i. 416, but here it understates the total. complexa is of course to be taken freely, fond mother of; lit., 'with her arms about.' supera = caelestia. 784-787 = 'happy in her warrior brood, as Cybele is when she rides,' etc. The comparison is between fēlīx prōle virum, 784, and laeta deum partū, 786. The human sons of Rome are complimented by being compared with the divine sons of Cybele.

788-807. Next Anchises points out the Julian family, especially Augustus.

788-790. hanc ... gentem, this gens (clan) of ours. For this sense of hic see note on hoc, i. 78. Römänös ... tuös, your own kin, truest sons of Rome tuös: as being directly descended from you. Hic: adv.; sc. est. omnis ... prögeniës, every member of the line of Iülus. Iüli prögeniës: cf. Iūlius ... Iülö, i. 288, with notes. ventūra, destined to come; cf. itūrās, 758. axem, vault, dome.

791-794. vir, true hero. quem ... audis, of whose promised coming you hear so often. Cf. i. 286, etc. divi (sc. Caesaris): Julius Caesar, who after his death was solemnly enrolled among the gods. rūrsus: the first Golden

Age was that of Saturn's rule (§§ 310-311, 329). rēgnāta . . Sāturnō: cf. rēgnāta Lycurgō, iii. 14, with notes. super . . Indōs, beyond, etc. The Garamantes were conquered in 19, but the Indi were never subdued by Augustus. In 20, however, the Parthians restored to Augustus the standards captured from Crassus in 53, and an embassy came to Rome from India. Vergil may be exaggerating these incidents into a formal conquest of the remote East. See also §§ 68-70. With this description of Augustus's achievements cf. i. 286-288.

795-797. iacet . . . tellūs, there is (too) a land that lies, etc. sīdera denotes the constellations or signs of the zodiac. annī . . . viās, the path the sun follows in his yearly course, denotes the zodiac itself. extrā sīdera . . . viās really = beyond the world of civilization'; cf. i. 567-568, with notes. ubi . . aptum (cf. iv. 481-482) perhaps contains a ref. to Ethiopia, which was overrun in 22. Vergil does not say that the land to which he refers in 795-797 is to be conquered, but the context clearly suggests this thought.

798. in, against, i.e. at the prospect of. et: disregard this et. iam nunc, even now, so long in advance. Cf. iam tum, i. 18, with note. rēgna, sovereignties, principalities.

responsis horrent divum, et Maeotia tellus, 800 et septemgeminī turbant trepida ōstia Nīlī. Nec vērō Alcīdēs tantum tellūris obīvit, fīxerit aeripedem cervam licet, atque Erymanthī pācārit nemora, et Lernam tremefēcerit arcū, nec qui pampineis victor iuga flectit habēnis, 805 Līber, agēns celsō Nysae dē vertice tigrīs. Et dubitāmus adhūc virtūtem extendere factīs, aut metus Ausoniā prohibet consistere terra?

Quis procul ille autem rāmīs īnsignis olīvae, sacra ferens? Nosco crinis incanaque menta 810 rēgis Romānī, prīmam guī lēgibus urbem fundābit, Curibus parvīs et paupere terrā missus in imperium magnum. Cui deinde subībit ōtia quī rumpet patriae residīsque movēbit

799-800. responsis . . . divum: i.e. by reason of oracles which have predicted the coming of Augustus. turbant, are all astir. This (apparently) intransitive use of turbo is very rare. See § 151.

801-805. Nec . . . obivit, Verily, verily Alcides faced not so wide an expanse of lands, etc. fixerit . . . licet, granting that he pierced. Cf. licet . . . terreat, . . . licet . . . servet, 400-402, with notes. The position of licet after the subi, may be compared with that of sine in stringat sine, v. 163, and that of oro in ipsa canas oro, 76. nemora: they had been plagued by a wild boar. For these exploits see Gayley (§ 362), pages 216-221. Lernam . . . arcū: cf. bēlua Lernae, 287, with note. nec, nor yet did he: sc. tantum tellüris obīvit, from 801. iuga, team. Nysae: see § 323. Hercules freed the world from monsters, Bacchus taught men the cultivation of wine: both thus contributed to the advance of civilization. The labors of Augustus are to be like theirs in kind, but greater than theirs in degree.

806-807. Et, which = Et tamen (cf. 744), joins 806-807 closely to 791-805:

'And, though Augustus is to do so much, is it possible that we (you and I) are still hesitating?', i.e. shall we not play our parts? The exhortation, diplomatic in form (in the use of the pl.), is of course meant for Aeneas alone. virtūtem: sc. nostram. tendere factis, develop to the utmost through our deeds. prehibet: sc. nos.

808-835. Anchises now points out the kings of Rome, and some of the heroes of the Republic, especially Pompey and Caesar.

809-811. incana belongs with both nouns. menta: the pl. in incana . . . menta is metrically convenient (§ 189). rēgis: Numa, to whom the Romans ascribed the foundation of most of their sacred rites. primam, newly-founded, infant; lit., 'the first part of' (see notes on summā . . . undā, i. 127, and on prīmā . . . terrā, i. 541). fundābit, will make firm and secure. Curibus: Numa was a Sabine, native of Cures. Join Curibus with missus (812).

812-813. Cui . . . subībit, He will be followed by, etc. residis . . . viros ... dēsuēta ... agmina (815): cf. residīs . . . corda, i. 722.

815

Tullus in arma virōs et iam dēsuēta triumphīs agmina. Quem iūxtā sequitur iactantior Ancus, nunc quoque iam nimium gaudēns populāribus aurīs. Vīs et Tarquiniōs rēgēs animamque superbam ultōris Brūtī fascīsque vidēre receptōs? Cōnsulis imperium hic prīmus saevāsque secūrīs accipiet, nātōsque pater nova bella moventīs ad poenam pulchrā prō lībertāte vocābit, infēlīx; utcumque ferent ea facta minōrēs, vincet amor patriae laudumque immēnsa cupīdō. Quīn Deciōs, Drūsōsque procul, saevumque secūrī aspice Torquātum, et referentem signa Camillum.

825

820

814-816. Tullus: sc. Hostīlius, a warlike king, who resembled Romulus rather than Numa; he destroyed Alba Longa. nunc quoque: i.e. even as he will when he comes again to earth. populāribus aurīs: we must say 'the winds of popular favor,' or the like. Roman writers do not usually picture Ancus as a demagogue.

817-818. Vis . . . vidēre . . . ?, Would you see . . . ? Tarquiniōs perhaps is meant to include Servius Tullius, who ruled between the two Tarquins. ultōris, punisher, or, freely, who punished (them). The story of Brutus and Tarquinius Superbus was so well known that Vergil did not need to add eōrum (= Tarquiniōrum) to ultōris. fascīs, government, sovereignty, of which the fascēs were the symbols. receptōs, recovered; sc. ā (by) Brūtō ā (from) Tarquiniōs. Cf. such expressions as ex (ab) hoste recipere. Brutus drove out the Tarquins and founded the Republic.

819-823. Consulis: join with both accusatives. saevās: because with them he put his own sons to death, when they plotted to restore the Tarquins; cf. 820-821. Brutus is to receive not only consulis imperium, but consulis insignia, the fascēs. nātōs... pater, his sons, their father though he is. moventis, when they set in motion.

utcumque . . . mineres, however after ages shall speak of this deed. Fero is often used of carrying things by word of mouth. This verse implies that in later times, perhaps in Vergil's day, the act of Brutus had been criticized; the act of the Liberators (§ 2) may well have caused, at least for a time, a reconsideration of the whole history of the Bruti. vincet, will prevail; lit., 'will conquer' every consideration that would, naturally, keep a father from putting his sons to death. laudum . . . cupīdo here denotes honorable ambition, which gives no heed to the talk of men (fāma: cf. 822, and iv. 173-197). With the words here cf. laudumque arrēcta cupīdō, v. 138.

824-825. Quin . . . aspice: cf. Quin morere, iv. 547, with note. Drūsos: Vergil had in mind esp. Drusus, brother of Tiberius, and son of Livia Drusilla, wife of Augustus. There is thus a compliment to the imperial household. saevum . . . secūrī . . . Torquātum, Torquatus, merciless wielder of the ax; contrast the form of expression seen in saevās . . . secūrīs (sc. Brūtī), 819. For the name Torquātus see note on pectõre summō, v. 558. signa: those captured by the Gauls during their advance on Rome, at the Battle of the River Allia, in 387.

Illae autem, paribus quās fulgere cernis in armīs, concordēs animae nunc et dum nocte premuntur, heu! quantum inter sē bellum, sī lūmina vītae attigerint, quantās aciēs strāgemque ciēbunt,

830 aggeribus socer Alpīnīs atque arce Monoecī dēscendēns, gener adversīs īnstrūctus Eōīs!

Nē, puerī, nē tanta animīs adsuēscite bella, neu patriae validās in vīscera vertite vīrīs!

Tūque prior, tū parce, genus quī dūcis Olympō,

835 prōice tēla manū, sanguis meus!

Ille triumphātā Capitōlia ad alta Corinthō victor aget currum, caesīs īnsignis Achīvīs;

826-829. fulgere: for form see § 112. paribus...armis: the ref. is to Pompey and Caesar, who for so long a time seemed equal in power. Since arma = defensive (body) armor, in is correct. et...premuntur, and (for yet more days to come), so long as, etc. prementur, the future, would be more natural. note: i.é. the lower world; contrast lacis, 761, with note. inter se, against each other. Their war is to be a bellum cīvīle. bellum ...ciēbunt: cf. i. 541, v. 585. sī: used as in 770.

830-831. aggeribus, ramparts. The Alps are thought of as a wall barring out invaders from Italy. socer: Caesar; Pompey had married Caesar's daughter Julia. Render socer . . . gener by father . . . son. See note on gener, ii. 344. descendens: it was with his Gallic legions, legions that came from Gaul across the Alps, that Caesar conquered Pompey. adversis: neuter plural, opposing (forces). Eois: Pompey's forces were raised largely in Greece and Asia Minor.

832-833. puerī: Anchises thinks of them as warriors in their prime and so as younger than himself. They are his 'children,' too, as being his descendants. nē...neu...vertite: for this form of prohibition in the second person see §§ 170-171. patriae: join with both accusatives. Note the alliteration (§ 252) in this verse.

834-835. parce: freely, show mercy. genus . . . Olympō: Caesar, descendant, through Iülus, Aeneas, Anchises, and Venus, of Jupiter himself; see note on genus invisum, i. 28. The appeal to Caesar is a compliment; the greater can afford to take the initiative toward measures of peace. sanguis meus, blood of my blood.

836-853. Anchises now points out other heroes of the Republic, and declares in what the real greatness of Rome is to consist.

836-837. Ille . . . currum: the ref. is to Lucius Mummius Achaīcus, who captured Corinth, in Greece, in 146. triumphātā . . . Corinthō: abl. abs., in part temporal, in part causal. Render freely by for triumph over Corinth. Capitōlia . . . currum: i.e. will celebrate a triumph. Triumphal processions came into the city from the Campus Martius, passed round to the Forum, and moved up to the Temple of Jupiter Capitolinus, on the Capitoline Hill.

ēruet ille Argōs, Agamemnoniāsque Mycēnās,
ipsumque Aeaeidēn, genus armipotentis Achillī,
ultus avōs Trōiae, templa et temerāta Minervae.
Quis tē, magne Catō, tacitum aut tē, Cosse, relinquat?
Quis Gracchī genus, aut geminōs, duo fulmina bellī,
Scīpiadās, clādem Libyae, parvōque potentem
Fabricium, vel tē, sulcō, Serrāne, serentem?
Quō fessum rapitis, Fabiī? Tū Maximus ille es,
ūnus quī nōbīs cūnctandō restituis rem!

838-840. ēruet . . . Mycēnās: cf. i. 284-285, with notes. ille: some hero of Rome, distinct from Mummius (836-837); see notes on 839. For Ille ... ille (836, 838) see note on  $T\bar{u}$ , 845. Aeaciden: the ref. is not certain, but is probably to Perseus, King of Macedonia, defeated by Lucius Aemilius Paulus, in 168. In this view ille, 838, will refer to Paulus. This defeat did not, to be sure, involve the conquest of all Greece, for Corinth and the Peloponnesus were yet to be taken, but Aemilius's victory was a very famous success, and Vergil is writing as a poet rather than with strict historical accuracy. genus (son) ... Achilli: other Latin writers agree with Vergil in calling Perseus a descendant of Achilles. ultus, avenging. et: for position see § 236. temerata: by the act of Ajax (i. 41), and by the theft of the Palladium, ii. 165-175. Minervae: sc. Trōiānae, out of Trōiae.

**841.** tacitum, unheralded. In poetry taceō is often transitive, 'to keep silence about.'

842-844. Quis: sc. tacitum relinquat, out of 841. Gracchi genus, the Gracchan line, including not merely the two famous tribunes, but Tiberius Sempronius Gracchus, who distinguished himself in the Second Punic War. fulmina, thunderbolts. Scipiadas: Africanus Maior and Africanus Minor. clādem Libyae: due to the victories

of the Scipios, at Zama in 202, at Carthage in 149. parvo...potentem may = (1) 'rich on little,' or (2) 'powerful by means of little,' i.e. powerful though he had but slight resources, nothing in fact save his own virtūs. In either view, paroō is instr. ablative. If (1) is the right view, then Vergil is praising, as other writers often do, the contented spirit of Fabricius and his incorruptibility. sulcō...serentem: Regulus was at work on his farm when the news came to him of his election as consul.

845-846. Quò . . . rapitis (mē), Fabii?, Whither are you hurrying meall wearied though I am, ye Fabii?, i.e. 'Why do you crowd on me so and press me to sing your exploits?' This is an effective way of breaking off an enumeration before it becomes wearisome. Tū: Anchises points to the proper shade or spirit, as he had done when he said ille, 808, Illae, 826, Ille, 836, ille, 838. Maximus: Quintus Fabius Maximus Cunctator, Hannibal's famous opponent. Avoiding battle, he sought to wear Hannibal out by a policy of delay. unus . . . rem: a line modeled on a verse of Ennius (§ 77), which was very popular with the Romans. unus, single-handed, i.e. unaided. restituis: for the pres. after the fut. in 829, 837, 838, see note on manēre, ii. 194. rem = rem pūblicam (nostram), our commonwealth.

Excūdent aliī spīrantia mollius aera (crēdō equidem), vīvōs dūcent dē marmore vultūs, ōrābunt causās melius, caelīque meātūs

sto dēscrībent radiō, et surgentia sīdera dīcent:
tū regere imperiō populōs, Rōmāne, mementō (hae tibi erunt artēs), pācisque impōnere mōrem, parcere subiectīs, et dēbellāre superbōs."

Sīc pater Anchīsēs, atque haec mīrantibus addit:

\*\*S55 "Aspice, ut īnsignis spoliīs Mārcellus opīmīs ingreditur, victorque virōs superēminet omnīs.

Hic rem Rōmānām magnō turbante tumultū

847-848. Excudent (sc. ex aere): strictly a prophecy, but used here to concede for the sake of argument something which, being still in the future, is really debatable; in other words the fut. indic. here = quamvis or licet with a subi. (cf. 802-803). There are four examples of this use in 848-850. alii refers, of course, to the Greeks. spīrantia . . . aera: i.e. statues that seem to be alive. mellius. more delicately; sc. quam tū, Rōmāne, comparing 851. crēdo equidem, I believe this, in deed and in truth. Vergil now grants, in point of fact, what, by the general form of 847-850, he had seemed to grant only for the sake of argument.

849-850. ōrābunt...melius: Cicero would not have granted this, but, in order to enforce his point in 851-853, Vergil admits the superiority of the Greeks even in the one department of literature in which the Romans specially distinguished themselves. caeli: here by metonymy for the heavenly bodies. radio, rods, pointers.

851-852. tū: see notes on  $T\bar{u}$ , 845, and on  $t\bar{u}$   $n\bar{e}$  . . . .  $tim\bar{e}$ , ii. 606-607. regere . . . mementō: a forceful substitute for the fut. of positive statement which would naturally follow 847-850. hae gets its meaning in part from 851, in part from  $p\bar{u}cis$  . . . super-

bōs, 852-853. For its gender see note on hoc, i. 17. artēs, accomplishments, graces, is neatly used; skill in government is to be to the Romans what sculpture, oratory, and science are to the Greeks. With 851-853 cf. i. 263-264 (said of Aeneas), with notes. 847-853 are a splendid summing up of 756-846, embodying in brief the characteristics of Rome as seen in the deeds of its heroes. Cf. §§ 62-67.

854-901. Anchises now points out the Marcelli, especially the Younger Marcellus, son of Octavia, the sister of Augustus. He then tells Aeneas what awaits him in Italy, and finally sends him back to the upper world through one of the gates of dreams.

854. mīrantibus, for his astonished hearers; sc. eīs = Aenēàe et Sibyllae.

855-856. Aspice, ut ... supereminet: cf. Viden, ut ... stant, 779, with note. spolis ... opimis: see opimus in Vocabulary. These spoils were taken thrice in Roman history. Marcellus (855) gained them from the Insubrian Gauls, in the year 222 ingreditur, strides upon the scene (in-). victor, in his hour of victory. virõs, true heroes though they are. For the picture in virõs ... omnis cf. that of Diana, gradiens ... omnis, i. 501.

857-859. rem Rômānam: join with both turbante and sistet. For rem cf.

sistet; eques sternet Poenos, Gallumque rebellem, tertiaque arma patrī suspendet capta Quirīnō."

Atque hīc Aenēās (ūnā namque īre vidēbat 860 ēgregium formā iuvenem et fulgentibus armīs, sed frons laeta parum et deiecto lumina vultu): "Quis, pater, ille, virum quī sīc comitātur euntem? Fīlius anne aliquis magnā dē stirpe nepōtum? Quis strepitus circā comitum! Quantum īnstar in ipsō! Sed nox ātra caput trīstī circumvolat umbrā."

865

846. tumultū: this word was used esp. of Gallic uprisings; the verse thus repeats the thought of 855-856. eques sternet, his horses' hoofs will trample under foot; lit., 'he, as horseman, will.' Marcellus's battle with the Gauls was largely a cavalry fight; he may have won fame in like manner against the Carthaginians (he fought with distinction against Hannibal). but we have no certain evidence to that effect. tertia . . . arma . . . . capta: i.e. the third set of spolia opima. The first two were dedicated to Jupiter Feretrius. patrī... Quirīno, in honor of, etc., as gift to, etc. For dat, see § 131.

860. Aenēās: sc. ait or exclāmat. ūnā: sc. cum Mārcellō (855). Render ūnā, . . . vidēbat by he saw moving side

by side (with Marcellus).

861. iuvenem: the younger Marcellus, son of Octavia, sister of Augustus; cf. § 45. In 25 he married Julia, daughter of Augustus, and was marked out as the latter's successor, but he died in 23, at the age of 20. This event caused universal sorrow.

862. laeta parum: a good example of litotes; see note on non simili, i. 136. The words belong also with lūmina. Render 862 by but his brow, his eyes, and his downcast look all alike lacked joy. dēiecto . . . vultū is a loose abl. of char., = 'downcast in look,' with lūmina. See note on praestantī corpore, i. 71. His sorrow was due to a premonition of his early Marcellus displays already the characteristics which belong rather to his destined life in the world above. Cf. what is said in 815-816 of Ancus Martius, Cf., also, the use of the present tense in restituis, 846, with note

863-864. virum: i.e. the Marcellus of 855-859. anne for the simple an is not very common in the best prose; it occurs, however, in both independent and dependent questions. nepotum: sc. nostrorum. ternatives in 864 are (1) son, (2)

some remoter descendant.

865-866. Quis . . . comitum (est)! What plaudits of attendants ring about him! We should have expected the adi. qui. In 141 qui is used for quis (indef. pronoun). comitum: Marcellus has his admiring attendants now, even as the great on earth have them. In Vergil's day comes was practically a technical term for a member of the suite of a prince of the ruling house. strepitus points to the number of the comites; cf. strepit . . . campus, 709. instar has occurred in ii. 15, iii. 637, but with different meaning and construction. Here it =true greatness, ideal worth. ipso: i.e. in him independently of his great ancestor (855, 863), in whose company he is, or of the comites. With 866 cf. ii. 360. The verse has ref. to Marcellus's early death.

Tum pater Anchīsēs lacrimīs ingressus obortīs:

"Ō gnāte, ingentem lūctum nē quaere tuōrum.
Ostendent terrīs hunc tantum Fāta, neque ultrā
esse sinent. Nimium vōbīs Rōmāna propāgō
vīsa potēns, superī, propria haec sī dōna fuissent.
Quantōs ille virum magnam Māvortis ad urbem
Campus aget gemitūs, vel quae, Tiberīne, vidēbis
fūnera, cum tumulum praeterlābēre recentem!
Nec puer Īliacā quisquam dē gente Latīnōs
in tantum spē tollet avōs, nec Rōmula quondam
ūllō sē tantum tellūs iactābit alumnō.
Heu! pietās! heu! prīsca fidēs invictaque bellō
dextera! Nōn illī sē quisquam impūne tulisset

868-871. quaere here=inquire, search into, probe. tuorum, your descendants. Ostendent . . . tantum, will merely give a glimpse of. ultrā esse, to live longer. propago, race, line. visa: sc. est. propria, securely its own, refers back to Romana, 870; see note on propriam, i. 73. haec . . . dona, such a gift as he. sī . . . fuissent: not a contrary to fact condition, but a condition in O. O., dependent on vobis . . . visa (est), which = putastis or existimāstis. The protasis is contained in Nimium . . . potēns. In O. R. we should have nimium Romana propagō sit potēns, propria sī haec dona fuerint. Nimium . . . fuissent is a fine tribute to the might of Rome and its sons. Even the gods were jealous of that might!

872-874. magnam . . . urbem: cf. Māvortia . . . moenia, i. 276-277, also said of Rome. Māvortis: join both with urbem and with Campus. Campus: the Campus Martius, in which stood the mausoleum built by Augustus; in this Marcellus was buried. aget, will drive, will send. vel: for vel with a question (exclamation; see note on i. 11) cf. note on out . . ve, i. 369-370. In translating, disregard vel. Tiberine: the address is

to the god of the river. funera: for the pl. see §§ 189-190. tumulum ...recentem: the mausoleum of Augustus, built, for himself and his family, in 27, only four years before the death of Marcellus.

875. quisquam = quisquam alius(alter).

876-877. spē, by the hopes he inspires, concerning his future greatness. avōs, sires, his dead ancestors, who are looking forward with pride to his future greatness, even as Anchises himself has been dwelling on that greatness. quondam, ever; the word is rarely used of the future. "illō = allō aliō (alterō). sē tantum... iactābit, take such pride in.

878-879. Heu! . . . dextera!: we should say something like Alas for his devotion to duty, for his honor, honor of the olden days, etc. pietās . . . dextera is a rhetorical and forceful way of intimating that Marcellus possessed all these qualities. tulisset: Vergil effectively makes Anchiese overleap the years that are to elapse before Marcellus comes to life, and speak of him as if he were already dead. In fact, of course, Vergil is giving his own feelings as he looks back on Marcellus's early death.

880

obvius armātō, seu cum pedes īret in hostem, seu spūmantis equī foderet calcāribus armōs. Heu! miserande puer, sī quā fāta aspera rumpās! Tū Mārcellus eris! Manibus date līlia plēnīs purpureōs spargam flōrēs, animamque nepōtis hīs saltem accumulem dōnīs, et fungar inānī mūnere."

Sīc tōtā passim regiōne vagantur āëris in campīs lātīs, atque omnia lūstrant. Quae postquam Anchīsēs nātum per singula dūxit, incenditque animum fāmae venientis amōre, exin bella virō memorat quae deinde gerenda, Laurentīsque docet populōs, urbemque Latīnī, et quō quemque modō fugiatque feratque labōrem. 885

890

882. sī . . . rumpās, mayest thou in some way, etc. For this form of wish or prayer cf. Sī . . . ostendat, 187-188, with note. This prayer forms the protasis to Tū . . . eris, 883; see note there.

883-885. Tū . . . eris!, True Marcellus will you be! ('if my prayer, sī ... rumpās, shall be answered'). date ... fungar (885): for the constr. cf. Date . . . abluam . . . legam, iv. 683-685, with note on Date. Render thus: Give me lilies, bright-hued flowers! Let me scatter them with full hands and . . . heap high . . . and discharge, etc. purpureos . . . flores, bright-hued flowers, is in appos. with līlia. See note on lümen . . . purpureum, i. 590-591. animam, shade, spirit; Anchises fancies himself at the grave of Marcellus, rendering the proper offerings. saltem, these at least, and inani, empty, idle, strengthen each other.

886. munere is explained by Manibus... dōnīs, 883-885. Sīc: i.e. marking the various shades and holding converse as to their future. vagantur: sc. Anchīsēs et Aenēās et Sibylla. It may be noted that, since 752, there has been no mention of the Sibyl.

In iii. 441-460, verses spoken by Helenus, Vergil declared that the Sibyl was to reveal to Aeneas his fortunes, etc. In Book VI, however, Vergil, using a far better and more effective plan, puts the great prophecy to Aeneas into the mouth of the spirit of Anchises, one of the favored pauci, 744. The prophecy in 756-805, 808-885, and that on the shield (viii. 626-728) are the greatest revelations made to Aeneas. See §§ 63, 72, 86.

887. āëris =an adj., misty.

888-889. per singula duxit: cf. perque omnia duxit, 565. venientis: mark the tense; famae venientis =the glorious destiny already drawing near.

890-892. virō, his hero son. Laurentis...populōs: cf. Laurentem...
Thybrim, v. 797. Note that no details are given of Aeneas's personal fortunes (cf. tua fāta, 759). It would have been grievously inartistic to prophesy Aeneas's fortunes in detail, and then to describe them in detail. The speech of the Sibyl, 83-97, contained little, if anything, not already known to Aeneas. For like artistry see note on verba...singula, iii. 348, at the end.

Sunt geminae somnī portae, quārum altera fertur cornea, quā vērīs facilis datur exitus umbrīs,

set altera candentī perfecta nitēns elephantō,
sed falsa ad caelum mittunt īnsomnia Mānēs.
Hīs ubi tum nātum Anchīsēs ūnāque Sibyllam
prōsequitur dictīs, portāque ēmittit eburnā,
ille viam secat ad nāvīs sociōsque revīsit.

Tum sē ad Cāiētae rēctō fert lītore portum.
Ancora dē prōrā iacitur; stant lītore puppēs.

893-894. somnī stands for somniō-rum, which would here be unmetrical. fertur = dīcitur, is represented as. For the mention of tradition here cf. audīta, 266. exitus, egress. umbrīs: the shades are thought of here as bringing messages to sleeping mortals. Cf. 695-696, with notes.

895-896. perfects nitens, fashioned in shining splendor. sed: sc. per hanc. falsa . . . Insomnia, false are the visions that by it the Manes, etc. We may compare with 894-896 the delusiveness of the gold and the silver caskets in Shakespeare, The Merchant of Venice.

897-898. Sibyllam: Vergil now rightly recalls the Sibyl sharply to our thought (see note on vagantur, 886). Prösequitur, escorts. This verse, meter apart, would run, correctly, and more

simply, thus: dictis ad portam eburnam prosequitur eaque ēmittit. portā ... eburnā: for case see § 159. Dreams after midnight were accounted true both by the Greeks and by the Romans (see notes on v. 738-739). Vergil, in making Aeneas issue by the gate of false dreams, is indicating that Aeneas comes forth from the underworld before midnight. For hints concerning the time of Aeneas's stay in the lower world see 255, 535-539, with notes. See also notes on 266-267, at the end. Aeneas is in the land of the shades from dawn till nearly midnight.

900. rēctō. . . lītore, straight along the shore; cf. adversō ftūmine, etc., and see § 159. The Sibyl's return to her temple is taken for granted (§ 254).

901. Cf. iii. 277.

## P. OVIDĪ NĀSŌNIS METAMORPHŌSEŌN LOCĪ SĒLĒCTĪ



# INTRODUCTION

## OVID

# I. Ovid's Life

Sources of Our Knowledge.—We have no important ancient **364** biography of Ovid. Our knowledge of his life is derived almost wholly from what he tells us himself (§ 374). The sources on which we rely for the details of Ovid's life are thus very different from those on which we draw for a knowledge of Vergil (§§ 36-37).

Ovid's Birth; Influence of His Birthplace and of the Time 365 of His Birth.— $P.\ Ovidius\ N\bar{a}s\bar{o}$  was born on March 20, 43 B.C., at Sulmo, a town about ninety miles east of Rome. He was thus a provincial (§ 38). The natural beauties of his native district, especially the mountains and the cold streams, early appealed to his imagination, and led him to careful observation and sympathetic study of the outside world. An appreciation of nature is one of the striking characteristics of his poetry.

Ovid was only twelve years old when the Battle of Actium 366 was fought (§ 15). Thus, by the time Ovid came to manhood, Augustus's personal government was a fact that Ovid never thought of challenging. He had not been sorrowfully conscious in impressionable years, as Vergil had been, of the passing of the Republic (§§ 1-15, 43). He had not fought, as Horace had, on the losing side (§ 31). We miss, therefore, in Ovid the passionate patriotism which marks Vergil's Georgics and Aeneid, and Horace's more important Odes.

- 367 Ovid's Parentage; His Family.—Ovid's father was a man of equestrian rank, and a wealthy landowner. A brother, exactly one year older than Ovid, died at the age of twenty. Ovid was thrice married. The first two marriages were of short duration; the third lasted many years, in fact, till his death. Of this last wife, Ovid speaks in high terms; he commends her devotion to him in his exile (§ 371). He had a daughter, apparently by his second wife.
- 368 His Education.—Ovid was brought to Rome at an early age by his father, to study there. With his father's desire that he should devote himself to the law and a public career he had no sympathy (§ 369). The study that attracted him most was rhetoric; all his writings show clearly the effects of such study. Ovid traveled extensively in Greece and Asia Minor; he visited Athens and Troy (§§ 54-57). He tells us that he studied at Athens; what he studied he does not say. He lived also in Sicily for nearly a year. In his references later to the East and to Sicily Ovid shows himself deeply sensitive to the charms of climate, the seashore, and inland scenery (§ 365), and keenly alive to the suggestions of legend, poetry, and history called forth by such places as Troy and Athens.
- 369 His Public and Social Career.—After serving in minor civil and judicial offices, Ovid gave himself to a life of ease and social pleasures, and to the composition of his poems. He had the qualities that make for social success. He was capable of showing warm friendship, and of winning the friendship of others. His capacity for seeing the humorous side of things (§ 394), and of touching all subjects in a light, often a mocking, vein made his earliest writings welcome.
- 370 His Earliest Poems; Poetic Associates; Patrons.—Ovid tells us that, when he was a boy, the Muses, i.e. the goddesses of poetry, strongly attracted him. When he was still very young, he gave public readings of his poems, especially of the Amōrēs (§ 373), through which he won the attention of

various poets. He knew well, for example, Propertius (§ 34), and Aemilius Macer, of Verona; he was acquainted, too, with poets of the preceding generation, Horace (§ 31) and Tibullus (§ 34). 'Vergil,' he says, 'I only saw.' Maecenas (§§ 17, 44) he nowhere mentions. Ovid's three patrons, M. Valerius Messalla Corvinus, Cotta Messalinus, son of Messalla, and Fabius Maximus, belonged to a circle different from that of Maecenas.

His Banishment.—In 8 A.D. when he had published his erotic 371 poems (§ 373), and had in fact written, though he had not published, his Fāstī (§ 375) and his Metamorphosēs (§§ 376-400), Ovid was suddenly notified, that, by order of Augustus, he must retire to a place called Tomis, on the Black Sea, near the mouth of the Danube. How he had offended Augustus we do not know. His lack of serious purpose, his devotion to pleasure, his irresistible tendency to make sport of all things (§§ 369, 373, 375, 394), and other characteristics of his writings must always have irritated Augustus. Some particular event, about which we can only guess, led Augustus at last openly to display his resentment against Ovid.

His Life at Tomis.—Some time in 9 A.D. Ovid reached 372 Tomis—a small place, half-civilized, cold and bleak, exposed to frequent attacks by the neighboring barbarians. To a man of Ovid's type (§ 369), life at such a place must have been a sore trial, even though we discount what he wrote about it, in his many appeals for remission or modification of his punishment (§ 374). His lot was, in fact, far less bad than it might have been. Thus, the sentence of banishment (§ 371) did not deprive him of his property; hence he was free from anxiety, in financial matters, either for his wife and daughter (§ 367) or for himself. He won the respect and the liking of the natives at Tomis. He busied himself with writing various poems, chief among which were his appeals, direct or indirect, to Augustus for remission or modification of the sentence of banishment. Those appeals were in vain. He died at Tomis in 17 or 18 A.D.

## II. Ovid's Works

# 1. WORKS OTHER THAN THE METAMORPHŌSĒS

- 373 Erotic Poems: Amōrēs, Ars Amātōria, Hērōides.— Ovid's earliest writings belong to the field of erotic, that is, love, poetry. In them Ovid deals with love in the frankest terms, but without hint that there was in his own life any consuming passion. In the  $Am\bar{o}r\bar{e}s$ , he recounts, in three books, his love—probably fictitious—for a certain Corinna. The work is an amusing parody of the seriousness with which such writers as Tibullus and Propertius (§ 34) had treated the theme of love. The Ars Amātōria is a mock didactic poem concerning the way in which men may win and keep the love of women (Books 1-2), and in which women may win and keep the love of men (Book 3). The Hēroides, or Epistulae Hērōidum, are twenty-one letters from famous heroines of mythology to absent husbands or recreant lovers. Some of these were, perhaps, not written by Ovid. The most famous are letters from Penelope to Ulysses, from Medea to Jason, and from Dido to Acneas.
- 374 Poems Written at Tomis.—At Tomis, Ovid wrote the Trīstia, Laments, in five books, and the Epistulae ex Pontō, in four books. In the Trīstia he describes his journey to Tomis, and his life there; he defends himself against the charges which, he thinks, led to his banishment; and makes appeal to Augustus for a remission or modification of his sentence. There is much biographical material (§ 364). In the Epistulae ex Pontō Ovid addresses some twenty different persons at Rome, likely to have influence with Augustus, begging them to intercede in his behalf. In their revelation of the effect on Ovid of his punishment, and their testimony to his life at Tomis, both the Trīstia and the Epistulae ex Pontō have a deep personal interest. We must remember, however, that it was to Ovid's advantage, in making appeals for mercy, to paint, without relief, his life at Tomis.

The Fasti.—The Fasti was first published, in a revised 375 form, after Ovid's banishment (§ 371), and after the death of Augustus. As we now have it, it consists of six books. It deals with the religious festivals that fell between January 1 and June 30; a book is devoted to each month. The term Fāstī (sc. Diēs) meant, properly, a list of the days on which it was lawful  $(f\bar{a}s)$  to transact legal and other business.  $Di\bar{e}s$ fāstī imply, by contrast, dies nefāstī, days on which it was unlawful (nefās) to transact business. Naturally, to such lists remarks were added to explain why a day was classed as fāstus or as nefāstus. Thus the term Fāstī came to equal our word calendar. Hence Ovid's Fāstī is "A Religious Calendar in Verse." Ovid has much to say of the details of festivals and of their origins; he dwells on human incidents connected with the celebrations, especially on those of a humorous character (§§ 369, 394). The Fāstī is the only systematic treatise on Roman religion that has come down from ancient times. Ovid's support of religion was, however, formal, and perhaps an attempt to offset the effect on Augustus of his erotic poems (§§ 371, 373). Ovid was not temperamentally religious, as Vergil was (§ 39); he had no serious belief in the orthodox Roman religion, or in the orthodox Greco-Roman mythology.

# 2. THE METAMORPHŌSĒS

# (A) GENERAL DESCRIPTION

Brief Survey.—The greatest work of Ovid's life is his Meta-376 morphōsēs, in fifteen books (about 12,000 verses). In the opening verses he declares his purpose to be 'to tell of bodies changed into new forms, from the beginning of things to the present day.' He first describes the transformation of primal chaos into the ordered universe, and then recites over two hundred tales, most of them involving transformations, usually of human beings into trees, rocks, birds, beasts, water, or stars. The tales are, for the most part, Greek in origin. But in Book XIII 377

Ovid describes the voyage of Aeneas (§§ 55, 56, 59) from Troy to Italy. From this tale he passes on to other Roman themes, such as the deification of Aeneas, Romulus, and Julius Caesar, and the appearance of the new star into which, in popular belief, the soul of Julius Caesar was transformed. There is flattery of Augustus, as Julius Caesar's greater son, but, it should be remembered, the publication of the *Metamorphōsēs* came during Ovid's banishment, when he was using every means to effect his recall (§ 374).

# (B) DETAILED OUTLINE OF THE METAMORPHOSES

378 The Flood; Deucalion and Pyrrha; Daphne; Iö; Phaethon.— After he has described the transformation from chaos to the ordered universe (§ 376), Ovid tells the tale of man's sinning, until, in punishment of human wickedness, Jupiter overwhelmed the world by a flood. Only the pious Deucalion and Pyrrha, his virtuous wife, escaped. Taught by the oracle of Themis, they flung stones over their heads, which were 379 changed into men and women (1.313-415: Selection I, pages 517-526). The earth now bore strange creatures, among them the Python, a dread dragon at Delphi. This Apollo slew; to commemorate the deed, he instituted the famous Pythian Games at Delphi. The victor's prize here was an oak garland, because as yet the laurel did not exist. Ovid then narrates Apollo's love for Daphne, and his pursuit of her, until, in answer to her prayer to her father, the river-god Peneus, she was changed into the laurel (452-566). To the palace of Peneus, in the Vale of Tempe, in Thessaly, Greece, various river-gods came at the news of the fate of Daphne. Only Inachus was absent, 380 because he was grieving for his daughter Iö, beloved by Jupiter, and, in consequence, driven by Juno through sorrows innumerable. Argus, of the countless eyes, set all round his head, guarded the heifer into which, to save her from Juno's vengeance, Jupiter transformed Iö. When Argus was slain by Mercury, Juno set his eyes in the tail of her favorite bird. the peacock. Iö, at last restored to human form, was worshiped as a goddess in Egypt (568-747). Her son, Epaphus, 381 had a comrade, Phaëthon, whose mother, a nymph, had told him that he was son of Apollo. Since his playfellows doubt this, Phaëthon declares that he will visit Apollo in heaven, and learn the truth (748-779). In Book II (1-328: Selection II, pages 527-554), Ovid tells how Phaëthon drives the chariot of his father, Apollo, the sun-god (§ 317), till, losing control of the steeds, he sets the earth afire. To save the world, Jupiter kills Phaëthon with his thunderbolt; his sisters mourn for him till they are transformed into poplars; their tears are changed into amber (330-366).

Europa; Cadmus.—Mercury now helps Jupiter to win the 382 maid Europa (833-875). He drives the cattle of her father, Agenor, King of Phrygia, from their usual pasture-ground, on a mountain side, to the seashore, where Europa was wont to frolic with her Tyrian maidens. Jupiter takes his place in the herd as a beautiful snow-white bull. The princess, charmed by the animal, pets him, and ventures even to sit upon his back. Little by little the bull moves toward the sea, till at last, plunging into the waves, he bears Europa off to Crete. This leads to the story of Cadmus (3.1-137: Selection III, 383 pages 555-566). The sorrows of Cadmus's family, all traceable to his killing of a dragon sacred to Mars, are next recounted—the tale of Actaeon, Cadmus's grandson, killed by his own hunting-hounds (143-252), the story of Semele, daughter of Cadmus (260-315), and the account of the rending of Pentheus, King of Thebes, grandson of Cadmus, by the Bacchantes, because he opposed the rites of Bacchus (513-733). Within these tales is set the beautiful story of Echo and Narcissus (339-510).

Pyramus and Thisbe.—Taught by the fate of Pentheus, 384 the people of Thebes now ardently worship Bacchus—all save Alcithoë, daughter of Minyas, and her sisters. They stay at home, busy, with their slave-women, at household

tasks, such as spinning wool (4.1-41). To lighten their toil, one tells the tale of Pyramus and Thisbe (55-166: Selection 385 IV, pages 567-575). In Book IV, also, Ovid tells how Cadmus, finding his sorrows too much to bear, prays to be changed into a snake; he and his wife, Harmonia, are so transformed. In their altered form they take great comfort in the deeds of their grandson, Perseus. One of these is the rescue of Andromeda (663-764: Selection V, pages 576-584).

386 In Book V, Ovid tells how Pluto carried off Proserpina, daughter of the goddess Ceres, to the underworld, to be his wife (385-437). In Book VI, we read of Arachne, who would not acknowledge herself inferior to the goddess Minerva in spinning and weaving wool; changed into a spider, she spins forever (5-145).

387 Niobe; Medea; Pasiphaë and the Minotaur.—Arachne's friend Niobe learns of her fate, but is not warned thereby to speak reverently of the gods (165-312: Selection VI, pages 585-595). Book VI deals, too, with Tereus, Philomela, Procne, and Itys (424-674). In Book VII we have the story of Medea and Jason (1-403: for part of this see Selection VII, pages 596-609). Book VIII begins with a reference to various stories relating to Minos, King of Crete (1-151), especially the love of his daughter Pasiphaë for a beautiful bull, by whom she was mother of a dreadful man-eater, the Minotaur.

388 Daedalus.—To hide this monster, Daedalus, the master craftsman, built, at Minos's bidding, the famous Labyrinth, whose mazes none could, unaided, solve. But Theseus, helped by Ariadne, Minos's daughter (whom Daedalus had told what to do), slays the Minotaur, comes back in safety to the entrance, and carries off Ariadne (152-182). Daedalus, kept in Crete by Minos, makes wings for himself and his son, Icarus, and leaves the island (183-235: Selection VIII, pages 610-613).

389 Philemon and Baucis.—In Book VIII, again, is the famous tale, beautifully narrated, of the pious aged couple, Philemon

and Baucis (616-724: Selection IX, pages 614-623). Out of their poor store, they freely entertain Jupiter and Mercury, when the latter, disguised as mortals, visit them. Bidden to ask a gift in return, they beg only that they may be guardians of the temple into which they had seen their own house transformed, when the gods had overwhelmed by a flood all other folk of the neighborhood in punishment for their selfishness. Their wish is granted; after long service as such guardians they are changed into trees.

Orpheus and Eurydice.—In Book IX we find various ad-390 ventures of Hercules, and a description of his death (1-272). Later comes the tale of Iphis, born a maiden, but transformed, by the goddess Isis, into a youth, who wins Iänthe (666-797). In Book X is the tale of Orpheus and Eurydice (1-77: Selection X, pages 624-630). Orpheus, torn a second time from Eurydice, sings songs by which all nature is charmed (78-739), among them the story of Venus and Adonis (503-739); within this is the tale of Atalanta's Last Race, told by Venus (560-680: Selection XI, pages 630-640).

Midas.—In Book XI, Ovid tells how the women of the 391 Cicones, a people of Thrace, angered because Orpheus, still loving Eurydice, will not notice them, slay the bard. To punish the women, Bacchus changes them into oak-trees (1-84). To punish the land he deserts Thrace, and goes to the country of the River Pactolus, in Asia Minor. There, to reward King Midas for a friendly service, he promises to grant him whatever blessing he may desire (85-145: Selection XII, pages 641-645).

In Book XII we find an account of the famous fight between 392 the Lapithae and the Centaurs, at the marriage of Pirithoüs to Hippodame (210-535), a tale told by the aged Nestor, wise counselor of the Greeks at Troy. The book closes with the story of the killing of Achilles, by an arrow shot by Paris, son of Priam (§§ 56-57), and kindred matters. This book thus brings the reader into touch with the Aeneid.

393 Tales of the Trojan Cycle.—Ovid now gives other tales of the Trojan Cycle, i.e. of the cycle of stories to which the Aeneid belongs—the tale of Hecuba, the story of Aeneas's wanderings (§§ 55-60), etc. Here he touches lightly many matters included within the Aeneid, and also brings in stories belonging to the Odyssey, in particular the blinding of Polyphemus by Ulysses (14. 167-222). In Book XV occur the references to Numa, Julius Caesar, and Augustus (§ 377).

## (C) CHARACTERISTICS OF THE METAMORPHOSES

394 Ovid's Imaginative Power; Understanding of Nature; Mock Heroic Spirit.—All his life Ovid was fascinated by the world of mythology, which has been well described as a "free country, wherein the creative imagination can roam, forming and transforming to suit its pleasure." With the idea of transformation, too, his fancy and his keen wit always loved to play. Hence, in the Metamorphoses Ovid had a theme exactly to his liking. treats it with fine imaginative power, sympathetic understanding of nature (§ 365), and, in the main, with every appearance of seriousness. From time to time, however, he serves notice, clearly, that he is not serious. Thus, in 10, 25-27, after describing Orpheus as bowed down with grief at the death of Eurydice, Ovid makes Orpheus say to Pluto and Proserpina, 'I craved the power to endure my pain—yes, I will assert that I tried to master it. But Love proved too strong. Love is a god well known in the world above; whether he is well known here, too, I do not know. And yet, and yet, I infer, I surmise, that here, too, he is known.'

In form, then, the *Metamorphōsēs* is an epic poem (§§ 74, 88); in spirit it is a mock epic poem. It thus corresponds in tone to the mock seriousness of his erotic poems and to parts of the  $F\bar{a}st\bar{\iota}$  (§ 373; compare also §§ 369, 375).

395 His Narrative Skill.—Ovid's narrative skill, clearly visible in all his works, reaches in the *Metamorphōsēs* its fullest development. It is often implied that the short story belongs

to modern times. But in the Odyssey there are short stories of absorbing interest, told with the highest artistic skill. An example is the story, in Book IX, of the blinding of the Cyclops Polyphemus by Ulysses and his companions. Fine short stories in the Aeneid are the account, in Book VIII, of the victory of Hercules over the evil giant Cacus, and the narrative, in Book IX (314-449), of the midnight foray, the momentary triumph, but ultimate defeat and death, of Nisus and Euryalus. But no other ancient writer was the equal of Ovid as a writer of short stories. Perhaps the most perfect example of a short story ever written is the story of Pyramus and Thisbe (Selection IV, pages 567-575).

Popularity of the Metamorphoses. - Many of the tales 396 described in the Metamorphösēs were popular in ancient days. Proof is afforded by the frescoes in Roman houses, especially at Pompeii. In working out some of his descriptions, Ovid had such frescoes or other works of art (paintings or statues or statuary groups) before his mental and physical eyes. 397 Quintilian, the great Roman rhetorician of the first century A.D., frequently refers to Ovid; later Roman poets all show careful study of his writings. Many lines from his poems, especially from his erotic poems, have been found scratched on walls at Pompeii. In the seventh century, an abridgment of 398 the Metamorphoses, in Latin prose, was made; in the thirteenth or the fourteenth century, the poem was turned into Greek prose. That the Metamorphoses was much read in the Middle 399 Ages is well known. Ovid was the favorite Latin author of the Renaissance. Certain Italian writers—Tasso, Boccaccio, and Ariosto-were deeply influenced by Ovid. In the Metamorphōsēs, Italian, French, and Flemish painters found a 400 rich mine of suggestions. In England, many writers, but especially Chaucer, Gower, Spenser, Milton, and Shakespeare, were diligent students of the Metamorphoses.1

 $<sup>^1\</sup>mathrm{On}$  the matters mentioned in §§ 399-400 see especially S. G. Owen, "Ovid and Romance" (§ 405), Gayley (§ 406), and E. K. Rand (§ 405).

## III. A BRIEF BIBLIOGRAPHY

In §§ 402-405 is given a list of books and articles of importance 401 and interest to the student of Ovid.

#### 1. BIBLIOGRAPHICAL HELPS

KNAPP, CHARLES, "Helps to the Study of the Metamorphoses of Ovid," 402 in The Classical Weekly XVI. 25-27, 33-34, 41-42, 49-51, 57-58, and "Further Helps to the Study of the Metamorphoses of Ovid," The Classical Weekly XVII. 65-67, 73-75. In these papers many articles and books are named, dealing with General Criticism of Ovid, Text Editions of Ovid's Various Works, Annotated Editions of the Metamorphoses (German and American), Annotated Editions of Other Works of Ovid, The Place of Ovid in the Latin Course, Ovid's Mythology, and Articles on Special Topics. Abstracts and quotations are often given.

#### 2. EDITIONS

#### (A) Editions Containing the Latin Text Alone1

403 Merkel, R. Complete text, in the Teubner Text Series, 3 volumes (Leipzig, Teubner). This edition has long been in process of revision by EHWALD, R., and LEVY, F. Volume I contains the Amores, Heroides, Ars Amātōria; Volume II contains the Metamorphösēs; Volume III contains Trīstia, Ībis, Epistulae ex Pontō, Fāstī.

#### (B) Annotated Editions of the Metamorphoses

404 Among the annotated editions of the Metamorphoses<sup>2</sup> the following are most helpful.

HAUPT, MORITZ. Die Metamorphosen des P. Ovidius Naso, I-VII, ninth edition, by EHWALD, R. (Berlin, Weidmann, 1915). The notes that deal with the mythology are excellent.

KORN, OTTO. Die Metamorphosen des P. Ovidius Naso, VIII-XV, fourth edition, by EHWALD, R. (Berlin, Weidmann, 1916). The summaries and the notes on the mythology are clear and helpful.

SIEBELIS, JOHANNES, and POLLE, F. P. Ovidii Nasonis Metamorphoses: Auswahl für Schulen (Teubner, Leipzig. Books I-IX reached a nineteenth edition, by STANGE, OTTO, in 1916; Books X-XV reached a fifteenth edition, also by Stange, in 1911). An admirable selection of stories is given; the notes are clear and good.

See page 132, note 1.

American editions are omitted here, as in the Bibliography to Vergil (§ 353). The names of several American editions (all of Selections) will be found in the articles mentioned in § 402.

## 3. GENERAL CRITICISM OF OVID

Duff, J. W. A Literary History of Rome from the Origins to the Close 405 of the Augustan Age (London, Unwin, 1909; New York, Charles Scribner's Sons, 1909, 1927). See pages 578-611.

RAND, EDWARD KENNARD. Ovid and His Influence (Boston, Marshall Jones Company, 1925; now published in New York, by Longmans, Green, and Company).

DIMSDALE, MARCUS S. A History of Latin Literature (New York, D. Appleton and Company, 1915). See pages 329-346.

MACKAIL, J. W. Latin Literature (New York, Charles Scribner's Sons, 1895). See pages 132-144.

Sellar, W. Y. The Roman Poets of the Augustan Age: Horace and the Elegiac Poets (Oxford, at the Clarendon Press, 1892). See pages 324-362. Owen, S. G. The article "Ovid" in The Encyclopaedia Britannica,

eleventh edition, Vol. XX, pages 386-390.

MIDDLETON, GEORGE, and MILLS, THOMAS R. The Student's Companion to Latin Authors (New York, The Macmillan Company, 1896). See pages 200-213.

OWEN, S. G. "Ovid and Romance," an article in the book called *Enq-tish Literature and the Classics*, edited by Gordon, G. S. (Oxford, at the Clarendon Press, 1912). See pages 167-195. The article deals particularly with Ovid's influence on English literature.

#### 4. MYTHOLOGY

To what is said in § 362 about works on mythology something may 406 be added.

In GAYLEY, C. M., The Classic Myths in English Literature and Art², Part I (1-463), the myths are given; in the Commentary (465-540) there are explanations and notes of various kinds, and indications of the use made of the myths by authors and painters.

## EXPLANATIONS OF REFERENCES IN THE NOTES

In the making of references to parts of Ovid, *Metamorphoses*, or to parts of the *Aeneid* the following system has been used:

- (1) Books of Ovid are indicated by Arabic numbers (e.g. 2, 4), books of the *Aeneid* by small Roman numbers (e.g. ii, iv).
- (2) When a reference is made to another passage in the same Selection from Ovid, only the number of the verse is given.
- (3) When a reference is made to another Selection from Ovid, or to a passage of Ovid outside these Selections, both the number of the book and the number of the verse are given.
- (4) When a reference is made to the *Aeneid*, both the number of the book and the number of the verse are given.

# P. OVIDĪ NĀSŌNIS METAMORPHŌSEŌN

# LIBER PRĪMUS

Sēparat Āöniōs Oetaeīs Phōcis ab arvīs, terra ferāx, dum terra fuit, sed tempore in illō pars maris et lātus subitārum campus aquārum. Mōns ibi verticibus petit arduus astra duōbus, nōmine Parnāsus, superantque cacūmina nūbīs. Hīc ubi Deucaliōn—nam cētera tēxerat aequor—cum cōnsorte torī parvā rate vectus adhaesit.

## 315

313

#### SELECTION I

### The Escape of Deucalion and Pyrrha from the Flood; the Repeopling of the Earth

Metamorphoses 1. 313-415

For this Selection see § 378; Gayley (§ 362), pages 15-16, 468, §§ 19-20.—Man's fall from the sinlessness of the Golden Age, through the degeneration of the Silver Age and the Bronze Age, to the black sin of the Iron Age, Ovid describes in 1.89-252. The Flood he describes in 253-312.

313-323. Deucalion and Pyrrha, escaping from the Flood, come aground on Mt. Parnassus. They worship the deities of the mountain, especially Themis.

313-315. Séparat . . . arvis: to keep the word-order, render by The Aonians are parted from . . . by Phocis. ferāx: in later days, the valley of the Cephisus (see note on Cēphīsidas, 369) was famed for its fertility. dum, as long as. pars: sc. erat. subitārum, suddenly created.

316-317. Mons . . . Parnāsus (317):

a famous mountain, with five peaks. From its highest peak, 8000 feet above sea level, may be seen Mt. Olympus. to the north, Mt. Helicon, to the southeast, and the Peloponnesus, with its mountains, to the south. verticibus . . . duōbus: the Phaedriadae, 'Shining Rocks,' two long cliffs, facing south, full against the sun, that approach each other till they are separated, at last, only by a narrow chasm, through which come the waters of the famous Fons Castaliae. They rise several hundred feet above the shelf on which Delphi lay, itself about 1900 feet above sea level. Their beauty and the distinction lent to them by Delphi made it easy to disregard the other peaks. aims at. arduus, towering. nomine: abl. of specification. cacumina: nom.: sc. eius.

318-319. Hīc...adhaesit (319): for word-order see § 230. cētera: freely, all else. torī: § 130, and Note. Torus is used esp. of the marriage couch. vectus, sailing. See vehō in Vocabulary. adhaesit: freely, caught fast on.

Cōrycidas nymphās et nūmina montis adōrant fātidicamque Themin, quae tunc ōrācla tenēbat. Nōn illō melior quisquam nec amantior aequī vir fuit aut illā metuentior ūlla deōrum. Iuppiter ut liquidīs stāgnāre palūdibus orbem et superesse virum dē tot modo mīlibus ūnum et superesse videt dē tot modo mīlibus ūnam, innocuōs ambō, cultōrēs nūminis ambō, nūbila disiēcit, nimbīsque aquilōne remōtīs et caelō terrās ostendit et aethera terrīs.

320-321. Corycidas: see § 107. In Greek proper names Ovid uses Greek forms far more freely than Vergil does. On Mt. Parnassus, at a point about 4600 feet above sea level, a grotto lies in a slope which rises sharply from a plateau. In and around this grotto, the Antrum Corycium, Bacchic festivals were celebrated. For the nymphs in general see §§ 325-327. numina: sc. cētera. -que, and in particular: § 218. Themin: accusative. örācla: §§ 189, 190. tenēbat: freely, was mistress of. The oracle at Delphi belonged in turn to Ge (Tellus: § 309), Themis, and Apollo (§ 317).

322-323. illō...illā (323): abl. with the comparatives amantior... metuentior, since quam, 'than,' is omitted. See A. 406; B. 217, 1-2; Bu. 541; D. 446; G. 296, and R. 1; H. 471; H.B. 416. When quam is omitted, the abl. usually precedes the comparative, as here. quisquam: here an adj.; usually a pronoun. aequi... deōrum: § 125. aut... deōrum: Nōn (322) belongs with this clause, too; nor was, etc. metuentior... deōrum, more godfearing. ūlla: a noun, =ūlla (alia) fēmina; it is used because quisquam has no feminine singular nominative form.

324-329. Jupiter stops the rain and scatters the clouds.

**324.** ut = postquam, as often in Ovid.

liquidis...palūdibus, was one great pool of standing waters; lit., 'was being pooled by means of watery marshes.' stāgnāre gives the result, was standing still, not the process, 'was being brought to a standstill.' See §§ 160, 222. orbem = orbem terrārum.

325-326. superesse... milibus ünam (326): Ovid is fond of repetitions, which often involve, as here, exact metrical correspondence. See § 300. Through them he gains varied effects—especially pathos and humor. de tot... milibus = de tot milibus (quae) modo (supererant), out of the many thousands that so lately were alive. videt: for the pres. see § 163. The pf. indic. is the tense commonly used with postquam, and with ut (324) = postquam.

327. innocuos: in Latin, an adj. which refers to persons of different sexes is masculine. numinis: coll. sing. (§ 187), the heavenly powers.

328-329. nübila . . . nimbīs: nūbilum is a poetic word, =nūbēs, cloud in general; nimbus is a rain cloud. aquilōne: instr. ablative. Aquilo is here a clearing wind. In 1. 262-264, describing the coming of the Flood, Ovid says (Iuppiter) Aeoliīs Aquilōnem claudit in antrīs. . . ēmittique Notum (the rainy South Wind). et, both . . and. In translating disregard the first et. aethera: § 101.

Nec maris īra manet, positōque tricuspide tēlō mulcet aquās rēctor pelagī, suprāque profundum exstantem atque umerōs innātō mūrice tēctum caeruleum Trītōna vocat, conchaeque sonantī īnspīrāre iubet, flūctūsque et flūmina signō iam revocāre datō. Cava būcina sūmitur illī, tortilis, in lātum quae turbine crēscit ab īmō, būcina, quae mediō concēpit ubi āëra pontō, lītora vōce replet sub utrōque iacentia Phoebō.

335

330-347. Neptune directs Triton to sound the signal bidding the waters retreat. Triton obeys. All the waters, hearing the signal, check their progress at once; presently, they begin to subside.

330-331. posito  $=d\bar{e}posit\bar{o}$ ; see § 221. -que, but. Et and -que are often, to our feeling, adversative, esp. after a negative expression. tricuspide tëlo: for Neptune and his trident see i.145-156, § 321, and the picture facing page 431. rector, lord.

332. exstantem: proleptic (§ 211), till he stands out. atque joins tēctum to exstantem. Disregard it, however, and render by till he stands out, with his shoulders covered. umerōs: see § 147, or § 149. innātō mūrice, by the shell-fish that had grown thereon, or, by a growth of shell-fish. See § 214. Ovid thinks of Triton as overgrown with barnacles.

333. caeruleum, sea-hued. In iii. 432, the creatures that girdle Scylla are called caeruleae canēs. Trītōna: \$107. In vi. 171-174, Misenus, a Trojan, challenges Triton to a contest in making music with a shell, and is killed by the god. conchae: \$138. sonanti: proleptic (\$211), till it rings.

334-335. inspīrāre: as subject sc. eum. The ellipsis of the pron. subject of the inf. is common in verse (§ 244, 1, b). Note the ĕ in īnspīrāre. A short vowel before initial i-consonant is regular in verse. flūctūs: sc. maris. flūmina: sc. terrārum. signō . . .

dato: abl. abs., sounding the signal. iam, at last. Study iam in Vocabulary; see also note on Iam, i. 120. illi: see § 133.

336. in lātum, in(to) breadth, i.e. in(to) wider and ever wider spirals. turbine, twist, or, spiral. imō: the bū-cina, when in use, was held with the

larger end pointing upward.

337-338. būcina repeats būcina, 335. See note on superesse, etc., 325. quae . . . ubi: we should say, When this trumpet catches, etc. But Latin likes to tie sentences closely together, and hence often uses a rel. pron. or rel. adj. where English is content with a demonstrative. Often, too, in Latin a subordinating conjunction is used in such a rel. clause, as here (ubi). concēpit . . . replet, catches . . . fills. 337-338 tell what is repeatedly true of Triton's notes. To express repetition in present time, Latin uses pf. indic. in the subordinate clause, pres. indic. in the main clause. correctly, because the one act must precede the other. English uses present tense in both clauses. § 236. äëra = animam (breath) Trītonis. For the form cf. aethera, 329. ponto: local abl., see §§ 154, 155. voce, notes. utroque . . . Phoebo, either Sun. Roman poets often write as if the setting sun and the rising sun were quite distinct from each other. For Phoebō = sōle see § 207. For the e in utroque see note on inspirare, 334.

Tunc quoque, ut ōra deī madidā rōrantia barbā

340 contigit, et cecinit iussōs īnflāta receptūs,
omnibus audīta est tellūris et aequoris undīs,
et quibus est undīs audīta coercuit omnīs.

Iam mare lītus habet, plēnōs capit alveus amnīs,
flūmina subsīdunt, collēsque exīre videntur,

345 surgit humus, crēscunt loca dēcrēscentibus undīs,
postque diem longam nūdāta cacūmina silvae
ostendunt. līmumque tenent in fronde relictum.

Redditus orbis erat. Quem postquam vīdit inānem et dēsōlātās agere alta silentia terrās,

Deucaliōn lacrimīs ita Pyrrham adfātur obortīs:

"Ō soror, ō coniūnx, ō fēmina sōla superstes,

quam commune mihī genus et patruēlis orīgō,

339-342. Tunc quoque . . . omnis (342): illustration of the statement in 337-338. ŏra, lips. madidā . . . barbä: either (1) instr. abl. with rorantia, or (2) abl. of char., wetbearded; see, then, note on praestantī corpore, i. 71. iussos = quos Trīton iussus erat canere. Ovid is fond of using iussus in striking ways; iussos is here a transferred epithet. (§ 212). inflata: freely, filled with his breath. receptūs: the pl. is due in part to the fact that Ovid is thinking of the retreat of many waters, in part to metrical convenience: iussum . . . receptum would be unmetrical. undis: personified; see § 133. quibus . . . omnis = undās quibus audīta est, (eās) coercuit omnis. Even in prose the antecedent is thus incorporated in the relative clause.

343-344. plenos, full though they are. In Latin, an adj. or a part. often = a clause, temporal, causal, adversative, conditional. See also note on aeger, i. 208. capit, holds, i.e. has room for. alveus: coll. sing.: § 187. exire, come out from the waters. videntur, are seen. The true pass. sense of video is common in poetry. See note on videntur, i. 396.

345-347. loca, expanses of (dry) land. See locus in Vocabulary. diem tempus. nūdāta, bared, or, freed from the waters. līmum... relictum logically = though they still hold, etc. The lit. sense is 'show and (yet at the same time) hold,' etc. -que: as in 330. relictum = quī relictus est; see note on correpta, i. 100.

348-366. Deucalion voices his own fear and sorrow. But he expresses, too, the comfort he derives from the survival of Pyrrha. He prays that he may have the power to repeople the earth.

348-349. Redditus . . . erat, had been restored, sums up 324-347. orbis: as in 324. Quem postquam: see note on quae . . . ubi, 337. inānem: sc. esse, to balance agere, 349. agere . . . silentia, was pursuing (maintaining) silence, or, was buried in silence.

351-353. Ō...ō. § 301. soror: Pyrrha was cousin of Deucalion. But sister is more effective here than 'cousin' would be. quam... iungunt (353): freely, joined to me by (ties of) a common race. For the word-order see § 230. patruëlis origō: lit., 'descent from uncles'; freely, kinship on our fathers' part. The words = 'ties of a common family,' closer ties than

deinde torus iūnxit, nunc ipsa perīcula iungunt,
terrārum quāscumque vident occāsus et ortus
nōs duo turba sumus: possēdit cētera pontus.
Haec quoque adhūc vītae nōn est fīdūcia nostrae
certa satis; terrent etiam nunc nūbila mentem.
Quis tibi, sī sine mē fātīs ērepta fuissēs,
nunc animus, miseranda, foret? Quō sōla timōrem
ferre modō possēs? Quō cōnsōlante dolērēs?
Namque ego, crēde mihī, sī tē quoque pontus habēret,
tē sequerer, coniūnx, et mē quoque pontus habēret.
Ō utinam possim populōs reparāre paternīs
artibus, atque animās fōrmātae īnfundere terrae!

those suggested by commune... genus. deinde: for scansion see § 282. torus: as in 319. Cf. coniūnx, 351, perīcula: for a see note on īnspīrāre, 334.

354-355. occāsus et ortus: sc. sōlis. nōs duo, we two alone. turba, the crowding rabble, or, the teeming population. Deucalion speaks in bitter jest. See turba in Vocabulary. There is good juxtaposition of contrasts in duo turba (§ 240). possēdit: from possīdō.

356-357. Haec . . . fiducia, This confidence too, i.e. as well as others we entertained during the Flood. vitae:

§ 130. certa, sure-founded.

358-359. Quis is here an adjective. Usually it is a pronoun. For the separation of Quis from animus (359) see § 230. fātīs may be (1) dat. of separation, from, etc. (see note on silicī, i. 174), or (2) dat. of the agent (§ 133). If (2) is right, we should print Fātīs, and supply ex undis. fuisses = the prose esses. animus, (frame of) mind, or, feelings, miseranda, hapless woman, In English we need a noun in such expressions. foret = esset. This use is esp. common in conditions contrary to fact. Quo . . . modo (360): see § 230. The abl. sing. of modus ends in  $\bar{o}$ ; modo, adv., ends in o.  $s\bar{o}la = s\bar{i}$ sõla essēs. See note on plēnos, 343.

360. Quo consolante doleres?: freely, Who would be consoling you in your grief? In Latin, an interrogative often belongs in sense with an element of the sentence which in syntax is quite subordinate (here with the abl. absolute). Cf. quō, i. 8, quid, i. 9, quod, vii. 307. Ovid's form here is good, because it emphasizes the thought of Pyrrha's grief.

361-362. Namque, (I put these questions to you), because, etc. See note on namque . . . ventō, 1. 65-66. quoque . . . quoque correspond exactly in meter and in position in the verse, but not in sense, since tē quoque = 'you as well as all the rest of the world', whereas mē quoque = 'me as well as you.' See also notes on superesse, etc., 325-326, and on būcina, 337.

363-364. O utinam: for the hiatus see §§ 285, 292.  $\bar{O}$  is never elided. O utinam is the most emotional way of introducing a wish or a prayer. possim, may have the power. paternis = patris mei. Prometheus, father of Deucalion, fashioned mortals of clay. See Gayley (§ 362), pages 8-9. animas: the pl. well suggests the many forms into which Prometheus put life. See § 193. förmätae . . . terrae, to shape . . . and then to breathe therein. etc. formatae is a fine word here; formo usually = 'mold into a beautiful form.' terrae: see § 138. Cf. conchae ... inspīrāre, 333-334.

365 Nunc genus in nobīs restat mortāle duobus sīc vīsum superīs!—hominumque exempla manēmus!"

Dixerat, et flebant: placuit caeleste precări nūmen, et auxilium per sacrās quaerere sortīs. Nūlla mora est: adeunt pariter Cēphīsidas undās, 370 ut nondum liquidās, sīc iam vada nota secantīs. Inde ubi lībātōs inrorāvēre liquorēs vestibus et capitī, flectunt vēstīgia sānctae ad dēlūbra deae, quōrum fastīgia turpī pallēbant mūscō, stābantque sine ignibus ārae. 375 Ut templī tetigēre gradūs, procumbit uterque

365-366. mortāle duōbus: juxtaposition of contrasts (§ 240): the whole human, us two alone. See notes on nos duo and turba, 355. sic . . . superis (est)!, so it seemed best!, etc., = sīc dēcrēvērunt superī! Cf. dīs aliter vīsum, ii. 428, with note. exempla here = exempla sola, the sole surviving specimens. There is parallelism (§ 251) in this verse.

367-380. Deucalion and Pyrrha resolve to appeal to Themis for help. They make their way to her temple, and ask her how the earth can be repeopled.

367-368. Dīxerat . . . placuit = Quibus verbīs dictīs cum flēvissent, placuit. placuit (eis) =visum est eis = dēcrēvērunt. nūmen, the heavenly power, Themis's oracle. The word is explained by per sacrās . . . sortīs, which  $=\bar{o}r\bar{a}cla$ , 321. Study sors in Vocabulary.

369-370. Nülla . . . est: adeunt: parataxis; see §§ 247, 249. Sine morā adeunt would give the idea. Sine morā would be unmetrical. Cēphīsidas: cf. Cōrycidas, 320, with note. Ovid forgets, for ignores, the fact that the Cephisus was some miles away from Delphi, and far below it. ut . . . , sic: freely, although . . . , nevertheless; lit., 'precisely as they

were not yet limpid, so they were cleaving,' etc. The second clause is treated as just as true as the first clause is, i.e. there is in Latin complete coördination, whereas in English one clause is regarded as subordinate. Cf. note on limum . . . relictum, 345. iam: see note on Iam, i. 120. vada, shallows, pictures the continued subsidence of the waters. Cf. 343-347. nota, familiar, i.e. their usual. secantis: the rivers are now running deep within their beds, not over the banks.

371-374. Inde, Therefrom, = Ex undis. lībātos . . . liquores, had taken a little of the waters and had sprinkled it like dew. See lībō in Vocabulary. They were purifying themselves before they appealed to the goddess. See ii. 719-720, with note on vīvō, and vi. 635-636, corpus . . . aquā, with note on recentī. inroravere: see § 115. vestibus et capiti: the shift of numbers occurs because capitibus is unmetrical. dēlūbra: for the pl. see §§ 189, 190. deae: Themis; cf. 321. fastīgia, gables, or, gable roof. sine ignibus, fireless. Sine +abl. often = an adi. of negative meaning. arae: join with quorum, 373.

375-376. Ut: as in 324. tetigēre: see § 115. gradūs, steps. uterque: for the gender see note on innocuos. 327. prōnus humī, gelidōque pavēns dedit ōscula saxō, atque ita "Sī precibus," dīxērunt, "nūmina iūstīs victa remollēscunt, sī flectitur īra deōrum, dīc, Themi, quā generis damnum reparābile nostrī arte sit, et mersīs fer opem, mītissima, rēbus!"

Mōta dea est sortemque dedit: "Discēdite templō, et vēlāte caput, cīnctāsque resolvite vestīs, ossaque post tergum magnae iactāte parentis!" Obstipuēre diū, rumpitque silentia vōce Pyrrha prior, iussīsque deae pārēre recūsat, detque sibī veniam pavidō rogat ōre, pavetque

385

380

prōnus humī, so that he lies prostrate, etc. prōnus is proleptic: § 211. dedit . . . . saxō: cf. Cadmus . . . , peregrinae . . . ōscula terrae fīgit, 3. 24-25, with notes. For kisses of farewell cf. amplexae . . . tenent postīs, atque ōscula fīgunt, ii. 490.

377-380. ita, under these circumstances. precibus: instr. abl. with remollescunt, become soft, or, are softened. See §§ 160, 222. nūmina: for the a see note on inspīrāre, 334. dīc: the short forms of the imp. of dīcō, faciō, dūcō, ferō are common. quā . . arte: see § 230. reparābile . . . sit = reparārī possit. mersīs = summersīs; see § 221. mītissima, most gracious goddess: see note on miseranda, 359. rēbus: rēs in the pl. often = the universe, or, the world.

381-394. Themis bids them fling behind them the 'ossa magnae parentis.' Pyrrha, mystified, distracted, refuses to obey. Deucalion finally suggests that the 'ossa' are only stones.

381-383. templō: see § 152. vēlāte caput: the Romans covered their heads when they prayed. See note on vēlāre... adopertus, iii. 405. caput: for sing. see note on vestibus et capiti, 372. capita would be unmetrical. cīnctās... vestīs, loose your girdled

robes, or, loose the girdles of your robes. See § 214, and cf. innātō mūrice, 332, with note. In iii. 370, Helenus, the Trojan prophet, takes off his fillets before he essays to prophesy. In iv. 518, Dido, preparing for the magic rites by which she is to free herself from ner love for Aeneas, removes one sandal and ungirdles her robes. The loosing is done that the worshiper may be free to yield fully to the working of the divine power. post tergum: mortals are not privileged to watch, directly, the wonder-working which the gods perform.

384-386. Obstipuëre: see § 115. The Greeks and the Romans strongly condemned mutilation of the dead. rumpit . . . Pyrrha: Pyrrha, daughter of Epimetheus, 'Afterthought,' speaks without reflection. -que: as in 330. părere recusat: see § 176. Note that in the best prose recūsō is not used with the inf. unless it is itself negatived. When it is affirmative, it is construed with quominus or ne and the subjunctive. det . . . sibī . . . rogat, begs that (the goddess) shall give her. We have here O.O. Pyrrha said, Dā mihi veniam. Ovid keeps as close to this as he can. pavetque, for she is afraid. On the meaning given to -que see note on -que, vii. 51.

laedere iactātīs māternās ossibus umbrās. Interea repetunt caecis obscura latebris verba datae sortis sēcum inter sēgue volūtant. Inde Promēthīdēs placidīs Epimēthida dictīs mulcet, et "Aut fallāx," ait, "est sollertia nobīs, aut pia sunt nüllumgue nefās orācula suādent. 'Magna parēns' terra est: lapidēs in corpore terrae 'ossa' reor dīcī: iacere hōs post terga iubēmur." 395

Coniugis auguriō quamquam Tītānia mōta est,

387. laedere: with pavet, which = timet. In prose, too, the inf. is regularly used with timeo, metuo, vereor, when they ='be afraid (to do something),' 'are unwilling (to do something).' See § 176. iactātīs . . . ossibus, by tossing, etc. ossibus sc. mātris, out of māternās. The juxtaposition in māternās ossibus makes the ellipsis easy. umbrās: the pl. is metrically convenient (§ 189); māternam would have been unmetrical before ossibus. Pyrrha, without reflecting, interprets the oracle (383) literally. See note on rumpit . . . Pyrrha, 384-385.

388-389. Interea, But presently. Interea often = 'presently,' 'by and by.' repetunt, review. obscūra gives the result, dark, not the process, See note on stagnare, 'darkened.' 324. latebris, hiding places of the oracle's meaning. Render obscūra . . . latebris by darkened by blind mysteries. datae = quae eīs ā Themide data erat. sēcum, to themselves, i.e. silently. inter seque: § 236. Ovid avoids attaching -que to a dissyllabic preposition. Here, he preserves the unity of the phrase inter sē, and gains a good dactylic close to his verse (§ 264). inter sē . . . volutant = turn over (in talk) with each. other. With volūtant cf. Eng. discuss. derived from discutio (see discutio in Vocabulary).

390. Promethides . . . Epimethida: Ovid is fond of patronymics, i.e. nouns ending in -īdēs, -iadēs, -ēis, or -is, which denote 'son of,' 'daughter of,' 'descendant of' someone. They suggest high lineage, and are, besides, often convenient metrically. Here Ovid wants to suggest, also, that Deucalion and Pyrrha reflect the characteristics of their fathers. See also note on rumpit . . . Pyrrha, 384-385. On Ovid's humor see §§ 369, 371, 373, 375, 394.

391-394. sollertia: here skill in interpreting oracles. nobis = mihi. $N\bar{o}s$  often =ego, even in prose. pia, righteous. -que: see § 219. For the parallelism in 392 see § 251. suadent, urge. Magna . . . est. Therefore, etc. For aut pia . . . terra est (392-393) a more logical, less emotional form would be aut, cum ('since') pia sint nüllumque . . . suādeant, Magna, etc. For Earth as mother of all things see § 309. lapides . . . dīcī, the stones in the body of the Earth are, I think, spoken of as 'the bones.' ossa = ossa . . . (in corpore) magnae . . . parentis, 383. hos: emphatic, it is these we are bidden, etc. terga: for the a see note on inspirare, 334.

395-415. Still hesitant, Deucalion and Pyrrha decide, nevertheless, to fling stones over their heads. The stones flung by Deucalion are turned into men; the stones flung by Pyrrha become women.

395-397. auguriō, (interpretation of) the omen. Tītānia: the terms Tītān spēs tamen in dubiō est: adeō caelestibus ambō diffīdunt monitīs. Sed quid temptāre nocēbit?

Discēdunt, vēlantque caput, tunicāsque recingunt, et iussōs lapidēs sua post vēstīgia mittunt.

Saxa—quis hoc crēdat, nisi sit prō teste vetustās?— pōnere dūritiem coepēre suumque rigōrem, mollīrīque morā, mollītaque dūcere fōrmam.

Mox, ubi crēvērunt nātūraque mītior illīs contigit, ut quaedam, sīc nōn manifesta vidērī fōrma potest hominis, sed, utī dē marmore coepta, nōn exācta satis rudibusque simillima signīs.

and Tītānia were often applied to descendants of the Titans (§§ 309, 311). Iäpetus, father of Prometheus and Epimetheus, was himself a Titan. mota, moved, or, cheered, adeo, to such an extent: for the parataxis see § 249. Less emotional would be adeo (tantopere) diffidunt . . . ut ('that as a result') spēs in dubiō sit. monitīs (sc. Themidis): dative. In the best Latin diffido is used only with the dative. quid temptare nocebit?, what harm will it do to try? For quid see § 146. For Ovid's pleasantry see note on 390, at the end. Ovid is often flippant with respect to the gods.

398-399. vēlant . . . recingunt: see note on cinctās . . . restīs, 382. iussõs = quōs mittere post sē iussī erant. Cf. iussõs . . . receptūs, 340, with note on iussõs. vēstīgia: Deucalion and Pyrrha had been moving about as they cast the stones.

400-402. quis hoc crēdat . . . ?: the answer would be Nēmō hoc crēdat. nisi . . . vetustās, should length of days not serve as a witness, etc. Ovid means that the long time during which the tale has been told—and believed—is evidence of its truth. Of course this is no argument at all. Vergil, in x. 791-792, a wholly serious passage, says, 'Your glorious deeds, Lausus, I will not leave unsung,'

sī qua fidem tantō est operī lātūra vetustās, if lapse of time shall bring credence to prowess so wondrous. pro. in lieu of. ponere = deponere; see § 221. coepēre: see § 115. suum, their proper, or, their normal, belongs with both nouns in the verse. For its position see § 234. morā: instr. abl., by lapse of time, or, gradually. mollita: the repetition (mollīrī . . . mollīta) calls attention to the miracle; see notes on superesse, etc., 325-326, on būcina, 337, and on quoque . . . quoque, 361-362. dûcere, develop. To a spectator the stones would seem literally to be drawing human shape out of the ground.

404-406. ut . . . , sic: as in 370. quaedam . . . forma, a certain measure of shape. For the force given to quaedam here see note on summā . . . undā, i. 127. ut ... hominis = 'though some measure of likeness to the human form can be discerned, nevertheless the shape (of the stones) is not yet unmistakably human.' sed, uti (est forma) de marmore coepta, but as a shape is that has been begun out of exacta, perfected. rudibus marble. . . . signīs = rudium signārum fārmae simillima: condensed comparison. See note on cum nāvibus, i. 193. rudibus, rough hewn. -que: as in 330. signīs, Signum is often used of paintings or statues.

Quae tamen ex illīs aliquō pars ūmida sūcō et terrēna fuit, versa est in corporis ūsum, quod solidum est flectīque nequit, mūtātur in ossa, 410 quae modo vēna fuit, sub eōdem nōmine mānsit, inque brevī spatiō, superōrum nūmine, saxa missa virī manibus faciem trāxēre virōrum, et dē fēmineō reparāta est fēmina iactū.

Inde genus dūrum sumus experiēnsque labōrum, 415 et documenta damus quā sīmus orīgine nātī.

407-409. tamen: the thought is that, though each stone as a whole was transformed into a human being (401-406), yet different parts of the stones were transformed in different ways (407-410). As often, the 'although' clause is left to inference. ex illīs: join with pars: eārum pars is the commoner form. sūco: instr. abl. with umida, which gives the result, damp, not the process, 'dampened'; see §§ 160, 215. versa est = conversa est; see § 221. in . . . ūsum, to meet the needs of; see note on in. viii. 386. corporis, flesh. flectique: for -que see § 219.

411-415. numine: instr. ablative.

traxère, developed. Cf. dücere förmam, 402, with note on dücere. femineo = fēminae, subjective genitive. fēmina: coll. sing. (§187), beside virōrum, 412; fēminae would be unmetrical. Cf. note on vestibus et capiti, 372. Inde, Therefore, For that reason; a common meaning, experiens . . . laborum: cf. amantior aequi, and metuentior . . . deōrum, 322, 323, with note on aequī . . . deōrum. documenta damus = probāmus, ostendimus, and hence may be used with the dependent question quā . . . nātī.—For the swift close of the story in 414-415, sharply contrasted with the leisure of 313-413, see note on  $n\bar{e}ve \dots virg\bar{o}$ , 10. 679-680, at the end.

## LIBER SECUNDUS

Rēgia Sōlis erat, sublīmibus alta columnīs, clāra micante aurō flammāsque imitante pyrōpō, cuius ebur nitidum fastīgia summa tegēbat, argentī biforēs radiābant lūmine valvae.

Māteriam superābat opus, nam Mulciber illīc aequora caelārat mediās cingentia terrās, terrārumque orbem, caelumque quod imminet orbī. Caeruleōs habet unda deōs, Trītōna canōrum,

#### SELECTION II

## The Story of Phaëthon

Metamorphoses 2, 1-328

For this Selection see §§ 380-381; Gayley (§ 362), pages 94-98, 494-495, § 76.

- 1-18. In the skies is the palace of the sun-god, fashioned by Vulcan of richest materials most artistically wrought (1-5). On its doors of silver are graven lifelike portrayals of sea and earth and sky (5-7), each with its proper tenants—the sea (8-14), the earth (15-16), the sky (17-18).
- 1-4. columnis: instr. abl. with alta, which gives the result, high, not the process, 'uplifted.' See §§ 160, 215. flammas . . . imitante: freely, flamelike, cuius . . . tegebat, whose gableroof was sheathed by, etc. fastīgia: as in 1. 373. summa: render by towering, or by an adv., above. ... valvae, the leaves of its double doors. See biforis in Vocabulary. biforēs . . . valvae properly implies two leaves, each double, or four valvae in all. Comthe double folding-shutters pare once common in American houses inside windows. But Ovid may be using valvae here as =merely 'doors,'

and there may be but two leaves in all. lūmine, sheen. Note the contrast of colors—marble columnīs (1), aurō (2), pyrōpō (2), ebur (3), argentī (4). Ovid, more than any other Roman poet, dwells on colors, especially in contrasts. See note on flāvō...aurō, i. 592-593.

5-7. Māteriam, coming after 1-4, ='the materials (splendid as they were).' To keep the word-order. render by The materials, glorious though they were, were outdone by, etc. opus, workmanship, or, artistry. Usually opus denotes the finished results of work. Mulciber . . . caelarat: for Vulcan's artistry cf. viii. 426-438, and viii. 608-731 (the shield he fashioned for Aeneas: § 72). With 5-18 cf. also Vergil's account of the doors of the Temple of Apollo at Cumae, vi. 20-33. medias, intermediate, i.e. lying between the various aequora. See Ōceanus in Vocabulary, last sentence. orbī = orbī terrārum. Cf. terrārum . . . orbem at the beginning of the verse.

8. Caeruleos: cf. caeruleum Trī-tōna, 1. 333, with notes. Trītōna canōrum: see 1. 331-342, with notes there. Triton is pictured here, too, as blowing his būcina.

blowing his oucur

Proteaque ambiguum, ballaenārumque prementem

- Aegaeōna suīs immānia terga lacertīs,
  Dōridaque, et nātās, quārum pars nāre vidētur,
  pars in mōle sedēns viridīs siccāre capillōs,
  pisce vehī quaedam. Faciēs nōn omnibus ūna,
  nōn dīversa tamen, quālem decet esse sorōrum.
- 15 Terra virös urbīsque gerit, silvāsque, ferāsque, flūminaque, et nymphās, et cētera nūmina rūris. Haec super imposita est caelī fulgentis imāgō, signaque sex foribus dextrīs, totidemque sinistrīs.

Quō simul acclīvī Clymenēïa līmite prolēs vēnit, et intrāvit dubitātī tēcta parentis, protinus ad patrios sua fert vēstīgia vultūs,

9-10. Protea: see § 110. ambiguum, of ever-shifting shapes. prementem, gripping close. Aegaeona: see § 107. Aegaeon, also called Briareus, was a hundred-armed giant (§ 310). suïs, peculiarly his own, or, his own giant, here = propriis (see note on propriam, i. 73), and matches immānia (§ 239,1). suïs . . . lacertīs: note the juxtaposition (§ 242) of the adjectives and the nouns. Ovid is very fond of this arrangement.

11-14. Dōrida: § 107. pars . . . pars, some . . . others. videtur, are seen. See note on videntur, 1. 344. mõle, massy rock. viridīs, sea-green. pisce vehi, to be riding on fishes. See vehō in Vocabulary. quaedam (pars) balances pars...pars, 11-12. It may, however, be nom. pl. fem.; if so, we have in pars . . . pars . . . quaedam variety (§ 196)-noun, noun, pronoun. Facies . . . sororum (est), They have not all one and the selfsame appearance, nor yet appearance(s) wholly diverse, but rather (such appearance) as the appearance of sisters ought to be. dīversa: sc. facies est; dīversae faciës sunt would be more logical. qualem ... sororum = (sed talis eis faciës est) qualem decet esse faciem sorōrum. There is asyndeton here, i. e. lack of conjunction. Note that asyndeton is especially common in enumerations and in contrasts (adversative asyndeton).

17-18. Haec super: § 237. imāgö, likeness. signaque: disregard -que in translating: with six signs of the zodiac on the right-hand door, six, The zodiac is a belt in the heavens extending about 8 degrees on each side of the ecliptic (see notes on formas, 78, and on 129-132, at the end). It is divided into twelve parts, called signa, signs. Most of the signa were conceived of as having animal form: Taurus, Bull; Cancer, Crab; Leō, Lion; Scorpiō, Scorpion. The word 'zodiac' is, properly, an adj., modifying a noun meaning 'cycle,' 'belt.' The zodiac is 'the belt of animals.' For an illustration of the zodiac see any Farmer's Almanac. foribus: §§ 154, 155,

19-30. Phaëthon, mounting the heavens, reaches Phoebus's palace. He halts far from his father's face, unable to bear a nearer approach to the light.

19-21. Quō simul: see note on quae ... ubi, 1. 337. simul = simul atque. acclīvī...līmite: § 159. dubitātī... parentis: lit., 'his doubted father';

consistitue procul, neque enim propiora ferebat lumina: purpurea velatus veste sedebat in solio Phoebus, claris lucente smaragdis. A dextra laevaque Dies, et Mensis, et Annus, Saeculaque, et positae spatiis aequalibus Horae, Verque novum stabat cinctum florente corona, stabat nuda Aestas et spicea serta gerebat, stabat et Autumnus, calcatis sordidus uvis, et glacialis Hiems, canos hirsuta capillos. Ipse loco medius rerum novitate paventem Sol oculis iuvenem quibus aspicit omnia vidit,

30

25

freely, his father whose relation to him had been challenged. patrios . . . vultūs: for the word-order see § 242.

22-24. -que: as in 1. 330. propiōra . . . lumina, closer approach to the light. ferebat: we should say 'could not bear.' purpureā...smaragdīs = purpureā enim, etc. Writers often thus leave it to the reader to see the explanatory or causal relation of a clause. We really have parataxis (§§ 247, 249). In writing purpureā, Ovid was thinking in part of the crimson robes worn by kings (cf. Rēgia, 1). in part of the crimson colors of the sun. especially at dawn. For Ovid's love of colors see note on lumine, 4. Phoebus: throughout the Phaëthon story Ovid always uses this Greek name for the sun-god. The name well fits the story, because it = 'Bright,' 'Shining,' For adaptation of an epithet to its noun see notes on novae, 1. 298, and on undōsum, iii. 693.

25-27. dextrā...laevā: sc. manū. Manus is often thus omitted with these adjectives, even in prose. Saecula, the Generations. positae... Hōrae: Ovid was thinking of the Roman division of daylight into twelve equal periods. positae = dispositae (§ 221), sēparātae; spatūs is instr. abl., by (at) equal intervals. florente, flowering, or, blossoming.

28-30. stābat . . . stābat: see note

on būcina, 1. 337. nūda: Aestas is described as nūda, lightly clad, because in the summer men go lightly clad about their tasks. See § 212. gerebat. wearing. See note on cantūs . . . dedēre, i. 398. et, also. For its position see § 236. calcātīs . . . ūvīs: in many parts of Southern Europe the juice of the grapes is still trodden out by barefooted vintagers. sordidus, Autumn is described in terms of its effects on the workers (§ 212). Cf. note on nūda, 28. In Italy, sowing was done, chiefly, between October 1 and December 1. The grain harvest came in July (summer), the olive harvest and the grape harvest in August and September (autumn). cānos . . . capillos, his hoar locks unkempt. For capillos see

31-39. Apollo bids Phaëthon explain his coming. Phaëthon asks Phoebus to give him sure evidences that Clymene had rightly called him son of Phoebus.

31. Ipse is often used of the chief personage of a group. With Ipse... Söl cf. Dēlius... Apollō, iii. 162, with note. locō medius, from his place in their midst. locō is abl. of specification. paventem emphasizes the result, afraid, instead of the process, 'affrighted,' territum; see §§ 160, '215. novitāte is instr. ablative.

35

"Quae" que "viae tibi causa? Quid hāc," ait, "arce petīstī, prōgeniēs, Phaëthōn, haud īnfitianda parentī?"

Ille refert, "Ō lūx immēnsī pūblica mundī,
Phoebe pater, sī dās ūsum mihi nōminis huius,
nec falsā Clymenē culpam sub imāgine cēlat,
pignora dā, genitor, per quae tua vēra propāgō
crēdar, et hunc animīs errōrem dētrahe nostrīs!"
Dīxerat, at genitor circum caput omne micantīs
dēposuit radiōs, propiusque accēdere iussit,
amplexūque datō "Nec tū meus esse negārī
dignus es, et Clymenē vērōs," ait, "ēdidit ortūs,
quōque minus dubitēs, quodvīs pete mūnus, ut illud

33-35. -que, attached to the first word of the quotation, joins ait to vīdit, 32. Ovid often thus uses -que. arce, from this high fortress. parenti: dat. of the agent (§ 133) with a gerundive, a good prose usage. refert = respondet; referō often has this sense.

37-39.  $nec = et \ n\bar{o}n$ ; join  $n\bar{o}n$  with cēlat. culpam, guilt. imagine, portrayal. In viii. 730, rērum . . . imāgine refers to 'the portraiture of events' in Roman history on the shield that Vulcan had made for Aeneas (§ 72). per quae . . . crēdar, by the aid of which I shall be accounted (by the rest of the world); a rel. clause of purpose. Since the person in whom one believes is expressed, usually, by the dative with crēdo, that verb ought not to be used personally in the passive. But the Romans found the misuse convenient, esp. in verse. propago: pred. nom. with crēdar. Note the plural; animīs: § 152. animō would be unmetrical before errorem (see § 189). The fact that Phaëthon, in spite of Phoebus's highly comforting words in 34, and his own words, Phoebe pater, 36, asks for proofs, is entirely in accord with human nature. errorem: here, as often, of mental wandering, uncertainty.

40-48. "True son of mine you surely are," says Phoebus. "As proof, I will give you whatever you ask for: I swear by the Styx itself." At once Phaëthon asks for the right to drive Phoebus's chariot across the skies for one day.

40-41. omne, everywhere; see § 213. Omnis is often best translated thus by an adverb. radios: on ancient wall-paintings and coins the sun-god is portrayed with a circle of rays about his head. accedere: as subject sc. eum. For this ellipsis see note on inspirare, 1.334.

42-43. Nec tū . . . dignus es: both in prose and in verse Latin greatly prefers the personal construction. Here, further, the personal construction in Nec . . . es helps to make perfect balance with Clymene . . . ortūs. 43. We should say 'It is not right that I should deny that you are my son,' or, 'You are worthy to be called my son.' negări dignus es: in prose we should have dignus es qui negeris. See A. 535, f; B. 282, 3; Bu. 798; D. 717; G. 552, R. 2, 631, 1; H. 591, 7; H. B. 513, 3. In verse, however, an inf., esp. a passive inf., is often used with dignus and indignus. vēros: emphatic; vēros . . . ortus = the story that Clymene has published of your birth is true.

44. quò, in order that. See 2. quō

45

mē tribuente ferās! Prōmissīs testis adestō dīs iūranda palūs, oculīs incognita nostrīs!" Vix bene dēsierat, currūs rogat ille paternōs, inque diem ālipedum iūs et moderāmen equōrum.

Paenituit iūrāsse patrem, quī, terque quaterque concutiēns inlūstre caput, "Temerāria," dīxit, "vōx mea facta tuā est. Utinam prōmissa licēret

50

in Vocabulary. minus: i.e. less than you otherwise would.

45-46. më tribuente: abl. abs.: freely, through my granting, or, at my hands. ferās = auferās (§ 221); sc. tēcum. Phoebus is thinking ahead to Phaëthon's return to earth. Promissīs: dat., in part of reference, with testis (§ 132), in part with the compound verb adestő (§ 138). dis iűranda, by which the gods must take their oaths. Since iuro is often used with the acc. of the word denoting the god or the power by which an oath is taken, it may be used personally in the passive, as here in the gerundive. For the syntax of dis see note on parenti, 34. palus: the Styx, the main body of water in the underworld. In. vi. 323-324 the Sibyl says to Aeneas, vidės Stygiam . . . palūdem, dī cuius iūrāre timent et fallere nūmen, you see the Stygian marsh, by whose majesty divine the gods fear to swear and (then) to trick (that majesty), i.e. 'fear to swear falsely.' oculis .... nostris: Phoebus, god of light, can have nothing to do with the sunless underworld. In 44-46 Phoebus is as short-sighted as any mortal could have been. Ovid often makes the gods as ignorant as men and women are or can be. For his lack of reverence cf. quid temptare nocebit? 1. 397, nisi . . . vetustās?, 1. 400, with notes. See, too, note on 1, 390, at the end.

47-48. Vix . . . dēsierat, currūs rogat: see §§247, 249. bene, fully. currūs: see § 190. The sing. would have been metrical. diem, one day

only. Alipedum: here wing-swift. Ancient art gave wings to the steeds of the sun-god, but those wings were attached to their shoulders. See notes on volucres, 153, and on pinnis, 159. iūs, right, i.e. the right to use.

49-56. Phoebus, regretting his promise and his oath, tries to dissuade Phaëthon. "Beyond the power of any mortal is the driving of my car."

49-50. Paenituit . . . patrem, Straightway his father repented him of his oath. For the tense of paenituit see § 164. For the ordinary construction with paenitet, piget, etc., i.e. acc. of the person, gen. of the thing, see A. 354, b; B. 209; Bu. 444; D. 363; G. 377; H. 457; H. B. 352.1. The gen. is often replaced by an inf., as here, or by a causal clause. terque quaterque: cf. Aeneas's cry, i. 94, O terque quaterque beati . . . . -que ... -que often in verse =et ... et, or a single et. Cicero has the combination once. concutiens: in sorrow. inlūstre, radiant. Phoebus's head is still radiant, though he had put off the circlet of rays (40-41). Compare the note on Phoebus. 24.

51. Utinam...liceret (sc. mihi)...!, Would to heaven I were privileged...! Utinam is used with the impf. or the plpf. subj. in expressions of vain regret (commonly called wishes contrary to fact). Such expressions are always emotional. See A. 441, 442; B. 279, 2; Bu. 773; D. 681, II, 1, 2; G. 260, 261; H. 558, and 1, 2; H. B. 510, a, 511, 1. For Ōutinam used with a

true wish see 1, 363,

non dare! Confiteor, solum hoc tibi, nāte, negārem. Dissuādēre licet: non est tua tūta voluntās!

Magna petis, Phaëthon, et quae nec vīribus istīs

mūnera conveniant nec tam puerīlibus annīs.

Sors tua mortālis: non est mortāle quod optās!

Plūs etiam quam quod superīs contingere possit nescius adfectās; placeat sibi quisque licēbit, non tamen ignifero quisquam consistere in axe

mē valet excepto! Vāstī quoque rēctor Olympī, quī fera terribilī iaculātur fulmina dextrā, non aget hos currūs: et quid Iove maius habēmus?

52. Confiteor: parenthetical. negārem: sc. sī mihi licēret negāre, out of Utinam . . . licēret, 51.

53-56. Dissuādēre (tibi), try to dissuade you. See note on nē . . . arcëret, i. 299-300. There is advers. asyndeton here; see note on qualem . . . sorōrum, 14. licet: sc. mihi. non . . . voluntās!, there is no safety in your wish! Magna . . . munera: we should use the singular. To give the emphasis, render by Great is the gift, and one that, etc. quae =tālia ut. vīribus: § 138, or § 136. istīs, your puny. Iste is often used with an accessory notion of contempt. See note on dēfēnsāribus istīs, ii. 521. conveniant, be in harmony with. This sense comes easily out of the basic meaning of the verb. The subj. is one of result, such that it does not suit. quod optas =tua . . . voluntās, 53, and hence, being equivalent to a noun, balances sors tua. We thus have chiasmus: (a) noun. (b) adj., (b) adj., (a) noun. See § 243.

57-62. "What you wish to do," continues Phoebus, "is something beyond the power of Jupiter himself to do."

57-58. Plūs . . . adfectās, You are seeking to gain a blessing greater even than can be granted to, etc. Contingō is regularly used of good fortune. etiam, even. quod . . .

possit: the subjunctive is the same as that in quae . . . conveniant, 54-55. nescius, in your ignorance. placeat . . . licēbit, let each god flatter himself (as he will): it will be allowed him (so to do); parataxis (§§ 247, 249). Logically, the sense is 'Though each god shall think highly of himself.' Ovid might have said quamvīs placeat sibi quisque.

59. tamen clearly shows that placeat ... licēbit = 'although,' etc. quisquam: sc. eōrum. consistere, keep his footing. The ancient warrior stood in his chariot; so, too, did a driver in the circus. axe = currū: § 204.

60-62. quoque rēctor =rēctor ipse. With rēctor Olympī = Jupiter cf. rēctor pelagī = Neptune, 1. 331. fera . . . dextrā: see note on suīs . . . lacertīs, 10; for fera terribilī see § 239, 1. non aget, will not drive, because he will be unable to drive. hōs =meōs; hic often = meus. et =et tamen; see note on -que, 1. 330. quid . . habēmus?: for Ovid's lack of reverence see note on oculīs . . . nostrīs, 46. Iove: for syntax and position see note on illō . . . illā, 1. 322-323.

63-75. "The route," continues Phoebus, "leads at first steeply upward, to the very zenith. Then it plunges so steeply downward that even I often become afraid (63-

65

Ardua prīma via est et quā vix māne recentēs ēnītuntur equī; mediō est altissima caelō, unde mare et terrās ipsī mihi saepe vidēre fit timor et pavidā trepidat formīdine pectus. Ultima prōna via est, et eget moderāmine certō: tunc etiam quae mē subiectīs excipit undīs, nē ferar in praeceps, Tēthys solet ipsa verērī. Adde quod adsiduā rapitur vertīgine caelum sīderaque alta trahit celerīque volūmine torquet. Nītor in adversum, nec mē, quī cētera, vincit

70

**69**). Besides, the skies are ever in swift revolution. Will you be strong enough to drive against this revolution?" (70-75).

63-66. prima, the first part of; see note on quaedam . . . forma, 1, 404-405, et joins the rel. clause, quā . . . equī, which =an adj., to Ardua. Et and -que often, esp. in poetry, join expressions which, though unlike in form, are identical in function. See note on dulcī adspīrāns . . . umbrā, 1, 694. vix, only with difficulty. Vix always suggested vis to a Roman. recentes, even though they are fresh. See note on plēnos, 1. 343. ēnītuntur, force their way upward. The prefix ē-, ex-, often = 'upward.' mediō . . . caelo: Ovid should have said media via est per altissimum caelum. For mediō. . . caelō see § 157 or § 159. altissima: cf. note on prima, 63. ipsī mihi . . . fit timor =ego ipse timeō (timēsco), I myself become afraid, and hence may be used with the inf .: see note on laedere, 1. 387. trepidat, trembles, or, quivers. Trepido is often thus used-not of fear, but of quivering due to excitement, nervousness.

67-69. Ultima: see note on prīma, 63; cf. altissima, 64. prōna, sharply down-sloping. et: see § 219. moderāmine: with eget; see A. 356, N., 401; B. 214, 1, c; Bu. 528; D. 440; G. 405; H. 462; H. B. 425, a. etiam, even (cf. 57), belongs with Tēthys, 69. subiectīs,

underlaid, emphasizes the process. We should say, 'underlying,' emphasizing the result. Contrast the note on stagnare, 1. 324. excipit, welcomes. The ancients often speak of the sun as rising out of the waters, in the East, in the morning, and as sinking into them, in the West, at night. At the banquet in Dido's palace, i. 745-746, the bard explains guid ('why') tantum Ōceanō properent sē tinguere söles hiberni. See note on 745. undis: instr. ablative. ferar, that I shall be swept. In poetry, ferri is often a strong verb. in praeceps = an adv... headlong.

70-72. Adde quod, Add the fact that, or, Furthermore. For quod see A. 572; B. 299; Bu. 821, 822; D. 821; G. 525; H. 588, 3; H. B. 552, 1. adsiduă . . . vertīgine may be (1) instr. abl., (2) modal abl.; see § 158. rapitur, is whirled swiftly. trahit . . . torquet: trahēns . . . torquēns would have been possible. See note on cantūs... dedēre, i. 398. Nītor: in verse, the pers. pron. subject is often omitted, even where, if written, it would carry specially heavy emphasis. There is also advers, asyndeton here; see note on qualem . . . sororum, 14. in adversum, in the contrary direction. Cf. in praeceps, 69, with note. nec = et  $n\bar{o}n = itaque \ n\bar{o}n$ , vincit: join (1) with nec mē, (2) with quī cētera.

impetus, et rapidō contrārius ēvehor orbī.
Finge datōs currūs: quid agēs? Poterisne rotātīs

75 obvius īre polīs, nē tē citus auferat axis?
Forsitan et lūcōs illīc urbīsque deōrum
concipiās animō dēlūbraque dītia dōnīs
esse: per īnsidiās iter est fōrmāsque ferārum,
utque viam teneās nūllōque errōre trahāris,
so per tamen adversī gradiēris cornua Taurī,
Haemoniōsque arcūs, violentīque ōra Leōnis,

73. et: but; see note on -que, 1. 330. rapidō, swirling. ēvehor, I ride. Sc. currū meō, and see note on vectus, 1. 319. orbī, revolution, corresponds to volūmine, 71, and vertīgine, 70. It may however, =orbī terrūrum, universe; in that event join it with contrūrius, and see § 137. In 70-73 Ovid had in mind the movement of the sun from west to east along the ecliptic in its annual progress through the zodiac (see notes on signaque, 18, on fōrmās, 78, and on 129-132, at the end).

74-75. Finge . . . currūs = Fingeanimō tibi currūs ā mē datōs esse. See fingo in Vocabulary. quid ages?: sc. tū, what will YOU do? See note on Nitor, 72. Poterisne: -ne here =num. rotātīs, revolving, or, spinning. polīs: dat., with obvius ire, which = obsistere: cf. § 138. në . . . axis, to prevent the swift heavens from sweeping you away. A negative purpose clause is often best translated thus, by using 'to prevent,' 'to keep' and an affirmative expression. Cf. note on nē... arcēret, i. 299-300. auferat: the prefix (au-, a form of ab-) means 'away from' the true course (described so carefully by Apollo, in 129-140),

76-83. "The course which the chariot of the Sun should take across the heavens is beset by frightful monsters," continues Phoebus.

76-78. Forsitan et . . . concipias animo, Perhaps also you fancy. For Forsitan see note on Forsitan, ii. 506.

See also note on An peteret . . . dubitāre, 10. 676. concipiās animō: cf. Finge (animō), 74. dēlūbra...dītia donis: alliteration; see § 252. insidias, places beset with (lurking) dangers. iter, the going, or, the journey. formas here = monstrous forms. Forma is usually employed of lovely forms. Cf. note on formatae . . . terrae, 1.364. Within the space of a 'sign' of the zodiac (see note on signaque, 18), the ancients set also a constellation bearing the same name as the sign. The Sun, as it moves along the ecliptic (see note on orbī, 73), moves through the exact center of the zodiac. Hence the chariot of the Sun passes through a region beset from end to end with ferae. Ovid here disregards the fact that it takes the Sun an entire year to move through the zodiac.

79-83. ut: conj., =quamvis, although, and is used, as quamvis is, with the subjunctive. The sense of ut is made clear by tamen, 80. Cf. placeat . . . tamen, 58-59, with notes on placeat . . . licēbit and on tamen. nūllo . . . trahāris, and no wandering draw you from the right way. traharis: sc. a viā. adversī . . . Taurī. you will find Taurus full in your way, and will pass between, etc. adversi, confronting. Haemonios . . . arcus: the sign of the zodiac known as Sagittarius, the Archer, was conceived of as a Centaur. translated to heaven (see 1. Centaurus in Vocabulary). Ancient story placed the Centaurs in Thessaly. ora, jaws.

85

90

saevaque circuitū curvantem bracchia longō Scorpion, atque aliter curvantem bracchia Cancrum. Nec tibi quadrupedīs animosos ignibus illīs quōs in pectore habent, quōs ōre et nāribus efflant in promptu regere est: vix me patiuntur, ubi acres incaluēre animī, cervixque repugnat habēnis. At tū, fūnestī nē sim tibi mūneris auctor. nāte, cavē, dum rēsque sinit, tua corrige vota! Scīlicet ut nostrō genitum tē sanguine crēdās pignora certa petis: do pignora certa timendo. et patriō pater esse metū probor. Aspice vultūs. ecce, meos, utinamque oculos in pectora posses înserere, et patriās intus dēprēndere cūrās! Dēnique quidquid habet dīves circumspice mundus, ēque tot ac tantīs caelī terraeque marisque

95

saeva . . . longō: chiasmus; see § 243. circuitu, arc. longo, wide-sweeping. aliter, in yet another direction ... curvantem bracchia (81, 82): for the repetition cf. stābat . . . stābat, 28-29.

84-102. "Finally, it is no easy task to control the fiery steeds of the sun-god's car. Change your wish, ere it is too late. You ask me to prove that I am your sire. My fears for your safety prove it! Choose whatever else you will; it shall be yours. But, oh, forego this wish," says Phoebus.

84-87. tibi quadrupedis: good juxtaposition (one human lad, four divine steeds); see § 240. animōsōs, inspirited. in promptū regere est: lit., 'to guide . . . is in the midst of availability,' i.e. to guide is easy. vix: as in 63. patiuntur, submit to. incaluere, are all ablaze. animi, spirits. cervix: for coll. sing. beside a pl. see note on fēmina, 1. 413. habēnīs: dat. with repugnat = resistit; see § 136.

88. auctor: here source, or, cause.

89. res, circumstances. -que should have been joined to dum. But for various reasons, esp. metrical reasons, -que is often set out of its proper place

in verse. Cf. § 236, and see note on inter sēque, 1. 389.

90-94. Scilicet . . . petis, Youthink of it!—are seeking. Scilicet sarcastically condemns Phaëthon's conduct. nostro genitum të sanguine. bone of my bone, flesh of my flesh. In vi. 125 the Sibyl calls Aeneas Sate sanguine divum. For the abl. in sanguine see A. 403, 2, a; B. 215; Bu. 532; D. 451; G. 395 and N. 1; H. 469. 2; H. B. 413. pignora certa . . . pignora certa: see note on curvantem bracchia. 81, 82. petis: do: see note on Nitor, 72. With nostro... petis cf. 38-39, with notes. timendo: instr. abl., by my fearing. Since the gerund has verbal force, timendo is more effective than timore would be. probor = probō mē, or, ostendō mē: § 167. utinam . . . possēs . . .!: cf. Utinam . . . licēret . . . !, 51, with note. pectora: the pl., metrically convenient in the fifth foot (§ 189), is also effective rhetorically (§ 190). inserere: a strong word, thrust. intus = in pectoribus meis. dēprendere, lay hold on, apprehend.

95-96.  $quidquid = quidquid \ aliud$ . ē

is the prep., of course.

posce bonīs aliquid: nūllam patiēre repulsam!

Dēprecor hoc ūnum, quod vērō nōmine poena,
nōn honor est: poenam, Phaëthōn, prō mūnere poscis.

Quid mea colla tenēs blandīs, ignāre, lacertīs?
Nē dubitā—dabitur (Stygiās iūrāvimus undās),
quodcumque optāris—sed tū sapientius optā!"

Fīnierat monitūs. Dictīs tamen ille repugnat,

propositumque premit, flagratque cupidine currus.

Ergo, qua licuit genitor cunctatus, ad altos deducit iuvenem, Vulcania munera, currus.

Aureus axis erat, temo aureus, aurea summae curvatura rotae, radiorum argenteus ordo; per iuga chrysolithi positaeque ex ordine gemmae clara repercusso reddebant lumina Phoebo.

97. posce, demand; a strong word. bonis, goods, or, treasures. aliquid, something (else), whose identity is unknown (see aliquis in Vocabulary). Phoebus says, in effect, 'something else—I know not what, and I care not what.'

98. Děprecor . . . unum (ā mē): lit., 'I plead away this one thing from myself'; freely, Against this one thing I plead. hoc: here a heavy syllable (§ 258). See hic in Vocabulary. vērō nōmine: abl. of specification.

100-102. Quid, Why; see § 146. blandīs, ignāre: good juxtaposition of effect and cause (§ 241). ignāre, ignorant lad. Cf. note on miseranda, 1.359. Nē dubitā: see § 170. iūrāvimus undās, we have sworn by, etc. See note on dīs iūranda, 46. The assurance in dabitur . . . optāris, which Phoebus need not have given, was hardly likely to lead Phaëthon to a wiser choice. See note on oculīs . . . nostrīs, 46.

103-110. Phaëthon persists in his desire to drive the chariot of the sun-god. Phoebus takes him to the chariot.

103-104. Dictīs . . . repugnat: cf. repugnat habēnīs, 87, with note. premit, presses hard, or, pursues eagerly.

105-106. quā: adv., in whatever way, i.e. as long as. Vulcānia mūnera: Vulcan had made this car, and had given it to Phoebus. For Vulcan as artificer see 5-18, with note on Mulciber...caelārat, 5-6. For the pl. in mūnera and in currūs see § 189; altum...currum would be metrical. Vulcānium mūnus would not.

107-110. Aureus . . . aureus. aurea: for the metrical treatment see § 300. For the repetition of the idea of 'golden' see note on aurea . . . vestem, iv. 139. summae . . . rotae, of the wheels' extremities. For summae see note on quaedam . . . forma, 1, 404-405: cf. prima, 63, medio, 64, Ultima, 67, In curvatura and in rotae we have coll. sing.: § 187. curvātūra, curving rims. radiorum, spokes. ordo, ordered array. In 107-108 we have a double chiasmus (§ 243). positae = dispositae: see § 221. gemmae = (aliae) gemmae. clara . . . reddebant lumina, sent forth rays of gleaming light. repercusso . . . Phoebo, through the reflecting of the sun. Cf. note on cinctas . . . vestis. 1.382. For  $Phoeb\bar{o} = s\bar{o}le$  see § 207. Note in 107-110 Ovid's love of color: see notes on lūmine, 4, and on purpureā . . . smaragdīs, 23-24.

115

Dumque ea magnanimus Phaëthōn mīrātur opusque perspicit, ecce vigil nitidō patefēcit ab ortū purpureās Aurōra forīs et plēna rosārum ātria: diffugiunt stellae, quārum agmina cōgit Lūcifer, et caelī statiōne novissimus exit. Quem petere ut terrās mundumque rubēscere vīdit, cornuaque extrēmae velut ēvānēscere lūnae, iungere equōs Tītān velōcibus imperat Hōrīs.

111-115. While Phaëthon with wondering eyes inspects the car, the day dawns fully.

111-112. Dum . . . mīrātur, While . . . was gazing in wonder at. For the tense of mīrātur see A. 556; B. 293, I; Bu. 878; D. 648, a; G. 570; H. 533, 4; H. B. 559. opus, the creation. See note on opus, 5. vigil, fully awakened, gives the result. We should emphasize the process, 'waking.' See note on stāgnāre, 1. 324. ab ortū: to an observer the light at dawn seems to come from the East. ortū: here the place where the Dawn shows itself, 'the Dawn-land,' 'the East.' Render freely by place of her rising.

113-115. purpureās, crimson; see note on purpureā . . . smaragdīs, 23-24. plēna rosārum: Homer calls the Dawn 'rosy-fingered.' Note again Ovid's love of colors. See notes on lūmine, 4, on purpureā . . . smaragdīs, 23-24, and on repercusso . . . Phoebo, 110. diffugiunt . . . exit: military language. quarum . . . Lücifer, whose companies Lucifer marshals. cogit, drives (keeps) together. Lucifer, as file-closer in the army of the stars, keeps the stars from straggling. caeli = an adj., caelestis. The gen. is the adjectival case, the abl. the adverbial case. statione, picketpost. Caesar often uses the word in this sense. Its use here in connection with Lucifer is most effective. It pictures Lucifer now as watchman. novissimus, last. Cf. Caesar's expression novissimum agmen, the rear-guard.

116-125. At the bidding of Phoebus, the Hours bring forth the steeds and yoke them to the chariot of the sun-god. Phoebus anoints the face of Phaëthon with a magic ointment, and then sets the circle of rays upon his head.

116-118. Quem . . . ut: see note on quae . . . ubi, 1.337. In writing Quem petere ut terrās . . . vīdit, Ovid disregards the fact that Lucifer does not really set, but remains in the heavens along with the sun. As the day reaches full brightness. Lucifer of course becomes invisible. Cf. note on Cēphīsidas, 1, 369. ut: as in 1, 324. extremae . . . lunae: lit., 'the last (part = moments) of the moon.' Cf. note on summae . . . rotae, 107-108. velut, as it were, or, so to say, is often used as quasi and tamquam sī are, to apologize for some word as too strong, or as too figurative. Here the apology is for extremae and evanescere; 'the moon is, so to say, in its last hours, and utterly vanishing' (as the dead vanish). Ovid is thinking really of the moon in its last quarter. At such times it is still well up in the sky in the morning; it fades, then, as Lucifer does (see note on Quem . . . ut, 116). Render cornua . . . lūnae by the horns of the moon in its last moments are, if one may say it, vanishing. iungere: join with imperat: see § 182. Titan: subject both of vidit (116) and of imperat; see § 235. For Phoebus, a Titan, see § 317, at the end, and the note on Tītānia, 1. 395. Hōrīs: cf. 26, with note on positae . . . Hōrae,

Iussa deae celerēs peragunt, ignemque vomentīs,
ambrosiae sūcō saturōs, praesaepibus altīs
quadrupedīs dūcunt, adduntque sonantia frēna.
Tum pater ōra suī sacrō medicāmine nātī
contigit et rapidae fēcit patientia flammae,
imposuitque comae radiōs, praesāgaque lūctūs
pectore sollicitō repetēns suspīria dīxit:
"Sī potes hīs saltem monitīs pārēre parentis,
parce, puer, stimulīs, et fortius ūtere lōrīs!
Sponte suā properant: labor est inhibēre volentīs.
Nec tibi dērēctōs placeat via quīnque per arcūs;
sectus in oblīcum est lātō curvāmine līmes,
zōnārumque trium contentus fīne polumque

119-121. celerės, with all speed; see § 213. ambrosiae: since the steeds of Phoebus are divine, ambrosia is their food. sūcō: instr. abl. with saturōs =  $pl\bar{e}n\bar{o}s$ . praesaepibus: see § 152. addunt =  $imp\bar{o}nunt$ , put on. In compounds,  $d\bar{o}$  often = 'put,' 'place' ( $p\bar{o}n\bar{o}$ ), rather than 'give.' Sc.  $e\bar{s}s$  =  $equ\bar{s}s$  (§ 138). sonantia, clanging.

122-125. suī: pathetic, his own dear. For the word-order in suī... nātī see § 242. contigit: § 232. rapidae, devouring. patientia, capable of bearing, is pred. acc. to fēcit (sc. ea = ōra). flammae: with patientia. Cf. amantior aequī, 1. 322, metuentior ... deōrum, 1. 323, with notes. comae: see § 138. radiōs: cf. caput ... radiōs, 40-41, with notes. lūctūs: see § 126. repetēns, drawing again and again.

126-137. Phoebus begins his parting injunctions to Phaëthon. "Spare the lash; restrain the steeds. Drive not straight north, or straight south, but follow the route clearly marked by chariot-wheels in the skies—a route that keeps clear of either pole. Drive not too high, drive not too low; else you will set the world afire. The middle course is the safest."

126-128. his saltem, these at least. fortius . . . löris: throw your strength rather into the reins. Fortis and fortiter often refer to strength rather than to

courage. Sponte suä = Sponte enim suä; see note on purpureā . . . smaragdīs, 23-24. labor, the real task. volentis (eōs), their willingness, or, their eagerness. See § 214.

129-132. Nec . . . placeat, And let not . . . catch your fancy. Nec or neque, not neve or neu, is used with subj. or imp. when the preceding clause is affirmative. If the preceding clause is negative, neve (not negue) should be used. dērēctēs belongs, in logic, with via (§ 212), let not the road that is laid out straight across, etc. dērēcta placeat would have been unmetrical. arcus, zones: properly. 'arcs' or 'circles' that bound the zones. Phoebus is bidding Phaëthon not to drive straight north or straight south. sectus . . . limes: for limes cf. acclīvī . . . līmite, 19. In writing sectus Ovid was thinking of secare viam, 'make a road,' an expression natural enough in view of the way in which wheels and even human feet cut out tracks and paths. in oblicum =an adv., slantwise; cf. in praeceps, 69, in adversum, 72, with notes. For the spelling of oblicum see note on secuntur, i. 185. trium, only three. fine, limits. polumque . . . iunctamque (132): logically we should have here polumque . . . Arctonque aquilônibus

effugit austrālem iūnctamque aquilōnibus Arcton:
hāc sit iter: manifesta rotae vēstīgia cernēs.
Utque ferant aequōs et caelum et terra calōrēs,
nec preme nec summum mōlīre per aethera currum!
Altius ēgressus, caelestia tēcta cremābis,
īnferius terrās: mediō tūtissimus ībis.
Neu tē dexterior tortum dēclīnet ad Anguem,
nēve sinisterior pressam rota dūcat ad Āram:
inter utrumque tenē! Fortūnae cētera mandō.

140

iunctam, but that would have been unmetrical. For -que...-que see note on -que...-que, 49. Render here by both ... and, or by alike ... and. iunctam: freely, close neighbor to. Arcton: see § 106.—In 129-132 Ovid is thinking of the ecliptic: see note on fōrmās, 78. It cuts the equator at two points, at an angle of about 23 degrees. Crossing the torrid zone to north and to south at a wide angle (cf. 130), it touches at the highest points of its curve the two temperate zones.

133-137. hac, there, here. iter: as in 78. manifesta . . . cernēs puts, in burlesque fashion, what was said with a touch of wit in sectus . . . līmes. 130. For Ovid's humor, see note on oculis . . . nostris, 46, and on 1. 390. In the ruins of Pompeii and elsewhere. one still sees, in the hard stone pavements, deep ruts of wagon and chariot wheels. Utque: -que joins the imperatives of 135 to the imperatival subj. sit. 133. See note on et, 63. Ut . . . ferant is a purpose clause. nec preme nec . . . molire: we ought to have ne (nēve) . . . nēve; see note on Nec . . . placeat, 129. preme =  $d\bar{e}prime$ (§ 221), drive . . . low. summum, the top of, etc.; see note on summae . . . rotae, 107-108. mölire, with special effort drive. See note on moliri, i. 564. Altius . . . inferius, too high . . . too low; the comp. often suggests excess of energy or intensity. ēgressus = nam sī ēgressus eris. See note on plēnos, 1. 343. The prefix ēmay (1) = 'upward' (see note on ēnī-tuntur, 64), or (2) = 'out of your proper course,' or (3) may suggest both ideas together. Ovid often suggests by a word or an expression several ideas at once. Vergil is very fond of this usage; see note on quantus, i. 752. mediō...ībis, which may be freely rendered by the middle course is the safest, is one of the most famous expressions in Ovid. mediō: a noun (§ 216, 2); for its case see § 159.

138-149. "Drive not too far to the right [north]," continues Phoebus, "or too far to the left [south], for in both those quarters special danger threatens. Go, and may Fortune take good care of you. Or, better, change your mind, forego the car, avoid the danger, and let me bring light to the world."

138-140. Neu . . . neve is correct; see note on Nec... placeai, 129. Note that, logically, negative clauses precede (135). dexterior . . . sinisterior: comparatives of dexter and sinister. Render by taking you too far to the right, taking you too far to the left, and cf. note on Altius . . . înferius, 136-137. tortum: properly, 'twisted'; freely, writhing. pressam =  $d\bar{e}pressam$  (§ 221), sunken, or, low-lying. When it is seen at all from Greece and Italy, the constellation Ara is close to the horizon. Anguis (138) rides high in the heavens. inter, midway between. utrumque, refers to Anguem and to  $\bar{A}ram$ , 138-139. For its gender see note on uterque, 1. 375. tenē: sc. tē (§ 151), keep your course.

quae iuvet et melius quam tū tibi cōnsulat optō. Dum loquor, Hesperiō positās in lītore mētās ūmida nox tetigit; nōn est mora lībera nōbīs. Poscimur: effulget tenebrīs Aurōra fugātīs.

145 Corripe lõra manū—vel, sī mūtābile pectus est tibi, cōnsiliīs, nōn curribus ūtere nostrīs! Dum potes, et solidīs etiam nunc sēdibus astās, dumque male optātōs nōndum premis īnscius axīs, quae tūtus spectēs sine mē dare lūmina terrīs!"

Occupat ille levem iuvenālī corpore currum, statque super, manibusque datās contingere habēnās

141. quae iuvet = eaque iuvet; see note on quae . . . ubi, 1. 337. iuvet . . . optō, I pray that she may aid you. Cf. det . . . sibi . . . rogat, 1. 386, with note. tū tibi: sc. cōnsulis.

142. Dum loquor, While I have been talking; lit., 'While I said' (what I said in 126-141). See note on Dum...mīrātur, 111. Hesperiō, in the (far off) West. mētās: Ovid, with the Circus in mind, thinks of Night as running a race, each night, from farthest East to remotest West, against Phoebus. See notes on excipit, 68, and on facta est...caelī, 157.

144. effulget = effulget enim, for ... is in full glow. See note on purpureā ... smaragdīs, 23-24. ē-, ex- often has intensive force. tenebrīs ... fugātīs: military language again; see notes on 114-115.

145-146. Corripe ... manū recalls 126-127. sī ... tibi =sī mēns tua mūtārī potest. cōnsilis ... nostrīs: probably playful; see note on manifesta ... cernēs, 133. The playfulness is out of place here. In English, the abstract and the concrete are combined usually only for purposes of burlesque, as in Pickwick Papers, "Armed with this permission and the front-door key." The combination, however, did not necessarily so im-

press the Romans. Cf. iii. 176-177, an entirely serious passage, tendō . . . supīnās ad caelum cum võce manūs. non does not belong with the imp. ūtere, but marks the contrast between cōnsiliīs and curribus. ūtere itself is affirmative. Render cōnsilīs. . . nostrīs by use my counsel, not my car. Meter apart, Ovid could have said nōn curribus, sed cōnsilīs ūtere nostrīs.

147-149. etiam nunc, still (now). male optātōs = quōs tam male optātōt. male = badly, foolishly. Inscius, in your ignorance, belongs both with optātōs and with premis. Cf. nescius, 58. axīs: for the pl. cf. mūnera and currūs, 106 (see note on Vulcānia mūnera). The sing. would have been metrical. quae...spectēs: rel. clause of purpose, for you to view in safety. sine: imp. of sinō.

150-160. Phaëthon, giving no heed to his father's words, gleefully leaps on the car. Tethys withdraws the bolts, and the steeds of the sun-god begin their journey.

150-152. Occupat, preëmpts. Even before Phoebus's plea is uttered (145-149), Phaëthon acts. Study occupō in Vocabulary. levem . . . currum: for the word-order see § 242. iuvenālī here suggests the idea of 'small,' 'light'; hence we have good juxtaposi-

gaudet et invītō grātīs agit inde parentī.
Intereā volucrēs Pyroīs et Eōüs et Aethōn,
Sōlis equī, quārtusque Phlegōn hinnītibus aurās
flammiferīs implent, pedibusque repāgula pulsant.
Quae postquam Tēthys, fātōrum ignāra nepōtis,
reppulit, et facta est immēnsī cōpia caelī,
corripuēre viam, pedibusque per āëra mōtīs
obstantīs scindunt nebulās, pinnīsque levātī
praetereunt ortōs īsdem dē partibus Eurōs.

160

Sed leve pondus erat, nec quod cognōscere possent Sōlis equī, solitāque iugum gravitāte carēbat, utque labant curvae iūstō sine pondere nāvēs perque mare īnstabilēs nimiā levitāte feruntur.

153-155. Interea... implent (155). Meanwhile ... have been filling. Interea virtually = Iam dia. The steeds have been in their places since 118-121. volucres properly "flying," (winged,' but often only "swift.' See notes on alipedum, 48, and on pinnis, 159.

156-160. Quae postquam: see note on quae . . . ubi, 1. 337. Tēthỹs . . . nepōtis: Ovid not infrequently makes all the gods, except Jupiter, as ignorant of fate or destiny as any mortal might be. See notes on oculis . . . nostrīs, 46, and on iūrāvimus undās, 101. nepōtis: Clymene, mother of Phaëthon, was daughter of Tethys, facta est . . . caelī (sc. eīs = equīs), and access to the boundless skies was to them

vouchsafed: Tethys releases the steeds in the morning; in the evening she greets them (68), and doubtless takes them to their stalls. How the steeds get back by night to the East Ovid does not trouble himself to say. For the case of caelī see § 130. nebulās: the rising Sun often breaks through clouds. pinnis: here Ovid endows the steeds of Phoebus with wings, but he does not say where they were attached. See notes on volucres, 153, and on alipedum, 48. levātī, uplifted. isdem . . . partibus: sc. dē quibus ipsī ortī sunt. partibus, quarters. Sc. mundī, or orbis terrārum.

161-166. The car, too lightly weighted, is flung again and again high in the skies, as an empty car might be.

161-163. Sed... carëbat (162): Ovid now develops in detail the suggestion in iuvenālī, 150. See note there. nec... possent, and not one which, etc. Cf. quae... conveniant, 54-55, with note on conveniant. gravitāte carēbat: cf. eget moderāmine, 67, with note on moderāmine. utque: for -que see § 219. labant, slip about aimlessly. iūstō, normal. pondere, ballast.

164. instabiles, unsteadily: see § 213.

sīc onere adsuētō vacuus dat in āëra saltūs,
succutiturque altē similisque est currus inānī.
Quod simul ac sēnsēre, ruunt, trītumque relincunt
quadriiugī spatium, nec quō prius ōrdine currunt.
Ipse pavet, nec quā commissās flectat habēnās
nec scit quā sit iter, nec, sī sciat, imperet illīs.
Tum prīmum radiīs gelidī caluēre Triōnēs,
et vetitō frūstrā temptārunt aequore tinguī,
quaeque polō posita est glaciālī proxima Serpēns,
frīgore pigra prius nec formīdābilis ūllī.

165. onere ... vacuus: the syntax is akin to that seen in gravitāte carēbat, 162. onere = pondere, 163. adsuētō, wonted; properly, 'to which it was accustomed.' Cf. iūstō, 163. dat... saltūs = saltat iterum iterumque. See § 223.

166. currus is subject of all three verbs in 165-166; for its position see § 235.

167-177. Realizing the situation, the steeds quit their wonted course, and sweep far, far to the north. The Bears, and Boötes, dismayed by the heat, seek to flee into the waters; Draco, sluggish and harmless heretofore, is fired to deadly rage.

167-170. Quod simul ac: see note on quae . . . ubi, 1. 337. sēnsēre: § 115. ruunt gains from trītum . . . currunt, 167-168, the force of rush out of their proper course, tritum, well-beaten. relincunt: for spelling see note on secuntur, i. 185. quadriiugi effectively pictures the pathos of the situation: four divine steeds beyond the control of one human boy! See note on tibi quadrupedis, 84. spatium, course, nec ... currunt = nec eodem ordine currunt quō prius cucurrerant. quō . . . ōrdine, which belongs with the unexpressed verb, involves incorporation of the antecedent; see note on quibus . . . omnīs, 1. 342.  $\operatorname{nec}(169) = \operatorname{et} n\bar{o}n$ ; it is not correlative to nec. 170, for we must supply with it scit, out of scit, 170. quă . . . flectat, in what direction he is to turn, is a dependent deliberative question. Phaëthon said to himself, Quā . . . flectam? (subj.), 'In what direction am I to turn?' For the subj. in a deliberative question see note on crēdant, i. 218. See 2. quis in Vocabulary. With quā . . . iter cf. hāc sit iter, 133. commissās = quae (ei) commissae (intrusted) erant. si sciat, were he to know, or, should he find out. Cf. ni faciat, i. 58, with note. We should use a contrary to fact condition, sciret . . . imperaret. imperet. control. should expect imperare possit.

171-172. prīmum: adv., for the first time. radiis: instr. abl. with caluēre. gelidī caluēre: juxtaposition of contrasts (§ 240). caluēre gives the result, were hot with, not the process, 'were heated by.' See §§ 160, 222. vetitō...aequore tinguī: since persons living in Italy and Greece never see the Bears sink below the horizon, it was easy for the Greeks and the Romans to develop the idea seen in vetitō... tinguī. frūstrā, (though) in vaintinguī = sē tinguere: § 167. For the inf. see § 179.

173-174. quae . . . Serpēns = Serpēnsque quae . . . proxima. See note on quibus . . . omnīs, 1. 342. Serpēns = Anguis, 138. nec; as in 72. ūllī: with formīdābilis = formīdanda; see § 133.

180

incaluit, sūmpsitque novās fervōribus īrās.

Tē quoque turbātum memorant fūgisse, Boötē, quamvīs tardus erās et tē tua plaustra tenēbant.

Ut vērō summō dīspexit ab aethere terrās īnfēlīx Phaëthōn penitus penitusque patentīs, palluit, et subitō genua intremuēre timōre, suntque oculīs tenebrae per tantum lūmen obortae, et iam māllet equōs numquam tetigisse paternōs, iam cognōsse genus piget et valuisse rogandō, iam Meropis dīcī cupiēns ita fertur, ut ācta praecipitī pīnus Boreā, cui victa remīsit

185

175. fervoribus: instr. abl., through, etc., or, under stress of, etc. irās: for the pl. see § 191.

176-177, turbātum here = concitum. roused to speed. Boote: when the Bears were thought of as the (Septem) Triones, 'the (Seven) Plowing Oxen,' 171, Boötes was accounted driver of their plow. In certain kinds of maps. Boötes is pictured as a man with a crook driving the Great Bear. At other times he was thought of as Arctophylax, Warder of the Bears. quamvīs . . . erās . . . tenēbant: in classical times quamvis is rarely joined with the indicative. The use became common later. For quamvis with indic. in Vergil see v. 542. tardus: Boötes moves very slowly, and so sets late at night. plaustra: the Great Bear ('Big Dipper') is sometimes now called Charles's Wain (Wagon). See note on Boötē, 176. tenēbant = retinēbant, dētinēbant (§ 221).

178-186. Phaëthon, sorely frightened, wishes now he had never touched his father's car, and that he had never sought to learn his parentage. He is borne help-lessly along, even as a ship at the mercy of wind and wave.

178-181. summō . . . aethere, from the very pinnacle of heaven. penitus penitusque, far, far below.

Penitus always suggests distance; the direction must be determined from the context. sunt . . . obortae, started up against, or, confronted. oculis: § 138.

182. mållet . . . tetigisse, he would have preferred never to have touched, or, he wishes that he had never touched. The mood and the tense of mållet, and the tense of tetigisse are due to O. O. Phaëthon is saying to himself, Utinam numquam tetigissem (compare this with Utinam . . . licēret . . .!, 51; see note there).

183-184. oognõsse . . . piget, he is sorry that he has learned; cf. Paenituit . . . patrem, 49, with note. valuisse = praevaluisse (§ 221), prevailed. rogandō: cf. timendō, 91, with note. Meropis . . . cupiēns, he is eager to be called . . . as he is borne along. Meropis: lit., 'Merops's (Phaëthon),' i.e. Phaëthōn, filius Meropis. See notes on Āiācis Oīleī, i. 41, and on Dēīphobē Glaucī, vi. 36. ita . . . ut, as hetplessly as.

185. pīnus, a ship of pine; see § 203. Boreā = Aquilōne (§ 207); instrablative. cui: join with remīsit, which = dēdidit. victa: join with frēna, 186; victus, more logical, would be unmetrical.

frēna suus rēctor, quam dīs vōtīsque relīquit. Quid faciat? Multum caelī post terga relictum, ante oculōs plūs est! Animō mētītur utrumque, et modo quōs illī fātum contingere nōn est prōspicit occāsūs, interdum respicit ortūs, quidque agat ignārus stupet, et nec frēna remittit, nec retinēre valet, nec nōmina nōvit equōrum. Sparsa quoque in variō passim mīrācula caelō vāstārumque videt trepidus simulācra ferārum.

Est locus in geminōs ubi bracchia concavat arcūs Scorpius, et caudā flexīsque utrimque lacertīs porrigit in spatium signōrum membra duōrum: hunc puer ut nigrī madidum sūdōre venēnī vulnera curvātā minitantem cuspide vīdit,

186. frēna: Ovid speaks of the vessel as he might speak of a steed. Cf. classī...immitti habēnās, vi. 1. suum, 1. 401. rēctor is an appropriate term for the driver of a chariot or the helmsman of a ship. quam: Ovid might have written quamque. With cui...remīsit,..., quam...relīquit (185-186) contrast note on et, ii. 71. votīs, prayers, of crew and passengers.

187-200. Seeing the distance behind him to the East, whence he started, and the yet greater distance to the West, Phaëthon is utterly overwhelmed. When he sees the Scorpion, with its poisonous tail ready to strike, he drops the reins in terror.

187-192. Quid faciat?, What is he to do?; deliberative subjunctive. See note on quā...flectat, 169. Multum: a noun, = Magna pars, a long stretch. plūs: a noun, a (yet) longer stretch. utrumque, each distance. modo...interdum = modo...indo, now...now, or, at times...at times. Cf. modo...interdum...nunc, 3. 77-79. occāsūs...ortūs, the places where the sun sets (rises) day by day; see §§ 191, 192. nec...equōrum: he can not speak to them to quiet them.

193-194. variō, spangled. mīrācula, strange figures (shapes). vāstārum, monstrous. videt trepidus, sees to his sore dismay; juxtaposition of cause and effect (§ 241). sīmulācra ferārum: cf. förmās... ferārum, 78.

195-197. in geminos . . . duorum (197): cf. saeva . . . Scorpion, 82-83. Scorpius: Latin form of Scorpios, 83. For its position see § 232. The sign of the Scorpion belongs near the South Pole: the steeds have traveled a long way since 171-177, and in a direction opposite to that in which they moved when first they got beyond control. Phoebus's words in 138-139 have gone for naught. Verses 195-196 light up fertur . . . relīquit. 184-186. utrimque, in each direction, i.e. to right and to left. lacertis: identical here in meaning with bracchia, 195; see § 196. in: freely, to cover. signorum: see note on signaque, 18. duōrum: the Scorpion was originally spread over two parts of the zodiac. Later, the space occupied by his claws was assigned to a separate signum, Lībra. the Balance.

198-200. nigri . . . venění, reeking with black, poisonous sweat. cuspide, lance; the point of the tail of the

205

mentis inops, gelidā formīdine lōra remīsit.

Quae postquam summum tetigēre iacentia tergum, exspatiantur equī, nūllōque inhibente per aurās ignōtae regiōnis eunt, quāque impetus ēgit, hāc sine lēge ruunt, altōque sub aethere fīxīs incursant stellīs, rapiuntque per āvia currum, et modo summa petunt, modo per dēclīve viāsque praecipitīs spatiō terrae propiōre feruntur, īnferiusque suīs frāternōs currere Lūna admīrātur equōs, ambustaque nūbila fūmant.

Corripitur flammīs, ut quaeque altissima, tellūs,

210

Scorpion, in which the sting lies. mentis inops, of wit bereft. See § 127. remīsit, let fall; properly, 'slackened.' The word understates Phaëthon's act; ancient drivers used a slack rein (see note on immissis . . . habēnīs, v. 662).

201-213. Freed from all restraint, the steeds dash now against the stars, now close to the earth. Indeed, so close to the earth do they come that its highest parts are set afire.

201-205. Quae postquam: see note on quae . . . ubi, 1. 337. summum, the surface of; see note on summae . . . rotae, 107-108. tetigēre: § 115. For the final e see note on  $\bar{i}nsp\bar{i}r\bar{a}re$ , 1, 334. iacentia: proleptic (§ 212); tetigēre iacentia =touched . . . and lay there neglected. Iaceo often = 'lie dead,' 'lie unheeded.' tergum: coll. sing.; see § 187. summa . . . terga would have been unmetrical. nullo ... inhibente: lit., 'no (hand) checking them'; freely, with none to restrain them. In the best Latin nēminis and nēmine do not occur, ignotae regionis, in directions unknown (to them) before, regionis, directions. Cf. ii. 737, notā excēdo regione viarum, with note. regionis is coll. sing.; see § 187. quā =quācumque, wherever. Of. quā, 105, hāc, 133. ēgit (eōs) ... ruunt: for the tenses see note on concēpit .... replet, 1. 337-338. stellīs: § 138. per āvia: i.e. across

stretches of the sky where there was no road for the chariot of the Sun. Contrast 130-133, esp. 133, with notes.

206-209. modo . . . modo: see note on modo . . . interdum, 189-190, summa, the highest levels of heaven: see note on summae . . . rotae, 107-108. per dēclīve viās . . . praecipitīs, (through =) down sheer declines and ways precipitous. For the shift in number see notes on vestibus et capiti, 1. 372, and on fēmina, 1. 413. dēclīvia viāsque would have been unmetrical. spatio: § 159. propiore, too near; see notes on Altius . . . inferius, and on dexterior . . . sinisterior, 136-137, 138-139. feruntur: see note on ferar, 69. inferius: adv., lower. suis: for case see note on illō . . . illā, 1. 322-323. Here, contrary to the rule, the abl. stands after the comparative. fraternos = frātris = Sōlis. currere depends on admīrātur, 209, notes with astonishment (that). Lūna: the moon-goddess was often identified with Diana, sister of Phoebus (§ 318). The moon's orbit lies closer to the earth than the orbit of the sun lies.

210. Corripitur...tellūs = Ut quaeque tellūs altissima (est, ita) corripitur flammīs (prīmum, or celerrimē, or maximē), As each land is highest, (so) it is mastered first by the fires, i.e. The earth is mastered by the fires, its highest parts first.

fissaque agit rīmās, et sūcīs āret adēmptīs. Pābula cānēscunt, cum frondibus ūritur arbor, māteriamque suō praebet seges ārida damnō.

Parva queror: magnae pereunt cum moenibus urbēs,
cumque suīs tōtās populīs incendia gentīs
in cinerem vertunt; silvae cum montibus ārdent.
Ārdet Athōs, Taurusque Cilix, et Tmōlus, et Oetē,
et tum sicca, prius crēberrima fontibus, Īdē,
virgineusque Helicōn, et nōndum Oeagrius Haemus;
ardet in immēnsum geminātīs ignibus Aetnē,
Parnāsusque biceps, et Eryx, et Cynthus, et Othrys,
et tandem nivibus Rhodopē caritūra, Mimāsque,

211. agit rīmās, develops cracks. Contrast the expressions dūcere fōrmam (cf. 1. 402), and dūcere rīmam (cf. Fissus erat [parīēs] tenuī rīmā, quam dūxerat ōlim, 4. 65). Compare also Vergil's expression, ruīnam trahere, ii. 465-466, ii. 631 (see notes there). sūcīs...adēmptīs: instr. abl., through the theft of its juices. See § 214.

212-213. cānēscunt: after a fire, grass-grown ground shows white for a time. arbor: coll. sing.; see § 187. arborēs is unmetrical. māteriam, fuel. seges, the ripened grain, naturally juicy, moist. ārida gives the result, dry, not the process, 'dried,' 'parched.' See §§ 160, 215.

214-226. Cities and high mountains, far and wide, are set on fire. Men perish everywhere.

214-215. Parva: emphatic, My complaints are of trifles. magnae pereunt = magnae enim pereunt; see note on purpureā... smaragdīs, 23-24. moenibus, buildings, a common meaning of the word. gentīs, after populīs, must = countries, regions.

217-218. Athos... Oetē: in naming the mountains in 217-226, and the springs and the rivers in 239-259, Ovid follows no definite order. By so doing, he brings out well his main thought, that mountains everywhere are ablaze.

and springs and rivers everywhere feel grievously the heat. Note also (1) that to Ovid's readers the names in 217-259 would be thoroughly familiar, and (2) that, not only here, but often in Greek poetry and Latin poetry both, verses consisting wholly or largely of names are delightfully melodious. (2) holds true also of English verse, e.g. of lines in Evangeline made up largely French names. prius, (but) aforetime. See note on qualem . . . sororum, fontibus: instr. abl. with crēberrima, crowded, an adj. of fullness. Homer calls Ida 'many-fountained.'  $\bar{I}d\hat{e}$ : a Greek form of  $\bar{I}da$ . See note on Cōrucidas, 1, 320. Greek forms abound in the following verses.

219. virgineus, of the Maidens. The Maidens are the Muses. nondum Oeagrius, stranger as yet to Oeagrus, since Oeagrus was not yet king there.

220-223. in immensum = an adv., without limit; ef. in praeceps, 69, in adversum, 72, in oblicum, 130, with notes. geminātīs, doubled. Aetna now is afire without as well as within. Aetnē: Greek form of Aetna. Cf. Īdē, 218. See Vergil's famous description of Aetna, 'iii. 571-587. biceps sums up verticibus petit. . . astra duōbus, said of Parnassus in 1. 316. See notes there. caritūra, destined to

Dindymaque, et Mycalē, nātusque ad sacra Cithaerōn. Nec prōsunt Scythiae sua frīgora: Caucasus ārdet, Ossaque cum Pindō, maiorque ambōbus Olympus, āëriaeque Alpēs, et nūbifer Appennīnus.

Tum vērō Phaëthōn cūnctīs ē partibus orbem aspicit accēnsum, nec tantōs sustinet aestūs, ferventīsque aurās velut ē fornāce profundā ōre trahit, currūsque suōs candēscere sentit, et neque iam cinerēs ēiectātamque favīllam ferre potest, calidōque involvitur undique fūmō, quōque eat, aut ubi sit, piceā cālīgine tēctus nescit et arbitriō volucrum raptātur equōrum.

Sanguine tunc crēdunt in corpora summa vocātō

Aethiopum populōs nigrum trāxisse colōrem;

sse colōrem;

be without. The future participle is often used of what is certain to come to pass. See note on futuris, i. 712. For nivibus... caritura ef. gravitate carēbat, 162, with note. nātus...ad, born for, or, designed for. sacra: the rites of Bacchus. For such rites on Mt. Cithaeron see iv. 303.

224-226. prōsunt, profit. sua, its native, or, its natural. Cf. suus in 186, suum in 1. 401. ambōbus: for case see note on illō...illō, 1. 322-323. For position cf. that of suīs, 208. Ovid seems to mean that Olympus is higher than Ossa and Pindus together.

227-234. Phaëthon finds the heat unbearable. He is swept hither and thither at the caprice of the steeds.

227-230. cūnctīs ē partibus: cf. patefēcit ab ortū, 112, with note on ab ortū. Cf., also, the familiar expressions, ā frontē, ā tergō. partibus, directions. accēnsum, aflame. aestūs, waves of heat; see § 193. fornāce profundā, from the depths of a furnace; see § 214. currūs... sentit: the heat affects even the chariot of the sun, though it might be expected that this chariot, as divine, would escape.

231-234. neque . . . -que: Ovid seems to have fused (1) et neque iam cinerës . . . ferre potest neque fūmum quō (by which) involvitur undique, and (2) et iam cinerës ēiectātamque favīllam ferre nōn potest calidōque involvitur undique fūmō. Render neque simply by not. ēiectātam, whirling, properly, 'fung out' from the blazing world. quō, whither, where. eat . . sit: subj. in simple dependent questions. aut ubi sit, or (even) where he is. tēctus =a causal clause; see note on plēnōs, 1. 343. et, but. See note on -que, 1. 330.

235-259. The Ethiopians turn black; Libya becomes a desert. Springs everywhere vanish (235-240). Even wide river suffer from the grievous heat (241-259).

235-236. Sanguine . . . vocātō = quod sanguis vocātus est. tunc: join with trāxisse, 236. summa, surface of; cf. note on summae . . . rotae, 107-108. trāxisse = contrāxisse (§ 221), contracted, or, developed. In 235-236 Ovid is amusing himself; see notes on oculīs . . . nostrīs, 46, on manifesta . . . cernēs, 133, and on cōnsiliīs . . . nostrīs, 146.

tum facta est Libyē raptīs ūmōribus aestū
ārida, tum nymphae passīs fontīsque lacūsque
dēflēvēre comīs. Quaerit Boeötia Dircēn,
Argos Amymōnēn, Ephyrē Pīrēnidas undās.
Nec sortīta locō distantīs flūmina rīpās
tūta manent: mediīs Tanaïs fūmāvit in undīs,
Pēnēüsque senex, Teuthrantēüsque Caïcus,
et celer Ismēnos cum Phēgiacō Erymanthō,
ārsūrusque iterum Xanthus, flāvusque Lycormās,
quīque recurvātīs lūdit Maeandros in undīs,
Mygdoniusque Melās, et Taenarius Eurōtās.
Ārsit et Euphrātēs Babylōnius, ārsit Orontēs,

Thermodonque citus, Gangesque, et Phasis, et Hister.

250 Aestuat Alphēos, rīpae Sperchēïdes ārdent,

237. Libyë: for form cf.  $\bar{I}d\bar{e}$ , 218. raptīs  $\bar{u}m\bar{o}ribus = quod \bar{u}m\bar{o}r\bar{e}s$  raptīs sunt. Cf. Sanguine... vocātō, 235, with note. raptīs = abreptīs (§ 221). aestū: instr. abl. with raptīs.

238-240. ārida: see § 232. passīs ... comīs: passīs is from pandō. At Rome, in times of mourning, women set their tresses free of all fastenings, and men let their hair and beards grow. Cf. crinibus . . . passis, i. 480, with note. deflevere: § 115. For the transitive use of this verb see § 142. Quaerit here = requirit (§ 221), seeks and can not find, or, misses. Pīrēnidas: the famous fountain of Pirene, at Corinth, was uncovered in 1896 or 1897, by scholars working under the direction of the American School of Classical Studies at Athens. See The Encyclopaedia Britannica, eleventh edition, VII. 149, column 1. For the form Pīrēnidas see note on Cōrycidas, 1. 320.

241-242. sortīta =quae sortīta erant, which had received as their lot, when the ordered universe was established. locō distantīs, widely sundered. locō: abl. of specification. tūta, unscathed. medis...fūmāvit = medūs enim, etc.; see note on purpureā...smaradīs,

23-24. mediis = even in the deeps of. See § 214.

244-245. cum . . . Erymantho = et Phēgiācus Erymanthus. Cum +abl. often = et with a case parallel to that just used. For the hiatus between Phēgiācō and Erymanthō see § 293. ārsūrus . . . iterum, destined to burn a second time. See note on caritūra, 222. Homer, Iliad, XXI, 228-383, sets forth how the River Scamandrus (called also Xanthus, from its color), siding with the Trojans, tried to drown Achilles; Vulcan, however, rescued Achilles by setting the river afire. flavus: this adj. is often used of rivers, esp. the Tiber, to describe the color which they owe to the quantities of loam they carry seaward. There is juxtaposition (§ 239.1) in Xanthus. flavus, since Xanthus, a Greek word, = flāvus. Cf. Plēmyrium undōsum. iii. 692, with note on undōsum,

246-248. recurvatis: we should say 'winding.' Maeandros: modern geologists call the curves of a river 'meanders.' Taenarius: for the scansion of the last syllable see § 277. et: as in 29.

250-251. Aestuat, seethes. Alphēos: Greek form of Alphēüs (see Alphēquodque suō Tagus amne vehit fluit ignibus aurum, et quae Maeoniās celebrābant carmine rīpās flūmineae volucrēs mediō caluēre Caÿstrō.

Nīlus in extrēmum fūgit perterritus orbem, occuluitque caput, quod adhūc latet; ōstia septem 255 pulverulenta vacant, septem sine flūmine vallēs.

Fors eadem Ismariōs Hebrum cum Strymone siccat, Hesperiōsque amnīs, Rhēnum, Rhodanumque, Padumque, cuique fuit rērum prōmissa potentia Thybrim.

Dissilit omne solum, penetratque in Tartara rīmīs lūmen, et īnfernum terret cum coniuge rēgem, et mare contrahitur, siccaeque est campus harēnae quod modo pontus erat, quōsque altum tēxerat aequor exsistunt montēs, et sparsās Cycladas augent.

us in Vocabulary). quod ... aurum: aurum is object of vehit and subject of fluit, the gold that Tagus . . is set flowing by, etc. Simpler would be quodque . . vehit aurum, id fluit ignibus. fluit gives the result, flows, not the process, 'is set flowing'; see §§ 160, 222. ignibus is instr. ablative.

252-253. quae . . . volucres, the river birds that, etc. See note on quibus . . . omnis, 1. 342. Ovid is thinking of swans. The ancients often describe the swan as a tuneful bird. Maeonias, Lydian, is explained by the reference in 253 to the Cayster. celebrabant, were thronging (a little while before). The word here = implebant; hence the instr. abl. carmine may be used with it.

254-256. extrēmum...orbem, the uttermost ends of the world; cf. note on summae...rotae, 107-108. fūgit perterritus: juxtaposition of effect and cause (§ 241). occuluit...latet: Ovid is jesting; see note on trāxisse, 236. Ancient writers often state that the sources of the Nile were unknown. pulverulenta vacant, are empty, filled with dust. For pulverulenta see § 211. sine fūmine = an adj., riverless; see note on sine ignībus, 1. 374.

257-259. Fors, mishap, or, mischance. Ismariös: join with annis, 258 (see § 230). cum Strymone: see note on cum... Erymanthö, 244. Hesperiös, western. See notes on Hesperiö, 142, and on terram Hesperiam, ii. 781. rērum, the world. See note on rēbus, 1. 380. potentia, dominion. The promise of potentia was, of course, made to the Trojan-Roman dwellers by the Tiber.

260-271. The earth gapes open, so that the light strikes even into Tartarus. The seas become narrower and shallower, and now mountains appear. The dwellers in the deep—even Neptune himself—find the heat unbearable.

260-264. omne: as in 40. -que: § 219. rimīs, through the clefts: § 159. lümen: for the position see § 232. infernum, in the world below, or, the nether. cum coniuge: see note on cum... Erymanthō, 244. rēgem: Pluto: §§ 310, 336. His contūnx was Proserpina (Ovid calls her by her Greek name, Persephonē). est: the subject is quod . . . erat, 263. modo = nūper. montēs: object of tēxerat, subject of exsistunt. See note on quod . . . aurum, 251. Cycladas: § 107. augent, increase (the number of).

Ima petunt piscēs, nec sē super aequora curvī tollere consuētās audent delphines in aurās.
Corpora phocārum summo resupīna profundo exanimāta natant; ipsum quoque Nērea fāma est Doridaque et nātās tepidīs latuisse sub antrīs.
Ter Neptūnus aquīs cum torvo bracchia vultū exserere ausus erat, ter non tulit āëris ignīs.
Alma tamen Tellūs, ut erat circumdata ponto, inter aquās pelagī, contractos undique fontīs, quī sē condiderant in opācae vīscera mātris,
sustulit oppressos collo tenus ārida vultūs.

opposuitque manum fronti, magnoque tremore

265. Īma, the lowest deeps. curvī: we should probably say 'curling.' The Romans had a lively interest in the vigorous movements of dolphins. In viii. 673-674 Vergil describes dolphins as portrayed on the shield that Vulcan made for Aeneas (§ 72). Note the dolphin in the illustration facing page 431.

266-269. consuetas: transferred epithet (§ 212); the sense is nec sē . . . tollere audent in aurās, ut prius consuerant. Render by as had been their wont. delphines: a Greek form in a common noun (§ 101); hence final es is short. Cf. crātēres, vi. 225, phalanges, vi. 489. phôcarum: the phôcae were guarded by Proteus. See Proteus in Vocabulary. summo: cf. summa, 235, with note. profundo: a noun,  $=alt\bar{o}=mar\bar{i}$ ; see §§ 154, 155. exanimāta, lifeless. tepidīs: emphatic, found their grottoes hot as they hid within them.

270-271. Ter: 'three' was a magic number among Greeks and Romans. cum . . . vultū: see note on cum . . . Erymanthō, 244. ter nōn tulit: advers. asyndeton; see note on quālem . . . sorōrum, 14. nōn tulit: cf. neque . . . ferēbat, 22, nec . . . sustinet, 228. Verses 270-271 make a fine climax to 214-269. Even the great rēctor

pelagi, 1. 331, surrounded by the waters, finds the heat unbearable.

272-282. Earth, though the waters about her and within her have been contracted by the heat, and though she is sore troubled, yet manages to appeal to Jupiter. "If I have deserved destruction by fire, destroy me at once, O Jupiter, by thy fires."

272-274. Alma, life-giving, is a splendid epithet here, after the picture of destruction in 214-271. In spite of all, there is yet one life-nurturing power. tamen sets what Tellus is able to do, 272-278, in sharp contrast to the incompetence of Nereus and Neptune, 268-271: ('Though Nereus and Neptune found the heat unbearable), the Earth nevertheless.' Verily, this is an instance of dux fēmina factī (see i. 364). See, also, note on tamen, 1. 407. Tellūs: for Earth as a goddess see § 309. ut, since. erat circumdata ponto: see note on medias, 6. contractos, shrunken though they were; see note on plēnos, 1. 343. Cf. contrahitur, 262. fontis: sc. terrae. qui . . . mătris =  $e\vec{i}$  enim, etc., and explains contractos, 273. opācae. dusky, darker than the waters. viscera, bosom.

275-276. oppressös, stricken. årida, parched though she was; see note on

285

omnia concutiēns paulum subsēdit, et īnfrā quam solet esse fuit, sacrāque ita vōce locūta est: "Sī placet hoc, meruīque, quid ō tua fulmina cessant, summe deum? Liceat peritūrae vīribus ignis igne perīre tuō, clādemque auctōre levāre! Vix equidem faucīs haec ipsa in verba resolvō" (presserat ōra vapor): "tostōs ēn aspice crīnīs inque oculīs tantum, tantum super ōra favīllae! Hōsne mihī frūctūs, hunc fertilitātis honōrem officiīque refers, quod aduncī vulnera arātrī rāstrōrumque ferō tōtōque exerceor annō, quod pecorī frondēs, alimentaque mītia frūgēs hūmānō generī, vōbīs quoque tūra ministrō?

contractōs, 273. opposuit . . . frontī: Earth acts as a mortal would under like conditions. tremōre, quake.

277-279. et: see § 219. infrā = inferius (208), lower, and so may be construed with quam, 278. locūta est: to Jupiter. Sī placet: sc. tibi. Cf. placuit . . . precārī, 1. 367, explained in note on Dīxerat . . . placuit. hoc sums up 272-278, and, through those verses, 214-271. meruī: as object sc. hoc corresponding to hoc expressed in this verse. cessant, are at a standstill, or, are idle. Cessā does not = come to a standstill, 'cease.' See notes on cessābit, i. 672, and on Cessās in vāta . . ?, vi. 51.

280-282. Liceat (mihi), Let it be my privilege. peritūrae (mihi), if I am destined to perish. See notes on plēnōs. 1. 343, and on ārsūrus...iterum, 245. clādem...levāre: see note on ante ōra...oppetere, i. 95-96, and cf. x. 829-830, Hōc tamen infēlīx miseram sōlābere mortem: Aenēae magnī dextrā cadis, with notes. auctōre: instr. abl., by its author, i.e. by the greatness of its source. Vix: as in 63. haec ipsa, even these (few). in: freely, to utter; cf. in, 197. haec ... verba = ut haec ipsa verba dīcam.

283-289. "Mark my shriveled locks, my suffering face. Is this my reward," cries Earth, "for my age-long service to men and to gods?"

283-289. tostos, shriveled. tantum: a noun, the grievous weight. For the metrical treatment of tantum, tantum see § 300. Hos . . . hunc: emphatic, Is THIS the return, THIS the reward you proffer me? officii, services, or, courtesies; a fine word, because it suggests voluntary service. adunci... ministro (289) is an appositive to officii. officii . . . quod adunci ..., quod ... ministrō (289) = the services I render in bearing . . . , in being tormented . . . , in supplying . . . . In 286 and 288 quod properly = 'in so far as,' 'in as much as,' 'in that' (§ 146). tötö . . . annö: the temporal abl. here denotes duration of time, a usage common in expressions involving totus or its equivalent. frondes: the Roman farmer fed leaves to his cattle. alimenta may be (1) pred. acc. to frūgēs . . . ministrō, supply grain as food, or (2) object of ministro. If (2) is right, frūgēs is an appositive to alimenta. mītia, kindly. vobīs: Tellus has in mind now all the gods. See note on vestrās, i. 140.

Sed tamen exitium fac mē meruisse: quid undae, quid meruit frāter? Cūr illī trādita sorte aequora dēcrēscunt, et ab aethere longius absunt? Quod sī nec frātris nec tē mea grātia tangit, at caelī miserēre tuī! Circumspice utrumque,
fūmat uterque polus! Quōs sī vitiāverit ignis, ātria vestra ruent! Atlās ēn ipse labōrat, vixque suīs umerīs candentem sustinet axem. Sī freta, sī terrae pereunt, sī rēgia caelī, in Chaos antīcum cōnfundimur! Ēripe flammīs
sī quid adhūc superest, et rērum cōnsule summae!"

Dīxerat haec Tellūs (neque enim tolerāre vapōrem ulterius potuit nec dīcere plūra), suumque

290-300. "But why destroy the seas, too?" continues Earth. "Has Neptune sinced? At least take pity on the skies; they are yours. Save them, or else the whole universe will return to primeval Chaos."

290-292. fac here = Finge (74), or finge animō, imagine, and so may be construed with the inf. meruisse. For the form see note on dīc, 1.379. quid undae, . . . frāter?, what (punishment) have . . . earned?, = have . . . earned any punishment?' The answer, to Tellus's mind, is Nīl meruērunt . . , nīl meruit. frāter = Pontus = Neptūnus; see § 321. illi trādita sorte aequora: see § 310, at the end, and cf. i. 137-139, said by Neptune, dīcite . . nōn illī (= Aeolō) imperium pelagī saevumque tridentem, sed mihi sorte datum (esse). longius: see § 146.

293-297. Quod sī: freely, But if; see note on Quod, ii. 141. frātris: obj. gen. (§ 130) with grātia, affection (for). mea in sense = an obj. gen., meī. at is often used in an apodosis, exactly as English 'yet' is. caelī; for gen. with misereor see A. 354, a; B. 209, 2; Bu. 443; D. 365; G.377; H. 457; H. B. 352, 2. utrumque: sc. polum, out of polus, 295. Since the Romans did not use the comma, such a sentence as circumspice... polus, read as a unit,

would be less awkward to them than it is to us. ruent = corruent (§ 221), will collapse. laborat, is in distress, or, is heavy-laden. The English verb labor often has this sense. vix: as in 63. suïs: emphatic, his divine; see note on suïs, 10.

298-300. Sī...sī...sī: effective repetition. For the metrical treatment see § 301. Ēripe: as object sc. id, antecedent to sī quid... superest, 300, which =quidquid superest. The sense of Ēripe... superest is 'Rescue whatever yet remains, if anything does remain.' rērum... summae, the highest interests of the world. For rērum see note on rēbus, 1. 380. cōn-sule, take thought (for). summae: properly, 'the totality,' 'the sum total'; freely, the highest interests.

301-318. Earth could say no more (301-303). Jupiter, moved to rescue the universe (304-310), launches a thunderbolt at Phaëthon, which flings him from the chariot (311-313). The steeds, affrighted, smash the chariot to pieces (314-318).

301. haec = haec sōla. neque enim: enim has here its original sense, indeed, of a truth. Render neque enim . . . plūra by for, of a truth, she could not . . . , or, etc.

302-303. nec: we should rather say

310

315

rettulit os in se propioraque Manibus antra. At pater omnipotēns superōs testātus et ipsum quī dederat currūs, nisi opem ferat, omnia fātō interitūra gravī, summam petit arduus arcem, unde solet nūbīs lātīs indūcere terrīs. unde movet tonitrūs, vibrātaque fulmina iactat: sed neque quas posset terris inducere nubis tunc habuit, nec quos caelo dimitteret imbris: intonat, et dextrā lībrātum fulmen ab aure mīsit in aurīgam, pariterque animāque rotīsque expulit, et saevis compescuit ignibus ignis. Consternantur equi, et saltu in contraria facto colla iugō ēripiunt, abruptaque lora relincunt. Illīc frēna iacent, illīc tēmone revulsus axis, in hāc radiī frāctārum parte rotārum, sparsaque sunt lātē lacerī vēstīgia currūs.

gia currūs.

'or.'-que: see § 220. rettulit, withdrew. Mānibus: note the ā. See Mānēs in Vocabulary. In rettulit . . . antra Ovid describes Earth as acting as a turtle might. For his levity see note on trāxisse, 236, and on occuluit . . . latet. 255.

304-310. et, and in particular (§ 218). nisi . . . ferat, if he does not bring The subject of ferat is pater omnipotēns, Jupiter. Jupiter said, nisi ego opem ferō, etc. fătō . . . gravī: instr. abl. with interitura (esse), will perish = 'will be destroyed.' See §§160, 222. arduus, moving upward, is proleptic (§ 211); seeks the heights and reaches them is the sense. arcem: sc. caelī. lātīs, wide-spreading. inducere, draw over. This verb is used esp. of drawing a veil or a curtain over something. terris: see § 138. vibrāta: properly, 'brandished,' 'hurled'; freely, hurtling. quas . . . nubis, clouds such that he could draw them, etc.; a result clause. Cf. quae . . . conveniant, 54-55, with note on conveniant. nübis involves incorporation of the antecedent; see note on quibus . . . omnīs, 1. 342. quōs... dīmitteret: a purpose clause, to send down.

311-313. librātum . . . mīsit, he poised . . . and flung; see note on summersās . . . obrue, i. 69. With librātum cf. vibrāta, 308. Before finally hurling a spear, one draws it back and forth beside his head till he feels it in perfect balance and so ready for the cast. Cf. ix. 417, summā tēlum librābat ab aure. pariter =simul. animā . . rotīs is not of necessity comic in Latin; see note on cōnsiliīs . . . nostrīs!, 146. With animā, expulit = privāvit; for rotīs (=currū: §204) see §152. ignīs =ignīs quās Phaēthōn incenderat.

314-315. in contraria, in opposite directions. iugo: for case see § 152. lora: the straps which bound the yokes to the necks of the steeds. relincunt: for spelling see note on secuntur, i. 185.

316-318. Illīc . . . illīc: Ovid writes as if he and his readers were actual spectators of the events he is describing. radiī: as in 108. vēstīgia: here fragments, or, remnants.

At Phaëthōn, rutilōs flammā populante capillōs,
volvitur in praeceps, longōque per āëra tractū
fertur, ut interdum dē caelō stella serēnō,
etsī nōn cecidit, potuit cecidisse vidērī.
Quem procul ā patriā dīversō maximus orbe
excipit Ēridanus, fūmantiaque abluit ōra;
Nāïdes Hesperiae trifidā fūmantia flammā
corpora dant tumulō, signant quoque carmine saxum:

Hīc situs est Phaēthōn currūs aurīga paternī.
Quem sī nōn tenuit, magnīs tamen excidit ausīs.

319-328. Phaëthon falls in a long arc through the air. The River Eridanus bathes his burning face. The Naïdes lay his body in the tomb, and carve on the tomb an epitaph to commemorate his fate.

319-322. rutilōs is proleptic; see § 211. in praeceps: as in 69. tractū (sc. lūcis), trail (of light). For the case see § 158. fertur: see note on ferar, 69, and cf. feruntur, 207. ut... vidērī: Ovid is thinking of a 'falling star.' In ii. 692-698 Vergil describes at length the fall of the star that to Anchises is so happy an omen.

323-326. diverso . . . orbe, in a widely different quarter of the world, i.e. the West, the quarter opposite to that from which Phaëthon started.

Cf. Hesperiae, 325. For diverso see note on summae . . . rotae, 107-108. trifidā . . . flammā: cf. tricuspide tēlō, 1. 330, with note. carmine, inscription, or, epitaph.

327-328. situs est, was buried, a common expression on ancient Roman tombstones. Sinō has here its basic sense, 'put,' 'place,' seen in pōnō, a compound of sinō. Quem sī: see note on quae . . . ubi, 1. 337. tenuit = retinuit (§ 221); render by mastered. magnīs . . . excidit ausīs, high and gallant was the daring venture from which he (fell =) was dislodged; a famous expression, picturing exactly Phaëthon's fate. Phaëthon fell out of his father's car, and also fell out of his highly daring purpose.

## LIBER TERTIUS

Iamque deus, positā fallācis imāgine taurī, sē cōnfessus erat, Dictaeaque rūra tenēbat, cum pater ignārus Cadmō perquīrere raptam imperat, et poenam, sī nōn invēnerit, addit exsilium, factō pius et scelerātus eōdem.

Orbe pererrātō—quis enim dēprēndere possit fūrta Iovis?—profugus patriamque īramque parentis vītat Agēnoridēs, Phoebīque ōrācula supplex

#### SELECTION III

The Story of Cadmus Metamorphoses 3, 1-137

For this Selection see § 382; Gayley (§ 362), pages 87-90, 489.

- 1-5. Agenor bids his son Cadmus find his sister Europa.
- 1-2. deus = Jupiter; see §§312-313. posità = dēpositā: § 221. sē . . . erat (deum): i.e. had revealed his divine identity. tenēbat: i.e. was dwelling in.
- 3. cum...imperat (4): a cuminversum clause, so called because the clause, though subordinate in form, sets forth what is really the main action. Verses 1-4 = Cum...confessus esset...tenēret, pater imperat. See note on cum...sēcum (ait), i. 36-37. pater: sc. Eurōpae et Cadmī. The name of the father, Agenor, had been given, in 2.858. ignārus: i.e. ignorant of what had happened to Europa. perquirere...imperat (4): see § 182. raptam = eam quae rapta erat, the stolen maiden.
- 4-5. invenerit: subj. in O. O. facto ... eodem: instr. ablative, with

pius. Agenor was pius (see § 66) toward Europa, but sinful toward his son, since, to obey his father, Cadmus must outwit Jupiter himself.

5

- 6-13. Cadmus, baffled, asks the oracle of Apollo where he is to dwell, since he dare not return home. The god bids him follow a certain heifer.
- 6-7. Orbe: sc. terrārum. Cf. terrārum . . . orbem, 2.7. quis . . . possit . . . ?, who would have power ... ?; a cond. sentence (as protasis sc. sī cōnētur). The answer would be Nēmō possit. Hence the question gives to pererrato the force of pererrato  $fr\bar{u}str\bar{a}$ , deprendere . . . fürta suggests two thoughts: (1) that of detecting Jupiter's stealthy acts, and (2) that of getting back what he had carried off. See note on egressus, 2. 136. fūrta Iovis: a short vowel before initial i-consonant is the regular usage in verse. -que . . . -que: often in verse for et . . . et, or a single et; only once in Cicero.
- 8. Agenorides: Ovid was fond of patronymic nouns; see note on 1. 390. Phoebi... oracula: at Delphi; see § 350. For the pl. oracula see § 189, 190.

555

15

cōnsulit, et quae sit tellūs habitanda requīrit. "Bōs tibi," Phoebus ait, "sōlīs occurret in arvīs, nūllum passa iugum curvīque immūnis arātrī. Hāc duce, carpe viās, et, quā requiēverit herbā, moenia fac condās, Boeötiaque illa vocātō."

Vix bene Castaliō Cadmus dēscenderat antrō; incustōdītam lentē videt īre iuvencam, nūllum servitiī signum cervīce gerentem. Subsequitur, pressōque legit vēstīgia gressū, auctōremque viae Phoebum taciturnus adōrat. Iam vada Cēphīsī Panopēsque ēvāserat arva:

9. consulit: for position see § 232; cf. imperat, 4. quae . . . habitanda (sibi), in what land he is to dwell. The subj. is one of dependent question.

10-11. solis: there are to be no human guides in this land. passa iugum: see note on fürta Iovis, 7. In some countries of Europe cows are still trained to the yoke. immūnis arātrī: for gen. see § 127; for parallelism see § 251.

12-13. quả may be (1) adv., where, or (2) adj., with herba, on what grassy spot. herbā: see § 155. moenia, walled city, as often in poetry. In early Greek and Roman life city walls were necessary. fac condas: parataxis; see §§ 247-249. We should say 'see that you build a city'; in Latin prose we should have cūrā ut condās. But we really have two subjunctives of command originally independent of each other: 'build . . . : do it (do so),' or 'act: build . . . . ' Boeotia . . . vocāto, call it the City of the Heifer. Boeötia in Vocabulary. Boeötia here is an adj., neuter pl.; sc. moenia.

14-25. Cadmus, seeing a heifer, unguarded, follows it till it sinks down on the grass. He greets the powers of the unknown land.

14. Vix bene...videt (15): parataxis (§ 249), Hardly had he come

down ..., when he saw, or, As soon as he came down ..., he saw. descenderat: Delphi lay 2000 feet above the plains at the foot of Mt. Parnassus. See note on Mons ... Parnāsus, 1. 316-317. antro: the grotto of Apollo, where the priestess uttered her prophecies. For case see § 152.

15. incustoditam: this fact marked the heifer as a special creature. In ancient Greece and Italy, flocks and herds were regularly guarded.

16. cervice: see § 155.

17. presso... gressu, checking his progress, i.e. making his rate of movement conform to that of the heifer (15). Cadmus must leave the creature free to work out the omen, 10-13. legit, tracks out; properly, 'gathers,' 'picks up,' one by one. Since the heifer is in plain sight, legit is not to be taken literally.

18. taciturnus = adv.; see § 213.

19. Iam . . . summīsit (23): cf. 14-15, with note on Vix bene . . videt. vada . . ēvāserat: see § 145. Panopēs: genitive. In the forms of proper names of the first declension Ovid follows Greek usage more closely than Vergil does: Ovid has Īdē, nom.; Panopēs, gen.; Crēlēn, accusative. Ovid sketches lightly the course of the heifer, eastward, 40 or 50 miles, to the site of Boeötian Thebes.

25

bōs stetit, et, tollēns speciōsam cornibus altīs ad caelum frontem, mūgītibus impulit aurās. Atque ita, respiciēns comitēs sua terga sequentīs, prōcubuit, tenerāque latus summīsit in herbā. Cadmus agit grātīs, peregrīnaeque ōscula terrae fīgit, et ignōtōs montīs agrōsque salūtat.

Sacra Iovī factūrus erat: iubet īre ministrōs et petere ē vīvīs lībandās fontibus undās. Silva vetus stābat, nūllā violāta secūrī, et specus in mediā, virgīs ac vīmine dēnsus,

20. stetit (sē): from sistō. See § 151. cornibus: instr. abl. with speciōsam; cf. factō pius...eōdem, 5, with note on factō...eōdem.

22. ita, under these circumstances, sums up 19-21; it = posteā, or deinde. comitēs: Ovid often uses Indirection, as Vergil does (§ 254). Even when Vergil and Ovid do give all needed details, they at times present them piecemeal. How many comitēs there were Ovid does not say. terga: for pl. see note on ōrācula, 8.

23. procubuit: for position see § 232. tenera... in herba: contrast herba, 12, without a preposition. Ovid might have said teneram in herbam; his actual words = lowered... so that it rested on, etc. latus: distinguish from latus.

24. agit grātis: sc. Apollinī (cf. 18). peregrīnae . . . fīgit (25): Cadmus treats this strange land as henceforth his own, as his patria. terrae: dat. with fīgit, which is construed as dat would be, or is treated as equivalent to īnfīgit (§ 221). If the latter explanation is correct, see § 138.

25. ignōtōs repeats peregrinae, 24. In ancient Greece and Italy there was a prejudice against foreign places and peoples. This foreign land Cadmus means to appropriate fully to himself; he must gain its favor, in view of Apollo's message, 10-13.

26-49. Cadmus, planning a sacrifice to Jupiter, sends his attendants to find water, for purification. They find it, in a grotto, but a dragon, sacred to Mars, that dwells in the grotto, slays them.

26-27. Iovī: Cadmus, under orders to build a city (12-13), naturally wishes the help of Jupiter omnipotēns: §§ 312-313. iubet: see §§ 247, 249. The verses = cum sacra factūrus sit, iubet, etc. vīvīs...fontibus: in Roman ritual, living, i.e. running, water alone could purify the worshiper. See note on vīvō, ii. 719. Iībandās = a purpose clause, to draw it. This use of the gerundive is common.

28-29. vetus, primeval. Study well antīcus and vetus in Vocabulary. stābat: Ovid and Vergil often use stō, which suggests strength and permanency, instead of the colorless sum. violata, profaned, a fine word. specus: to be thought of as in a rocky, wooded slope. media, middle of, or, midst of; sc. silvā. Certain adjectives—esp. prīmus, medius, īmus, extrēmus, suprēmus, summus, ultimus-often denote only a part of the nouns they modify. See note on summā . . . undā. They very often, however, keep their true force; cf. e.g. Vēnit summa dies, ii. 324. virgīs . . . vīmine: for instr. abl. with adj. cf. notes on  $fact\bar{o} \dots e\bar{o}dem$ , 5, and on cornibus, 20. densus, thickly surrounded.

40

efficiens humilem lapidum compagibus arcum,
 überibus fēcundus aquīs, ubi conditus antro
 Mārtius anguis erat, cristīs praesignis et auro.
 Igne micant oculī; corpus tumet omne venēno,
 trēsque vibrant linguae; triplicī stant ordine dentēs.

Quem postquam Tyriā lūcum dē gente profectī īnfaustō tetigēre gradū, dēmissaque in undās urna dedit sonitum, longō caput extulit antrō caeruleus serpēns, horrendaque sībila mīsit. Efflūxēre urnae manibus, sanguisque relīquit corpus, et attonitōs subitus tremor occupat artūs. Ille volūbilibus squāmōsōs nexibus orbīs

30. lapidum compāgibus, by its closely-jointed stones; lit., 'by the close joints of its stones.' Natural stone arches and bridges are common.

31. überibus . . . aquīs, rich in copious waters. As an adj. of fullness, fēcundus may be construed with the ablative.  $\bar{u}ber$  suggests (1) plentifulness, (2) fertilizing power. note on egressus, 2. 136. The waters account for virgis . . . dênsus, 29. Ovid's emphasis on the beauty of the place intensifies the contrast made presently by the appearance of the dragon. For Ovid's appreciation of nature see §§ 365, 368. ubi goes back to specus, 29. The Romans preferred ubi to in with the proper case of the rel. pronoun. conditus: lit., 'well bestowed'; freely, hidden. Study condō in Vocabulary. antro: cf. specus, 29; see § 196. For case see § 155, at the end.

32-33. Mārtius: this dragon was son of Mars (§ 319); his mother was one of the Furies (§ 337). cristis... et aurō, with (by) its crests and the gold (spots on its back). For aurō see § 203. Two hairy crests are often given by Greek and Roman poets to snakes or dragons, as to the snakes that killed Laöcoön and his sons, ii. 206-207. omne, everywhere; see § 213. Omnis and tōtus are often best trans-

lated by an adverb. See *tōtus* in Vocabulary.

34. ōrdine, arrangement, or, row; triplicī... ōrdine = the prose tribus... ōrdinibus.

35. Quem . . . lūcum: we should say 'this grotto.' See note on quae . . . ubi, 1. 337. Tyriā . . . dē gente profectī, the Tyrian wanderers, emphasizes both their lineage and their wanderings (3-5). Since Tyre and Sidon were the chief cities of Phoenicia, the Phoenicians are often called Tyrians, or Sidonians,

36-38. tetigëre=tetigërunt; see § 115. longō...antrō, from the depths of the grotto, as well as conditus antrō, 31, explains why the ministrī did not at first see the dragon, and so avoid the grotto. See § 214. caeruleus, dark. In 63-64 Ovid speaks of the ātra pellis of the dragon; see § 196. sībila: see § 189. With sībilus, sībila cf. locus, loca; carbasus, carbasa. mīsit=ēmīsit; see § 221.

39-40. Efflüxère: cf. tetigère, 36, with note. manibus: abl.; see § 152. corpus: coll. sing; see § 187. attonitõs ... occupat, lays hold on and benumbs (paralyzes). For attonitõs see § 211.

41-42. volūbilibus . . . torquet, with his rolling, interlacing coils (nexibus) twists scaly circuits. orbis

torquet, et immēnsōs saltū sinuātur in arcūs, ac, mediā plūs parte levīs ērēctus in aurās, dēspicit omne nemus, tantōque est corpore quantō, sī tōtum spectēs, geminās quī sēparat Arctōs. Nec mora: Phoenīcas, sīve illī tēla parābant, sīve fugam, sīve ipse timor prohibēbat utrumque, occupat. Hōs morsū, longīs amplexibus illōs, hōs necat adflātī fūnestā tābe venēnī.

Fēcerat exiguās iam sõl altissimus umbrās: quae mora sit sociīs mīrātur Agēnore nātus

50

45

is acc. of effect; see § 140. For position of torquet see note on prōcubuit, 23. sinuātur = sinuat sē; see §§ 166, 167. In 41-42 we have epic fullness of expression (§ 197) and parallelism (§ 251).

43. mediā . . . parte (suī), more than half his length. For plūs see § 146. levīs strengthens saltū, 42, by suggesting that there is nothing to impede the dragon's vigorous movements. ērēctus: ē-, ex- in compounds

often ='upward,' 'up.'

44. despicit = looks down on, in the two senses of that expression; see note on deprendere...furta, 6-7. The word stresses the size and the arrogance of the dragon. omne: as in 33. tanto...corpore quanto (corpore est): abl. of characteristic. Render by is as huge-bodied as that dragon is... who parts, and see note on praestanto corpore, i. 71. Ovid had in mind the constellation Draco, situate between the Greater Bear ('the Big Dipper') and the Lesser Bear ('the Little Dipper').

45. sī... spectēs is a protasis involving the indef. second person sing., if one were to view it. tōtum: i.e. fully outstretched. Draco, says Vergil, 'glides with tortuous coils, river-like, about and between the Bears.' Arctōs: fem. noun of the second declension. For another such

noun ef. Naxon, iii, 125.

46-47. Nec mora: sc. est; see § 245. In Nec mora..., occupat (48) there is parataxis (§§ 247, 249); the sense is sine morā Phoenīcas... occupat.

sīve...sīve...sīve: in a cond. sentence containing sīve... sīve (... sīve) the main clause holds true in each set of circumstances represented by the protases. The sense is thus virtually 'if... and if... and if,' etc. utrumque: i.e. each procedure represented by tēla and fugam, 46-47.

48-49. occupat, forestalls; study occupō in Vocabulary. For position see § 232. Hōs...illōs...hōs:
Ovid writes as if he had the scene before his eyes and were pointing to the several groups. amplexibus, enveloping coils. adflāti (eīs)...venēnī: freely, the deadly corruption of his poisonous breath. For tābe, wasting power, see § 202.

50-59. Cadmus, marveling at the tarrying of his comrades, goes in search of them. He finds their bodies, and vows to avenge them or to join them in death.

50. altissimus, at its highest. It was midday.

51. quae . . . sit, what is delaying; for the dependent question cf. quae sit . . . habitanda, 9. Agenore natus = Agenorides, 8. For the abl. Agenore see A. 403, 2, a; B. 215; Bu. 532; D. 451; G. 395, and N. 1; H. 469, 2; H. B. 413.

vēstīgatque virōs. Tegumen dērepta leōnī
pellis erat, tēlum splendentī lancea ferrō
et iaculum tēlōque animus praestantior omnī.

Ut nemus intrāvit, lētātaque corpora vīdit,
victōremque suprā spatiōsī corporis hostem,
trīstia sanguineā lambentem vulnera linguā,
"Aut ultor vestrae, fīdissima corpora, mortis,
aut comes," inquit, "erō." Dīxit, dextrāque molārem
sustulit, et magnum magnō cōnāmine mīsit.
Illius impulsū cum turribus ardua celsīs
moenia mōta forent: serpēns sine vulnere mānsit,

52. -que, and so: § 219. virōs: a prose writer would have said  $e\bar{o}s$ . The poets avoid forms of is, esp. of the genitive. They felt such forms to be prosaic and weak. Tegumen...erat (53): the lion's skin, wrapped round his left arm, served as a shield. leōnī, from a lion, is a dat. of interest counting practically as one of separation. See note on silicī. i. 174.

53. tēlum: sc. erat. splendenti... ferrō: an abl. of char.; see note on tantō...corpore quantō, 44. Only the head was of iron. lancea: lighter than the iaculum (54); it was frequently not thrown, but used in thrusting at close quarters. The iaculum was thrown.

55-56. Ut = postquam; often used thus in Ovid. nemus = Silva, 28, nemus, 44: § 196. suprā: sc. ea = corpora; freely, lying on (them). spatiosī corporis, huge-bodied; a gen. of characteristic. See note on tantō...corpore quantō, 44.

57. trīstia sanguineā . . . vulnera linguā: for the word-order see § 242.

58. fidissima corpora: an effectively pathetic expression, since corpora = lētāta . . . corpora, 55. Cadmus can not now call them (living) sociī. mortis: join both with ultor and with comes (59). See § 130.

59-64. Cadmus attacks the dragon, unavailingly, with a large bowlder.

59. dextrā: sc. manū. This ellipsis (§ 244) is common, with dexter and sinister, both in prose and in verse.—que, and at once: § 220.

60. sustulit: for position see § 232. magnum magnō; juxtaposition (§ 239, 1). Cadmus flung the bowlder with an effort proportional to its size. Ovid is fond of repeating the same word in varying declensional or conjugational forms, and of repeating words from the same root. Often, too, as here, the repetition is made more striking by identical metrical treatment; see § 300. In his use of alliteration and of assonance Ovid is far less restrained than the Augustan poets were (§ 252).

61. Illius impulsū = Sī ille lapis in ea (moenia) impulsus esset. For scansion of Illius see note on illius, i. 16. turribus...moenia (62): for the chiasmus see § 243.

62. mōta =ēmōta (§ 221), dislodged. forent =essent, as often, in poetry and in post-classical Latin, in contrary to fact conditions. serpēns...mān-sit, but, etc. We have here, as often, advers. asyndeton, i. e. lack of a conjunction between clauses that are sharply contrasted. sine vulnere =a pred. adj., unwounded.

löricaeque modō squāmīs dēfēnsus et ātrae dūritiā pellis validōs cute reppulit ictūs.

At non dūritiā iaculum quoque vīcit eādem, quod medio lentae spīnae curvāmine fīxum constitit, et totum dēscendit in īlia ferrum. Ille dolore ferox caput in sua terga retorsit, vulneraque aspexit, fīxumque hastīle momordit, idque, ubi vī multā partem labefēcit in omnem, vix tergo ēripuit: ferrum tamen ossibus haesit. Tum vēro, postquam solitās accessit ad īrās causa recēns, plēnīs tumuērunt guttura vēnīs, spūmaque pestiferos circumfluit albida rictūs.

70

63-64. modo, after the fashion (of), or, as; see § 158. Modō, mōre, and rītū are often thus used with a dependent genitive. ātrae: see note on caeruleus, 38. validōs...ictūs: poetic pl.: § 190. Cadmus flung the bowlder but once. cute may be (1) abl. of separation (§ 152), or (2) instr. ablative.

65-71. Cadmus plants his heavy spear in the dragon's body. The dragon snaps off its wooden handle, but cannot extract the barbed head.

65-67. iaculum: as his second effort Cadmus flings his heavy spear; see note on lancea, 53. quod =namque id, or sed id. mediō, midmost; contrast mediō, 29. For the dragon's many coils see 41-42. spīnae, backbone. curvāmine: see § 155. For word-order in mediō...curvāmine see § 242. fīxum, firmly fixed; proleptic (§ 211). cōnstitit (from cōnsistō), lodged; sc. sē (§ 151). tōtum, in its whole length: § 213. ferrum, its iron head.

68. ferox gives the result, mad, or, wild; in English we should stress the process, 'maddened.' See §§ 160, 215. terga: as in 22.

69. fixum restates mediō . . fixum, 66.

70-71. vī multā, with many a violent effort. labefēcit, loosened (by moving) it. The dragon, gripping the shaft with its teeth, moved it this way and that as one moves a stake he is trying to get out of the ground. vix, with much effort, repeats vī multā, 70. ferrum . . . haesit: the wooden shaft breaks off where the iron head was fastened to it; cf. the way in which the handle of a hoe or a rake often breaks off. ossibus may be (1) dat. (§ 136), or (2) local abl. (§ 155).

72-84. The dragon, enraged, charges Cadmus furiously. Cadmus, standing his ground, thrusts his lance into the dragon's throat.

72. Tum vērō:  $v\bar{e}r\bar{o}$  is often joined to a temporal word to mark the climax in a series of events. solitās . . . recēns (73): chiasmus; see § 243. accessit ad, was added to. Accēdit, combined with ad +acc., or with an adv. of direction  $(e\bar{o}, e\bar{o}dem, h\bar{u}e)$ , is, in sense, pass. of  $add\bar{o}$ , or of  $adici\bar{o} = add\bar{o}$ .

73-74. guttura: for pl. see § 189. This use is esp. common in the fifth foot, where a dactyl is always desirable (§ 264). spūma . . . rictūs: chiasmus again (§ 243).

- terraque rāsa sonat squāmīs, quīque hālitus exit ore niger Stygiō vitiātās īnficit aurās.
  Ipse modo immēnsum spīrīs facientibus orbem cingitur, interdum longā trabe rēctior astat, impete nunc vāstō ceu concitus imbribus amnis fertur, et obstantīs prōturbat pectore silvās.
  Cēdit Agēnoridēs paulum, spoliōque leōnis sustinet incursūs, īnstantiaque ōra retardat cuspide praetentā. Furit ille, et inānia dūrō
- 85 Iamque venēniferō sanguis mānāre palātō coeperat, et viridīs aspergine tīnxerat herbās, sed leve vulnus erat, quia sē retrahēbat ab ictū, laesaque colla dabat retrō, plāgamque sedēre

vulnera dat ferro, figitque in acumine dentis.

75. squāmīs: instr. abl. both with rāsa and with sonat; rāsa . . . squāmīs = rings under the scraping of its scales. quī . . . hālitus = hālitus quī, the gasping breath that issues. Both in prose and in verse the antecedent is often incorporated in the rel. clause.

76. Stygiō: i.e. deadly as the Styx itself. vitiātās inficit, taints and blights: vitiātās is proleptic (§ 211).

77-78. modo . . . interdum . . . nunc (79), now . . . at times . . . again, mark three ways in which the dragon behaves. Modo, as adv., has final o; modō, true abl. of a noun, has final ō (63). orbem: coll. sing.; see § 187. immēnsōs . . . orbīs would have been metrical. cingitur = cingit sē: § 167.

79-80. impete in sense=impetū (unmetrical). amnis, water-course, is a poetic word, of fuller meaning than fluvius or flūmen. See § 226. fertur, sweeps on (§ 167); so, often, in verse.

81. paulum: see § 146.

82. Instantia . . . ora, the pressure of its mouth, or, the assaults of its jaws. See § 214.

83-84. cuspide (lanceae) praetentă, by thrusting his lance's point vigorously forward. Cadmus is driven to his

last resort; holding firm his lance, he thrusts its barbed head into the open throat of the dragon. inānia dūrō: juxtaposition of effect and cause (§ 241). acūmine restates ferrō; in prose, fīgitque in eā dentīs would suffice. See note on virōs, 52.

85-94. As the dragon keeps backing away, Cadmus is unable to drive his lance home, to make a fatal wound, till, as the dragon's head comes in line with a tree, he drives his lance through the dragon's neck, deep into the wood. The dragon, hanging from the spear, thrashes itself to death.

85-86. palātō: sèe § 152. aspergine, by juxtaposition (§ 240) with viridīs, = dark spray, or, dark rain (of blood). For Ovid's love of words expressing color see notes on lūmine, 2. 4, on purpureā... smaragdīs, 2. 23-24 (at the end), and on 2. 107-110 (at the end).

87-89. ictū...plāgam: see § 196. dabat: freely, kept twisting. By exception, a, the characteristic vowel of dō, is regularly short. sedēre... arcēbat, prevented... from going home. Arceō here has the sense and the constr. of prohibeō or non sinō. The coming words, nec... sinēbat (189),

95

cēdendō arcēbat, nec longius īre sinēbat, dōnec Agēnoridēs coniectum in gutture ferrum usque sequēns pressit, dum retrō quercus euntī obstitit, et fīxa est pariter cum rōbore cervīx. Pondere serpentis curvāta est arbor, et īmae parte flagellārī gemuit sua rōbora caudae.

Dum spatium victor victī cōnsīderat hostis, vōx subitō audīta est, neque erat cognōscere prōmptum unde, sed audīta est: "Quid, Agenōre nāte, perēmptum serpentem spectās? Et tū spectābere serpēns." Ille diū pavidus pariter cum mente colōrem

make the constr. especially easy here. cëdendo: gerund, in instr. ablative. longius: see § 146. ire: as subject sc.  $eam = pl\bar{a}gam$ ; see § 244, 1, b.

90. donec . . . dum (91): it is unusual to find one 'until' clause subordinate to another. Roman writers, however, troubled themselves little about the repetition of a word, even in a different sense. conjectum in gutture, thrust (into and so lodged) in its throat; see note on tenerā . . . in herbā, 23. guttura would have been easier, and metrical. conjectum is loosely used, since Cadmus had not thrown his lancea.

91-92. usque sequens (sc. ferrum), by following it up. dum...cervix modifies usque sequens. retro... eunti (angui), as the dragon backed away. fixa = trānsfixa (§ 221). cum robore cervix = cervix et robur. A noun and cum + abl. often thus = two nouns in the same case joined by et.

93. imae: imā parte... caudae would have been simpler, and metrical. The dragon was pinned to the trunk at a point high above the ground. We thus get light indirectly (§ 254) on the stature of the hero Cadmus.

94. flagellari gemuit, lamented that, etc. Both in prose and in verse the inf. is often used, in an O. O. constr., with verbs expressing emotion,

e.g. with gaudeō, 'think with joy (that),' and doicō, 'think with sorrow (that).' In the use discussed in § 178 the sense is very different: 'joy to do something,' 'grieve to do something.'

95-114. A mysterious voice now tells Cadmus that he will himself one day be a dragon. But Pallas bids him sow the dragon's teeth, as seeds of his future people. When he does this, armed warriors rise from the ground.

95. Dum . . . considerat, While he was, etc.; cf. Caesar's expression, Quae dum geruntur. spatium, size; cf. spatioši corporis, 56. victor victi: juxtaposition (§ 240). For the repetition cf. that of audita est, 96, 97, and see note on magnum magno, 60.

**96-97.**  $volume{o}x$ : of Mars, angry at the death of his dragon son (see notes on  $M\bar{u}rtius$ , 32, and on  $comit\bar{e}s$ , 22). Quid  $=C\bar{u}r$ .  $per\bar{e}mptum = quem t\bar{u}$ 

perēmistī.

98. spectās . . . spectābere: spectō is esp. used of gazing with interest and pleasure at some sight. For the repetition cf. 95, 96, 97. Et = etiam, quoque, also. This use is esp. common in poetry and in later prose. serpēns, as a serpent; see § 385. spectābere serpēns = will be a serpent on which men will gaze with astonishment and interest.

perdiderat, gelidōque comae terrōre rigēbant.
Ecce virī fautrīx, superās dēlāpsa per aurās,
Pallas adest, mōtaeque iubet suppōnere terrae
vīpereōs dentīs, populī incrēmenta futūrī.
Pāret, et, ut pressō sulcum patefēcit arātrō,
spargit humī iussōs, mortālia sēmina, dentīs.
Inde (fidē maius!) glaebae coepēre movērī,
prīmaque dē sulcīs aciēs appāruit hastae,
tegmina mox capitum pictō nūtantia cōnō,
mox umerī, pectusque, onerātaque bracchia tēlīs
exsistunt, crēscitque seges clipeāta virōrum.
Sīc. ubi tolluntur fēstīs aulaea theātrīs,

100. gelido: transferred epithet (§ 212); fear makes one cold.

101-102. Ecce: advers. asyndeton: see note on serpēns...mānsit, 62. virī fautrīx: see § 130. Pallas helps heroes of mental power and warlike prowess. mōtae (arātrō)... suppōnere...dentīs (103): render by to upturn...and to sow (therein).

103. vipereös: Ovid called the dragon anguis in 32, serpēns in 38, 62, 93, 98; see § 196. From 28-59 one would conclude that all Cadmus's attendants were killed. Nothing is said in 59-94 of any one as helping him, or even as watching his struggle.

104. ut: as in 55. pressē... arātrō, by driving home his plow, explains mōtae... terrae, 102; it also gives the means and the manner of patefēcit.

105. humī: locative case (§ 162). The effect (not the process) is emphasized: scatters... so that they lie on the ground. See notes on tenerā... in herbā, 23, on coniectum in gutture, 90, and on ferōx, 68. iussōs: transferred epithet: § 212. \*Cf. iussōs... receptūs, I. 340, and iussōs lapidēs, 1. 399, with notes on iussōs. We must say 'even as he was bid.' mortālia sēmina, man-producing seeds, translates populī incrēmenta futūrī, 103.

106. Inde, Then, Thereupon, as often. fide maius!, (a thing = marvel) greater than (=a marvel too great for) credence! fide maius! is in appos. with glaebae... virōrum, 106-110. Cf. the familiar prose usage (id) quod, etc. maius is acc.: G. 324, and N. 1. movērī, bestir themselves; see §§ 166, 167.

107-109. prima: there are six stages in 107-110. The first three are marked by prima, mox, mox; the others are unmarked. prima = adv., primum (§ 213). aciës . . . hastae . . . cōnō . . . pectus: coll. singulars (§ 187), side by side with plurals. Aciës has here its original sense, sharp point(s). pictō . . . cōnō, gaily-colored plumes; metonymy (§ 206), in the use of a word denoting the container instead of a word denoting the thing that is contained.

111. tolluntur...aulaea: in the Roman theater, the curtain was let down at the beginning of the play, and drawn up at the close. It worked on a wooden roller that revolved in a wide slot running across the front of the stage. The curtain was often painted or embroidered with elaborate figures and scenes. theātrīs: see §§ 154, 155. See i. 164-165, iv. 469-473 for references to the theater.

surgere signa solent, prīmumque ostendere vultūs, cētera paulātim, placidōque ēducta tenōre tōta patent, īmōque pedēs in margine pōnunt.

Territus hoste novō, Cadmus capere arma parābat:
"Nē cape," dē populō quem terra creāverat ūnus exclāmat, "nec tē cīvīlibus īnsere bellīs."
Atque ita terrigenīs rigidō dē frātribus ūnum comminus ēnse ferit: iaculō cadit ēminus ipse.
Hunc quoque quī lētō dederat nōn longius illō vīvit, et exspīrat modo quās accēperat aurās, exemplōque parī furit omnis turba, suōque
Mārte cadunt subitī per mūtua vulnera frātrēs.
Iamque brevis vītae spatium sortīta iuventūs sanguineō tepidam plangēbat pectore mātrem, quīnque superstitibus, quōrum fuit ūnus Echīōn.

112-114. signa, figures. prīmum; of the three stages in 112-114, only the first is definitely marked. See note on prīma, 107. cētera: object of ostendere. ēducta, drawn up; see note on ērēctus, 43. tōta, in full; see note on tōtum, 67. margine: sc. aulaeōrum.

115-130. When Cadmus prepares to fight the earth-born warriors, one of them bids him keep off. The warriors then fight among themselves until only five are left. These help Cadmus build the citadel of Thebes, in Boeötia.

116. Në cape (arma): see § 170. dë populo: join with ūnus; see A. 346, c; B. 201, 1, a; Bu. 418; D. 344; G. 372, R. 2; H. 444, 1; H.B. 346, e.

117. nec . . . insere: nēve would be more exact; see note on Nec . . . placeat, 2. 129. cīvīlibus: Ovid might have said frāternīs, or frātrum.

118-119. ita: as in 22. de fratribus unum: cf. de populo ... unus, 116. comminus ... eminus: the contrast is emphasized by the exact metrical equivalence of these words. iaculo cadit, falls by, etc., involves result, not process ('is felled'); see §§ 160, 222.

120-121. Hunc =ipse, 119: so does illō, 120. quī =is quī; is is subject of the verbs in 120-121. Render Hunc... vīvīt by The man who had consigned him to death lives not longer than he. longius: see § 146. In the best prose, longus is used of space (not time), except when it is joined with a word that itself expresses time. et, but; et and -que have this value often, esp. after negative expressions. modo =nūper; join with accēperat.

122-123. In 122-125, Ovid, to avoid monotony and wearisomeness, omits details; see note on comites, 22. exemplo = modo, 63. suo . . . Mārte, by their own fighting, repeats cīvīlibus . . bellīs, 117; cf. mūtua vulnera, 123 (§ 251). For Mārte = fighting see § 207.

124-125. iuventūs, the warrior throng. Since the words iuvenēs and iuventūs meant men in the prime of life, the poets often used them of fighting men. sanguineō... mātrem: i.e. were writhing in death on the ground. mātrem = the earth, and so reminds us of terrigenīs, 118.

126. quinque, only five.

Is sua iēcit humō monitū Trītōnidis arma, frāternaeque fidem pācis petiitque deditque. Hōs operis comitēs habuit Sīdōnius hospes, cum posuit iussam Phoebēīs sortibus urbem.

Iam stābant Thēbae. Poterās iam, Cadme, vidērī exsiliō fēlīx: socerī tibi Mārsque Venusque contigerant; hūc adde genus dē coniuge tantā, tot nātōs nātāsque et, pignora cāra, nepōtēs,

135 hōs quoque iam iuvenīs. Sed scīlicet ultima semper exspectanda diēs hominī, dīcīque beātus ante obitum nēmō suprēmague fūnera dēbet.

127-128. ičcit = dēiēcit: § 221. humō: dat., = in humum; see § 134. monitū Trītōnidis: see note on virī fautrīx, 101. frāternae... dedit: from his four surviving brothers he sought pledges of peace, and gave such pledges to them himself. petiitque deditque: -que...-que are used as in 7; see note there.

129-130. operis comites: cf. mortis...comes, 58-59, with note. Sīdonius hospes, the stranger from Sidon, i.e. Cadmus. Cf. Tyriā...dē gente profecti, 35, with note, and Phoenīcas, 46. urbem: Cadmus built only the citadel of Thebes.

131-137. Cadmus, father of many sons and daughters, seems blessed indeed, though an exile from his native land. But no man should be accounted blessed till his days are done.

131. Iam . . . iam, By this time; cf. 1, 50, 85, 124. Iam often carries the mind over a past period, long or short, with special emphasis on its close. Nunc gives a single moment, present from the point of view of writer or speaker. Potèrās . . . vidērī, you might have seemed (to men), or, men might have thought you.

132. exsiliō fēlīx: we should say 'blessed though in exile'; exsiliō is abl.

of specification. socerī...iuvenīs (135) gives reasons for the statement Poterās...fēlix (§§ 247, 249). socerī: freely, as father and mother of your bride. Cadmus married Harmonia, daughter of Mars and Venus.

133-135. hūc adde: see note on accessit ad, 72. genus here = puerōs, līberōs. nātās: Cadmus's daughters, Semele, Agave, Autonoë, and Ino, were far-famed. pignora cāra, precious sureties (for affection), or, dear treasures. Pignus is often so used in poetry and in later prose, perhaps from the fact that men had to give as hostages (Caesar's obsidēs) their nearest and dearest. hōs: the nepōtēs. iuvenīs, full grown, or, come to manhood and to womanhood.

136. homini: dat. of the agent with exspectanda (est), a man must wait for his final day. See § 133, and Note. Ovid is thinking of a very famous maxim, said (erroneously) to have been uttered by Solon, the wise man of Athens, to Croesus, King of Lydia, 'Count no man happy till he is dead'; present prosperity may' be offset by eleventh-hour woes. Ovid is also preparing for his account of the metamorphosis of Cadmus (§ 385), hinted at above, in Et tū spectābere serpēns, 98. See notes on that verse.

# LIBER QUĀRTUS

... .

Pyramus et Thisbē, iuvenum pulcherrunus alter, altera quās Oriēns habuit praelāta puellīs, contiguās tenuēre domōs, ubi dīcitur altam coctilibus mūrīs cīnxisse Semīramis urbem.

Nōtitiam prīmōsque gradūs vīcīnia fēcit: tempore crēvit amor. Taedae quoque iūre coīssent, sed vetuēre patrēs; quod nōn potuēre vetāre, ex aequō captīs ārdēbant mentibus ambō.

Cōnscius omnis abest: nūtū signīsque locuntur,

### SELECTION IV

## The Story of Pyramus and Thisbe Metamorphoses 4, 55-166

On this Selection see §§ 384, 395 (at the end); Gayley (§ 362), pages 147-149, and § 106 on page 505. Ovid describes the tale as 'not commonly known.' We know it only from Ovid. For a parody of it by Shakespeare, see A Midsummer Night's Dream, iii. 1; v. 1.

55-64. Pyramus and Thisbe lived in adjoining houses. They loved each other, but were kept apart by their parents.

55-56. iuvenum, lads. With praelāta sc. pulchritūdine, out of pulcherrimus, 55.

57-58. tenuēre: cf. tenēbat, 3. 2, with note. For the form see § 115. ubi . . . urbem: i.e. in Babylon. altam: the walls were 300 feet high.

59. gradus: sc. amoris, out of amor, 60. vicinia, their nearness (to each other), i.e. the fact that they were neighbors.

60. tempore: instr. abl. with crevit, which gives the result, not the process; see §§ 160, 222. Render by grew with time (i.e. with the passage of time). Taedae . . . coissent: i.e. they would have been lawfully wedded, too. In Greece and Rome the wedding proper took place by day. After nightfall the bride was escorted to her husband's home, by her kinsmen, friends, and others, who all carried pine-torches. Taedae here = an adj., marriage; the gen. of a noun is often so used. iūre is instr. abl. with coissent, which gives the result, not the process (§§ 160, 222).

55

60

61-62. quod ... vetāre = id quod ... vetāre, in appos. with 62; see note on fidē maius!, 3. 106. potuēre: sc. patrēs. captīs: sc. amōre. Study capiō in Vocabulary.

63. Conscius: a noun, confidant. There is no one to carry love messages back and forth. nûtû signīsque: i.e. only by nods, etc. locuntur: for spelling see note on secuntur, i. 185.

quōque magis tegitur, tēctus magis aestuat ignis.
Fissus erat tenuī rīmā, quam dūxerat ōlim,
cum fieret, pariēs domuī commūnis utrīque.
Id vitium, nūllī per saecula longa notātum—
quid nōn sentit amor?—prīmī vīdistis amantēs,
et vōcis fēcistis iter, tūtaeque per illud
murmure blanditiae minimō trānsīre solēbant.
Saepe, ubi cōnstiterant hinc Thisbē, Pyramus illinc,
inque vicēs fuerat captātus anhēlitus ōris,
"Invide," dīcēbant, "pariēs, quid amantibus obstās?
Quantum erat ut sinerēs tōtō nōs corpore iungī,
aut, hoc sī nimium, vel ad ōscula danda patērēs!

64. quō...magis..., (eō) magis, the more..., the more. In quō...(eō) we have abl. of the measure of difference, a species of the instr. ablative, much used with comparatives. In such an English sentence as 'the more we explained..., the less he understood,' etc., the is in the instr. case. tegitur, tēctus: see note on magnum magnō, 3. 60.

65-80. Discovering a crack in the party wall of their houses, the lovers talk through it to each other.

65-66. dūxerat, ('had drawn' =) had developed. If one were watching a wall just at the moment that a crack was developing in it, he would see how appropriate the expression dūxerat (rīmam) is. Cf. note on agit rīmās, 2. 211. fieret: mark the tense, was being built, or, was in the process of erection. pariēs . . . utrīque throws light on contiguās . . . domōs, 57. pariēs often denotes what we call a 'party wall.' domuī . . . utrīque: domibus ambābus would be less exact.

67-68. nulli: see § 133. Cf. homini, 3. 136, with note. amantes, because you loved (each other). In vidistis amantes there is juxtaposition of effect and cause (§ 241).

69-70. iter: pred. accusative, the pathway. The primary object of fēcistis is Id vitium (67). murmure... minimō, in gentlest whisperings; modal abl., or instr. ablative (if the latter view is right, trānsīre gives the result, to go, not the process, 'be sent'; see, then. §§ 160, 222).

71-72. ubi constiterant: with ubi, ut, postquam, the pf. indic. is generally used. By writing constiterant (§ 279), Ovid might have adhered to the idiom.

in . . vicēs, by turns, = in vicem, the usual expression, both in prose and in verse. fuerat captatus: sc. ab amantibus. The verse = and each lover had, in turn, caught the other's eager breathing. For fuerat we should have erat in prose.

73. quid: as in 3. 97. amantibus: here a noun.

74-75. Quantum . . . sinerēs . . .!, How easy it was for you to permit . . .! Quantum sometimes, as here, = 'how little.' Quantum erat in effect = Quant facile efficere poterās; hence the result clause in 74-75. corpore iungī: see note on fūrta Iovis, 3. 7. sī: sc. erat (§ 245). nimium, too much (to ask of you). vel, at least; the word gives a suggestion like 'had you wished to do so.' Study vel in Vocabulary. patērēs: from pateō.

Nec sumus ingrātī: tibi nōs dēbēre fatēmur, quod datus est verbīs ad amīcās trānsitus aurīs." Tālia dīversā nēquīquam sēde locūtī, sub noctem dīxēre "Valē," partīque dedēre ōscula quisque suae nōn pervenientia contrā.

Postera nocturnōs aurōra remōverat ignīs,
sōlque pruīnōsās radiīs siccāverat herbās:
ad solitum coïēre locum. Tum, murmure parvō
multa prius questī, statuunt ut nocte silentī
fallere custōdēs foribusque excēdere temptent,
cumque domō exierint, urbis quoque tēcta relinquant,
nēve sit errandum lātō spatiantibus arvō
conveniant ad busta Ninī, lateantque sub umbrā

76. Nec = Et non tamen, a common use. The lovers forestall the charge of ingratitude to which 73-75 would naturally give rise. tibi . . . fatemur = tibi enim, etc.; see §§ 247, 249.

77. quod: here in its original use, as acc. of extent of space (§ 146), the degree to which, or, in so far as. ad amicās...aurīs: join with trānsitus. The prep. phrase is not, in the best Latin prose, joined freely to nouns. Most exceptions involve prep. phrases attached to nouns plainly derived from verbs. With trānsitus cf. trānsitus cf. trānsitus cf. 70.

78-79. diversa . . . sēde: either (1) from their separate places (§152), or (2) in their separate places (§§ 154, 155). sub noctem, once, as night drew on. Valē: the imp. is here, in syntax, a noun, object of dixēre.

80. quisque suae: these words are frequently thus combined, in this order. quisque is in distributive appos. with the subject of the verbs in 79. contră is very inaccurately used for ad alteram partem parietis.

81-92. The lovers agree to steal forth at night, and to meet under a certain mulberry-tree, by the tomb of Ninus.

81. nocturnos . . . ignīs: the stars. In 81-83 there is parataxis; see §§ 247, 249.

83. murmure parvo: cf. murmure ... minimo, 70, with note.

84-85. multa: acc. with questi: §§ 140, 142. prius, at first; sc. mox, or deinde, with statuunt. ut: the purpose clause extends through arboris, 89. foribus may be (1) instr. abl., via the doors (§ 159), or (2) abl. of place whence (§ 152).

86. exierint: subj., in O. O.; cf. invēnerit. 3. 4.

87. neve, and not, (1) introduces the negative purpose clause formed by 87, and (2) joins convenient . . . arboris, 88-89, to ut . . . relinquant, 84-86;  $n\bar{e}ve$  thus = et,  $n\bar{e}$  . . . , ut. Render nēve . . . arboris (89), by and, in order that they shall do no aimless wandering . . . , they shall meet, etc. Erro usually suggests aimless wandering. lātō . . . arvō emphasizes this suggestion, because (1) it indicates that there is plenty of room in which they may miss each other, and (2) spatior ='take a (leisurely) walk,' without a definite objective. For case of arvo see §§ 154, 155.

95

arboris. Arbor ibī, niveīs ūberrima pōmīs, ardua mōrus erat, gelidō contermina fontī. Pacta placent, et lūx tardē discēdere vīsa est: praecipitātur aquīs, et aquīs nox exit ab īsdem.

Callida per tenebrās, versātō cardine, Thisbē ēgreditur, fallitque suōs, adopertaque vultum pervenit ad tumulum dictāque sub arbore sēdit: audācem faciēbat amor. Venit ecce recentī caede leaena boum spūmantīs oblita rictūs, dēpositūra sitim vīcīnī fontis in undā. Quam procul ad lūnae radiōs Babylōnia Thisbē

89-90, arboris. Arbor: see note on magnum magno, 3. 60. For position of arboris see § 232. niveïs . . . pomis: in such a miraculous tale as this, it makes no difference whether mulberries ever were white or not. According to present knowledge, the white mulberry was brought from China to Europe in the twelfth Christian century; since the fifteenth century it has taken the place, almost entirely, of the black mulberry in silkraising. Today the black mulberry is grown for its fruit. That fruit is white before it matures; at maturity its color is a deep, dark red (cf. 165). The black mulberry is a tall tree (cf. ardua, 90); the white mulberry is much shorter. See notes on obscūrum . . . antrum, 100, on hāc . . . rūpe, 114, and on amāracus, i. 693. überrima, richly-laden. For abl. with it cf. (specus) ūberibus fēcundus aquīs, 3, 31, with note. pomis, berries, or, mulberries. fonti: see § 137.

91. Pacta, Their agreement; see paciscor in Vocabulary, and § 216, 1. placent . . . visa est: sc. amantibus, with both verbs. et, and so; see § 219.

92. praecipitātur: advers. asyndeton; see note on serpēns . . . mānsit, 3.62. See also §§ 166, 167. aquīs . . . aquīs: cf. arboris. Arbor, 89, with note. For syntax of the first aquīs see note on humō, 3.127. The

Romans thought of night and day as rising from the ocean, and sinking down into the ocean again. See note on excipit, 2.68.

93-104. Thisbe goes forth first and sits down under the mulberry-tree. Seeing in the moonlight a lioness, she flees into a grotto, dropping her outer robe as she runs. The lioness rends the robe.

93-95. Callida . . . , Thisbē: for word-order see § 231. Callida = an adv.: § 213. Ovid is amusing himself here (see note on oculīs . . . nostrīs, 2.46). In spite of the guards set to keep the lovers apart (61) they are able, with perfect ease, to go out of their houses just as soon as the idea of going out occurs to them (cf. 105-107). suōs, her household. adoperta . . vultum: see § 148. tumulum = busta, 88 (§ 196). dictā, appointed. sēdit: from sīdō.

96-97. faciëbat: i.e. was for the time being making, etc. boum: obj. gen. with caede (§ 130). oblita rictūs: cf. adoperta...vultum, 94, with note. oblita is from oblinō.

98. dēpositūra: the fut. part. often expresses purpose, esp. in poetry and in later prose. vīcīnī: sc. Thisbae.

99-100. Quam, Her; see note on quae...ubi, 1.337. procul: i.e. while the lioness was yet a great way off. ad, over against. et: see § 220. ob-

vīdit, et obscūrum trepidō pede fūgit in antrum, dumque fugit tergō vēlāmina lāpsa relīquit.
.Ut lea saeva sitim multā compescuit undā, dum redit in silvās, inventōs forte sine ipsā ōre cruentātō tenuīs laniāvit amictūs.

Sērius ēgressus, vēstīgia vīdit in altō

pulvere certa ferae tōtōque expalluit ōre
Pȳramus. Ut vērō vestem quoque sanguine tīnctam
repperit, "Ūna duōs," inquit, "nox perdet amantīs,
ē quibus illa fuit longā dignissima vītā,
nostra nocēns anima est. Ego tē, miseranda, perēmī,
in loca plēna metūs quī iussī nocte venīrēs,

scūrum...antrum: mark the contrast with audācem...amor, 96. Since the Babylonian country is not hilly, this antrum is imaginary; see note on nīveīs...pōmīs, 89.

101. dum . . . fugit modifies lāpsa. See note on Dum . . . mīrātur, 2. 111. vēlāmina: probably a light cloak; for pl. see §§ 189, 190. It is called amictūs, 104, vestis, 107, 117, 147, vēlāmina, 115; see § 196. lāpsa = quae dēlāpsa erant.

103-104. dum redit: cf. dum . . . fugit, 101. inventos . . . laniāvit, found the robe . . . and rent it. Since the finding preceded the rending, it is logical to represent the finding by an expression which is grammatically subordinate. Latin often thus uses an active verb, with an object modified by a pf. pass. part., where in Eng. we use two act. verbs, with two objects, one a noun, one a pronoun. See note on summersās . . . obrue, i. 69. ipsā: sc. Thisbā. amictūs: for pl. see § 190. inventum . . . tenuem . . . amictum would have been metrical. There is chiasmus in 104; see § 243.

105-127. Pyramus, arriving later, sees the tracks of the lioness, and finds Thisbe's mantle, torn and bloody. Thinking Thisbe dead, he kills himself. His streaming blood changes the color of the mulberries.

105-106. vīdit: the subject is Pyramus, 107. The common subject of two clauses is often set in the second; see § 235. certa, unmistakable, or, sure. In altō pulvere certa there is juxtaposition of cause and effect (§ 241). -que: see § 219.

107-108. Ut vērō: see note on Tum vērō, 3. 72. vestem quoque: i.e. the cloak as well as the ground. Ūna duōs: juxtaposition of contrasts (§ 240), rather artificial. For gender of duōs see note on innocuōs, 1, 327.

109-110. Verse 109 = ē quibus illa fuit innocēns atque fuit longā dignissima vītā. nostra = mea. Cf. Nostrum, 112, nostrī, 118. nostra . . . est = (but) I have sinned (and so have deserved to die); the next sentence, Ego . . . vēnī, 110-112, tells why. nocēns, guity. miseranda, hapless maiden; see note on miseranda, 1.359.

111. metūs = alarm, rather than 'fear': \$ 202. The English words terror and alarm mean sometimes' fear,' sometimes 'the cause of fear.' quī iussī states merely as a fact what might have been stated as a reason, by quī iusserim, or cum iusserim. venīrēs is in O. O., in dependence on iussī. Pyramus had said to Thisbe: Venī (or Ī) ad busta Ninī latēque sub umbrā arboris (88-89).

nec prior hūc vēnī. Nostrum dīvellite corpus, et scelerāta ferō cōnsūmite vīscera morsū, ō quīcumque sub hāc habitātis rūpe, leōnēs!

sed timidī est optāre necem—" Vēlāmina Thisbēs tollit, et ad pactae sēcum fert arboris umbram, utque dedit nōtae lacrimās, dedit ōscula vestī, "Accipe nunc," inquit, "nostrī quoque sanguinis haustūs!" quōque erat accīnctus dēmīsit in īlia ferrum.

Nec mora: ferventī moriēns ē vulnere trāxit, et iacuit resupīnus humō. Cruor ēmicat altē, nōn aliter quam cum vitiātō fistula plumbō scinditur, et tenuī strīdente forāmine longās ēiaculātur aquās, atque ictibus āëra rumpit.

125 Arboreï fētūs aspergine caedis in ātram vertuntur faciem, madefactaque sanguine rādīx pūniceō tinguit pendentia mōra colōre.

**112-113. nec:** as in 76. For word-order in 113 see § 242.

114. hāc . . . rūpe: imaginary; see note on obscūrum . . . antrum, 100. The absence of rocky country about Babylon accounts for its coctiles mūrī, 58 (instead of walls of stone).

115-116. timidī: pred. gen.; see! A. 343, b, c; B. 198, 2; Bu. 408; D. 338, a; G. 366; H. 439; H.B. 340. timidī est =it is a coward's part. optāre, merely to pray for. A brave man would do something to bring on himself the death he felt he deserved. pactae...arbore; 95.

117. dedit ... dedit: for the repetition see note on magnum magnō, 3. 60, and §§ 298, 299. nōtae ... vestī: both adj. and noun belong to each clause in this verse. In such instances the poets often put the adj. in one part, the nour in the other part, of the verse.

118. Accipe: addressed to the vestis (117). nostrī . . . sanguinis, my blood too (as well as Thisbe's).

119-120. quo: the antecedent is fer-

rum. The verse = ferrumque quō erat accinctus dēmīsit in īlia. Nec mora... trāxit; see note on Nec mora. 3. 46.

121. humō: local abl. (§§ 154, 155). One would expect the locative, humī. altē, to a great height, or, high (adverb).

122. non aliter quam =sīcut. We have here an example of litotes; see note on non similī, i. 136. vitiātō...plumbō, through the spoiling of its lead, or, through a flaw in its lead; instrablative. For the force given to the part. see § 214.

123-124. forāmine: see § 159. āëra: acc. sing.; see § 101. On the humor in 121-124 see note on oculīs... nostrīs, 2. 46.

125. fētūs, berries; properly, 'children.' A like personification is seen in comae, 'foliage' (properly, 'tresses'). aspergine: as in 3.86. caedis: subjective genitive. It = an adj., bloody; see note on Taedae..., coissent. 60.

128-146. Thisbe, still frightened, returns to the tree. While she is puzzling over the color of its berries, she sees and recognizes the dying Pyramus. After tears

Ecce, metū nondum posito, ne fallat amantem illa redit, iuvenemque oculis animoque requirit, quantaque vītārit nārrāre perīcula gestit, 130 utque locum et vīsā cognōscit in arbore formam. sīc facit incertam pōmī color: haeret an haec sit. Dum dubitat, tremibunda videt pulsāre cruentum membra solum, retroque pedem tulit, oraque buxo pallidiōra gerēns exhorruit, aequoris īnstar 135 quod tremit exiguā cum summum stringitur aurā. Sed, postquam remorāta suos cognovit amorēs, percutit indignos claro plangore lacertos, et laniāta comās amplexaque corpus amātum vulnera supplēvit lacrimīs, flētumque cruorī 140 miscuit, et, gelidīs in vultibus ōscula fīgēns, "Pyrame," clāmāvit, "quis tē mihi cāsus adēmit? Pyrame, respondė! Tua tė cārissima Thisbė nominat: exaudī, vultūsque attolle iacentīs!"

and lamentations, she addresses a passionate appeal to him. Hearing his name he revives for a moment, and then dies.

**128.** positō = dēpositō; see § 221.

131-132. ut . . . , sīc, lit., 'just as . . . even so'; freely, although . . . yet. See note on  $ut \dots$ ,  $s\bar{i}c$ , 1. 370. utque: -que = and yet, but; see note on et, 3. 121. visă, after she has (finally) seen it; the difference in the color of the fruit makes the tree hard to find. facit: sc.  $eam = Thisb\bar{e}n$ : § 244, 1. pomī: see note on niveis . . . pomīs, 89. haeret an, is at a loss whether. an is used here in a single dependent question; so, often, in poetry and in later Verses 131-132 mean that Thisbe is sure, and yet not sure, that she has come to the dicta arbor, 95, the pacta arbor, 116.

133-134. tremibunda ... pulsāre ... solum: cf. sanguineō ... mātrem, 3. 125, with note retrōque: see § 220. buxō: the wood of this tree is light yellow in color; see palleō and pallidus in Vocabulary.

135. gerens: gero and fero, used with words denoting parts of the body as their objects, often may be rendered by 'have' or 'with.' aequoris instar, as the sea. For instar see A. 359, b; Bu. 409; D. 331; G. 373, and R. 1; H. 446, 4.

136. summum (aequor), its surface; see note on mediā, 3. 29.

137-138. remorāta = post moram, when, after an interval. amōrēs, 'love,' = lover. indignōs, innocent; properly, 'undeserving' of the plangor. For word-order in indignōs... lacertōs see § 242. plangōre: freely, blows.

139-140. laniāta, tearing. With laniāta comās cf. adoperta . . . vultum, 94, oblita rictūs, 97, with notes. cruŏrī: see § 136.

142-143. Pyrame . . . Pyrame: for the repetition, which makes here for pathos, see note on magnum magno, 3. 60, and §§ 298, 300. mihi: dat. of separation; see note on leōni, 3. 52.

144. iacentis, drooping, swooning.

145 Ad nōmen Thisbēs oculōs iam morte gravātōs Pyramus ērēxit, vīsāque recondidit illā.

Quae postquam vestemque suam cognōvit et ēnse vīdit ebur vacuum, "Tua tē manus," inquit, "amorque perdidit, īnfēlīx! Est et mihi fortis in ūnum
150 hoc manus; est et amor: dabit hic in vulnera vīrēs.

Persequar exstīnctum lētīque miserrima dīcar causa comesque tuī, quīque ā mē morte revellī— heu!—sōlā poterās poteris nec morte revellī!

Hoc tamen ambōrum verbīs estōte rogātī,

145-146. Thisbes: gen.; see note on  $Panop\bar{e}s$ , 3.19.  $v\bar{s}\bar{s}$  . . . illä =simul atque eam  $v\bar{v}dit$ . These are beautiful lines: Pyramus, wholly deaf to his own name (142, 143), rouses when he hears the name of Thisbe. So, in iv. 688-692, Dido rouses at the words and the embrace of Anna, her devoted sister, 675-687.

147-166. Seeing her own mantle and Pyramus's bloodstained sword, Thisbe slays herself, having first prayed to the gods, to Pyramus's parents and her own, that the lovers' ashes may rest in the same tomb, and that the mulberry may forever keep its new-won hue. Her prayer is granted.

147-148. Quae postquam, After she; see note on quae . . . ubi, 1.337. -que . . . et here join two clauses: (1) vestem . . . suam cognovit, and (2) ēnse . . . vacuum. They more often ioin words. The combination is rare in the best prose. ense . . . vacuum: the abl. is used with verb and adj. suggesting either fullness ('filled with' something), or lack of something ('separated' from something); cf. niveis ūberrima pomis, 89, and ūberibus fēcundus aquis, 3. 31. ebur: ivory scabbard: § 203. amor: sc. tuus meī (objective gen.: § 130).

149-150. Est et mihi, I also have. Cf. est et amor (mihi), 150. in unum hoc and in vulnera, 150, express purpose, the goal to which an action

goes, its 'end.' Ad is far more often used in expressions of purpose. hic = amor (meus  $tu\bar{\imath}$ ). Occasionally, in poetry this form is treated as heavy ( $\S$  258); this is possible because the form once contained two c's. Cf. note on disice, i. 70.

151-152. Persequar: sc. tē. lētīque . . . comesque: the first-que joins the verbs in 151, the second the nouns in 152. lētī is obj. gen. (§ 130) with causa and comes (152). Cf. ulter . . . mortis, aut comes, 3. 58-59. quī . . . revellī (153): freely, you, who could have been wrested . . . , not even death shall (now) have power to wrest.

153. nec, not even. There is, in reality, ellipsis (§ 244): '(neither by anything else) nor (even) by death.' The first half of the expression is omitted, because, compared with death, all other factors are unimportant. In 152-153 there is double repetition, revelli... revelli, poterās poteris; see note on magnum magnō, 3, 60.

154. Hoc, this at least, is object of rogātī. Active forms of rogā are sometimes used with two accusatives, one denoting the person addressed, one the question asked or the thing requested: e.g. hoc vōs rogāmus. When such expressions are put into the pass., the pers. acc. becomes the subject; the other acc. is retained. Render, freely by Let me ask of you, in the name of us

160

ō multum miserī, meus illīusque parentēs, ut, quōs certus amor, quōs hōra novissima iūnxit, compōnī tumulō nōn invideātis eōdem.

At tū quae rāmīs arbor miserābile corpus nunc tegis ūnīus, mox es tēctūra duōrum, signa tenē caedis, pullōsque et lūctibus aptōs semper habē fētūs, geminī monumenta cruōris."

Dīxit, et aptātō pectus mūcrōne sub īmum incubuit ferrō, quod adhūc ā caede tepēbat.

Vōta tamen tetigēre daōs, tetigēro parantēs

Vōta tamen tetigēre deōs, tetigēre parentīs, nam color in pōmō est, ubi permātūruit, āter, quodque rogīs superest ūnā requiēseit in urnā.

166

both, or by Be prevailed on thus far, at least, by the words, etc. tamen: the sense is '(Though I am resolved to die), nevertheless one thing I crave.' See note on tamen, 164. estote: fut. imp. from sum.

155. multum: see § 146. meus: nom. =voc., a poetic usage. Ovid should have written mei, nom. pl. masculine (unmetrical). illius: for scansion see note on illius, i. 16.

156-157. ut...non invideātis: a purpose clause, dependent on rogātī, 154. nōn is possible because it belongs only with the verb; since nōn invideātis = patiāminī, the clause is really, in sense, affirmative. With nōn invideātis = patiāminī, the inf. compōnī is easy; see §176. Render ut... invideātis by that you begrudge not (or, suffer) our burial in, etc. certus, unwavering, loyal; lit., 'fixed,' 'assured.' See note on certōs, i. 576.

158. arbor: see note on quī . . . hālitus, 3. 75. At tū, arbor, quae would have been simpler.

159. ūnius: for scansion of that of illius, 155; see note there. duorum: see note on duos, 108.

160-161. caedis: sc. duōrum, out of 159, or nostrae, or geminae, out of 161. lūctibus aptōs: i.e. fitted for the expression of sorrow. fētūs: as in 125.

monumenta, reminders. cruoris, death by violence: § 201.

162-163. aptātō . . . mūcrōne: Thisbe set the point of Pyramus's sword under her breast, and then, holding the sword in place, flung herself forward. The impact of the hilt with the ground drove the point into her heart. Imum: see note on mediā, 3. 29. incubuit (sē): see § 151. Render aptātō . . ferrō by fitting the point of the sword deep beneath . . . , she flung herself on the steel. caede: sc. Pūramī.

164. tamen: often the advers thought to which a tamen-clause is opposed must be inferred from the context: '(Though the gods let Pyramus and Thisbe die), nevertheless they granted Thisbe's dying prayer.' Of the use of tamen in 154. tetigere... tetigere: see note on magnum magno, 3. 60, and § 300; cf. tegis ... es tēctūra, 159.

165-166. permātūruit: see note on nivēīs... pōmīs, 89. Perhaps Ovid means to give us here his interpretation of the story; if so, see notes on 123-124, at the end (on Ovid's humor). āter: an effective word, because constantly applied to things connected with death. rogīs: see § 138. requiēscit: as subject sc. id, antecedent of quod... superest.

663 Clauserat Hippotadēs aeternō carcere ventōs, admonitorque operum caelō clārissimus altō

Lūcifer ortus erat. Pinnīs ligat ille resūmptīs parte ab utrāque pedēs, tēlōque accingitur uncō, et liquidum mōtīs tālāribus āëra findit. Gentibus innumerīs circumque īnfrāque relictīs Aethiopum populōs Cēphēaque conspicit arva.

670 Illīc immeritam māternae pendere linguae

#### SELECTION V

#### The Rescue of Andromeda by Perseus

Metamorphoses 4, 663-764

In 4. 610-662 Ovid refers briefly to the birth of Perseus, and to his conquest of Medusa (see Gorgō in Vocabulary, and the picture facing page 260). Then, more fully, he tells how, by means of the Gorgon's head, Perseus changed Atlas, a giant king of Africa, into a mountain, huge enough to carry the heavens. Then comes Selection V. On it see § 385; Gayley (§ 362), pages 208-214, 516-518.

663-677. Perseus, on his way back from his fight with Atlas, sees Andromeda chained to a crag in the sea. Charmèd by her beauty, he alights on the crag.

663-664. Hippotadēs: for Aeolus and the winds see i. 50-63, with notes. For the use of Hippotadēs, a patronymic, rather than the name Perseus, see note on 1. 390. carcere: see § 155 (at the end). ventōs: in 4. 621-626 Ovid described Perseus as sorely buffeted by the winds. Now, in the quieter air, Perseus can fly more safely. admonitor . . operum (§ 130) =quā hominēs dē operibus (or, less often, operum) admonet ('reminds,' 'reminds of'). clārissimus, in fullest brightness.

665. Lücifer: here day; contrast 2. 115, with notes. Pinnīs...resümptīs, with the wings he had taken up again. The pinnīs are called tālāribus in 667; see note there, and § 196. ille = Perseus.

666. parte . . . pedēs is an elaborate way of saying utrumque pedem. With parte sc. corporis. With the prep. phrase cf. ā tergō, ā fronte. tēlō . . . uncō: Perseus's weapon was a short, straight sword, from which, near the point, there projected a curving hook, like a sickle; cf. falcātō . . .ēnse, 727 (§ 196). For its curved hook (hāmus) see 720. With this weapon Perseus could both thrust and slash. accingitur =sē accingit: §§ 166, 167.

667. liquidum . . . äëra: the poets often describe the air as 'liquid'; hence they picture motion through it by words meaning 'to swim,' 'to row,' 'to sail.' Cf. īnsuētum per iter gelidās ēnāvit ad arctos ('North'), vi. 16, said of the flight of Daedalus through the air. Perseus is moving eastward, in Northern Africa. tālāribus: wings, or winged sandals; see picture opposite page 346. Render mötis tālāribus either by (1) moving his tālāria, or (2) by moving, etc., or, by the moving of, etc. (cf., then, § 214). For the word-order in liquidum . . . āëra see § 242. āëra: as in 4, 124.

**668-669.** circum: i.e. to north and to south. Cēphēa: adj., =  $C\bar{e}phe\bar{i}$ , gen. sing.; see § 209. -que, and in par-

ticular; see § 218.

she was. See note on plēnos, 1.343. So immītis, 671, =cum ('since') immītis esset. māternae...linguae: the name of the mother is first given in 738. Ovid assumes, often, that his

Andromedān poenās immītis iusserat Hammōn. Quam simul ad dūrās religātam bracchia cautīs vīdit Abantiadēs, nisi quod levis aura capillōs moverat, et tepido manabant lumina fletu. marmoreum ratus esset opus. Trahit īnscius ignīs 675 et stupet; eximiae correptus imagine formae, paene suās quatere est oblītus in āëre pinnās. Ut stetit, "Ō," dīxit, "non istīs digna catēnīs sed quibus inter se cupidi iunguntur amantes, pande requirenti nomen terraeque tuumque, 680 et cūr vincla gerās." Prīmō silet illa, nec audet appellāre virum virgō, manibusque modestōs cēlāsset vultūs, sī non religāta fuisset; lūmina, quod potuit, lacrimīs implēvit obortīs.

readers have a good knowledge of the story he is telling. See note on Arma
... canō, i. 1, at the end. pendere, pay. Pendō, 'cause to hang,' 'weigh,' came to = 'pay,' because, before they had coins, the Romans settled accounts by weighing out the proper amount of copper, silver, or gold. Compare a like use of gold dust in modern times. The expressions sūmere poenās and poenās pendere imply that the wrong-doer was a debtor.

671. immītis iusserat: juxtaposition of cause and effect (§ 241).

672. Quam simul = Simul atque eam; see note on quae . . . ubi, 1. 337. bracchia: sc. eius = Andromedae. For case see § 150.

673-675. nisi quod ... flētū (674), etc., modifies marmoreum... opus (675). For quod see note on 4. 77. mõverat = nõnnumquam (or interdum) mõverat i.e. it denotes repeated action. flētū = lacrimīs. marmoreum ... opus, he would have thought (her) a creation in marble (i.e. a statue). The girl was nūda. The mixed cond. form in nisi ... ratus esset, 673-675, is far more effective than the regular contrary to fact form would have been. Trahit

= contrahit; see § 221. inscius, unwittingly, or, ere he knows it; see § 213. ignīs = ignīs amēris.

676. eximiae . . . formae, the picture formed by her matchless beauty. formae may be subjective gen., or gen. of definition (§ 122). correptus, (swiftly) mastered.

678-690. Alighting beside Andromeda, Perseus bids her tell her name, and to explain why she is chained to the crag. She complies. Ere her tale is done, the rush of the sea-monster toward the crag is heard.

678-679. stetit: from sistō; sc. sē (§ 151). nōn . . . sed (eīs), not of THESE chains, but (of those); nōn and sed are often thus correlative. istīs: contemptuous, these unrighteous. catěnīs: see 672. inter sē belongs (1) with cupidi, who crave each other, (2) with iunguntur, are joined to each other.

680. requirenti: sc. mihi.

682. virum virgō: note alliteration (§ 252), as in manibus . . . modestōs; see note on magnum magnō, 3. 60.

684. quod potuit = id quod potuit; see note on quod . . . vetāre, 4. 61.

Saepius īnstantī, sua ne dēlicta fatērī
nōlle vidērētur, nōmen terraeque suumque,
quantaque māternae fuerit fīdūcia fōrmae
indicat; et, nōndum memorātīs omnibus, unda
īnsonuit, veniēnsque immēnsō bēlua pontō
imminet, et lātum sub pectore possidet aequor.
Conclāmat virgō: genitor lūgubris et ūnā
māter adest, ambō miserī, sed iūstius illa,
nec sēcum auxilium, sed dignōs tempore flētūs
plangōremque ferunt, vīnctōque in corpore adhaerent,
cum sīc hospes ait: "Lacrimārum longa manēre
tempora vōs poterunt; ad opem brevis hōra ferendam est.

**685-686.** instanti (sc. *Persei*), (*But*) when he urged her again and again, depends on indicat, 688; see § 230.  $\bar{I}nst\bar{o}$  is often used of pressing one hard with words, pleading vigorously with one. For the part, see note on immeritam, 670. nē . . . vidērētur gives the purpose of indicat, 688. We should say, rather, 'that it might not seem that there were failings of her own which she was trying to conceal.' Andromeda wishes to save her mother. and yet not to have herself wrongly judged guilty. In the end she can protect herself only by telling the truth about her mother.

687. māternae... fīdūcia fōrmae: in themselves the words quanta... fōrmae might mean 'how great her (Andromeda's) confidence in her mother's beauty was,' but 670-671 have shown us that the words mean rather how great her mother's confidence in her (own) beauty was. māterna... fidūcia fōrmae would have been clearer, but unmetrical.

688-690. et: see § 220. nondum... omnibus: i.e. ere she has told all her tale. omnibus, the whole story; lit., 'all things,' i.e. 'all the details' of the story. bēlua is without an adj., since of itself it denotes size. imminet, hangs over, or, covers; as object sc. ei =

pontō. In pontō . . . aequor there is parallelism (§ 251).

691-705. To the terrified maiden and her agonized parents Perseus promises help; he asks that, when he has saved Andromeda, she shall be given to him in marriage. They agree.

691-692. Conclāmat: con- here, as often, implies intensity. adest: even in prose, we often find a singular verb with two subjects joined by et. The presence of the parents on the crag by their endangered daughter is natural; it was possible, because, since Andromeda was a victim substituted for all her people, there was now no danger to anyone but her. miserī: a pl. word which refers to persons of different genders is regularly masculine. iūstius: because hers was the sin; see 670-671, 687.

693-694. nec =et non tamen, as in 4.76. flètūs, (only) tears; see note on flètū, 674. vincto recalls vincla, 681, catēnās. 678.

695-696. hospes, the stranger. Lacrimārum . . . ferendam est: the general sense is, 'There will be a long, long time for weeping (if no help be brought to the maiden); the time for helping is all too short.' Verses 697-703 = 'The needed help I am ready to give, on one condition.'

705

Hanc ego sī peterem Perseus Iove nātus et illā quam clausam implēvit fēcundō Iuppiter aurō, Gorgonis anguicomae Perseus superātor, et ālīs āëriās ausus iactātīs īre per aurās, praeferrer cūnctīs certē gener! Addere tantīs dōtibus et meritum, faveant modo nūmina, temptō; ut mea sit, servāta meā virtūte, pacīscor." Accipiunt lēgem—quis enim dubitāret?—et ōrant, prōmittuntque super rēgnum dōtāle parentēs.

Ecce, velut nāvis praefīxō concita rōstrō

697-698. Hanc ... sī ... gener (701) = '(Even) if I were wooing her merely on the strength of my high lineage and my past performances, you would, I am sure, prefer me to all others as her husband.' Perseus Iove nātus is in the pred., as Perseus, son of Jupiter. For Iove nātus see note on Agēnore nātus, 3.51. illā ... aurō: see Danaë in Vocabulary. Join illā with nātus, and (son) of the woman. clausam, though, etc.; see note on immeritam, 670. fēcundō, fertilizing; see § 212.

699-701. Gorgonis superātor, yes, even as the Perseus that conquered the Gorgon. ālīs . . . iactātīs is stronger than mōtīs tālāribus, 667, and much stronger than quatere . . . pinnās, 677. praeferrer: sc. ā vōbīs. certē = certō; it usually = 'at least.' certō would have been metrical. Addere . . . temptō (702): see § 179.

702. dötibus, endowments. In Ovid's day dös meant the dowry which a bride must bring to her husband. In making Perseus use the word of himself, Ovid may be thinking of the fact that, in the days of the heroes, the would-be husband bought his bride by rich presents. et, also, as in 4.149. meritum: i.e. some service of direct, personal significance to you. See mereö in Vocabulary, at the end. faveant modo nümina, only let the gods favor (me), or, provided the gods favor

(me). The subj. is one of wish (prayer). Modo, just, only, is often used with the imp., and with the subj. of command. tempto: note the tense; Perseus speaks here as if he were already in the act of rescuing the maiden.

703. ut... virtute is a purpose clause. servăta, when saved. The self-confidence fits a hero.

704. legem, the terms on which Perseus is ready to help them. quis... dubitaret?: a cond. question like that in quis... possit...?, 3.6, except that quis... possit...? refers to the future as viewed from the moment of writing or speaking, whereas quis... dubitaret? refers to the future as viewed from some moment prior to that of writing or speaking. Render by who would have hesitated? orant: i.e. beg him to save her on his own terms.

705. super: adv., besides. dōtāle: freely, as a dowry. Ovid might have said prō dōte. See note on dōtibus, 702. Perseus had asked only for the maiden, and only if he should earn her by saving her.

706-729. Rising in the air, Perseus fights the monster, and wounds it. The flying blood drenches his wings.

706. praefixo . . . rostro, with its projecting beak (ram); instr. abl. with sulcat. Ovid had in mind a ship of war. concita, roused to full speed, is explained by iuvenum . . . lacertis, 707.

sulcat aquās, iuvenum sūdantibus ācta lacertīs, sīc fera, dīmōtīs impulsū pectoris undīs, tantum aberat scopulīs quantum Baleārica tortō funda potest plumbō mediī trānsmittere caelī, cum subitō iuvenis, pedibus tellūre repulsā, arduus in nūbīs abiīt. Ut in aequore summō umbra virī vīsa est, vīsam fera saevit in umbram, utque Iovis praepes, vacuō cum vīdit in arvō praebentem Phoebō līventia terga dracōnem, occupat āversum, neu saeva retorqueat ōra squāmigerīs avidōs fīgit cervīcibus unguīs, sīc, celerī missus praeceps per ināne volātū,

707. iuvenum, warriors; see note on iuventūs, 3. 124.

708. sīc, as correlative to velut, 706, belongs logically only with dīmōtīs....undīs, which corresponds to praefīxō...aquās, 706-707. sīc fera...aberat (709) is condensed; it = sīc fera impulsū pectoris aquās dīmōvit tantumque (§ 219) aberat, etc.

709-710. tantum, (only) so far; see § 146. scopulis = cautīs, 672; see § 196. tortō, whirling; properly, 'hurled with rotary motion,' to give greater accuracy. plumbō, (bullet of) lead (§ 203); instr. ablative. trānsmittere (sē): see § 151. caelī: join with quantum. Verses 709-710 = his distance from the crag was only the space of sky through which a . . . sling (can with its . . lead fling itself =) can fling its lead.'

711. cum...abiīt (712): a cum-inversum clause; see note on cum...imperat, 3.3-4. pedibus...repulsā: freely, springing up from the earth; lit., 'striking the earth back with his feet.' Ovid's expression is incorrect, but easily understood; to one who looks down between the cars of a moving train it seems that the earth, not the train, is moving. See notes on uterō...recussō, ii. 52, and on subtrahitur...solum, v. 198.

712-713. arduus, on high, a pred.

nom.; see § 213. abiit: for scansion see § 275. vīsa est: sc. ā ferā. Note the double repetition; see note on magnum magnō, 3. 60. vīsam . . . umbram emphasizes the complete success and the complete failure of the monster's attack. He reached his objective, but did it no harm.

714-715. Iovis praepes: the eagle; see § 313. praepes: a noun, =āles, avis. vacuō: an important word; the bird has a clear view of the snake praebentem, proffering; the snake is sunning itself. Phoebō =sōlō; see § 207. Phoebō līventia: note the contrast of colors, the bright sun, the dark snake. Cf. viridīs aspergine, 3. 86, with note on aspergine. For word-order in praebentem ... dracōnem see § 231.

716-717. occupat: as in 3.48. äversum (eum): freely, from behind. neu =et nē, and, that he may not, etc. It joins fīgit to occupat, and also introduces a neg. purpose clause. See note on nēve, 4.87. ŏra, fangs; for pl. see §§ 189, 190. avidōs: transferred epithet; see § 212. avidus would be metrical. cervīcibus: dat. with fūgit =infūgit (§§ 138, 221), or dat. of limit of motion (§ 134), =in cervīcēs. Either constr. is unusual.

718-720. missus, swooping; sc. Perseus. inane, the void, i.e. the empty

terga ferae pressit, dextrōque frementis in armō Īnachidēs ferrum curvō tenus abdidit hāmō.

720

Vulnere laesa gravī, modo sē sublīmis in aurās attollit, modo subdit aquīs, modo mōre ferōcis versat aprī quem turba canum circumsona terret. Ille avidōs morsūs vēlōcibus effugit ālīs, quāque patent, nunc terga cavīs super obsita conchīs, nunc laterum costās, nunc quā tenuissima cauda dēsinit in piscem, falcātō verberat ēnse. Bēlua pūniceō mixtōs cum sanguine flūctūs ōre vomit: maduēre gravēs aspergine pinnae.

Nec bibulīs ultrā Perseus tālāribus ausus crēdere conspexit scopulum, quī vertice summo

730

air. There was nothing to diminish Perseus's speed. frementis (eius = serpentis), the roaring monster. curvõ...hāmō: see note on tēlō... uncō, 666. Perseus had made a straight thrust with his weapon. tenus (see Vocabulary) follows part of the abl. it governs.

721-723. laesa, maddened, modo . . . modo . . . modo: cf. modo . . . interdum . . . nunc, 3, 77-79, with note. sublimis: cf. arduus, 712, praeceps, 718. subdit, plunges; sc. sē, from 721. more . . . aprī: cf. lorīcae . . . modo, 3. 63, with note. versat: sc. sē, from 721. turba, pack. circumsona: a fine word. We must use a clause, as they bark loudly about it, unless we sacrifice the prep. circum- and render by thunderous. Verses 721-723 mean that the monster tries all possible means of escaping his impending fate, in vain, because Perseus, flying about the monster, presses him close, as baying hounds press a boar they have trapped.

725. patent: as subjects sc. terga, costae, cauda, out of 725-726. Perseus seeks every vulnerable spot, every opening. nunc...nunc...nunc (726) balance the triple modo in 721-722. cavis...conchis: barnacles. super: adv., above; a needless word.

726-727. tenuissima cauda, the tail at its thinnest; see notes on mediā, 3. 29, on altissimus, 3. 50, and on clārissimus, 664. dēsinit in, ends in. Ovid's description of the fera, 708-734, is very vague. verberat, suggesting repeated blows, strengthens the triple nunc, 725-726. Perseus is slashing now, swinging his weapon as one swings a sickle. Contrast curvō...hāmō, 720, with note.

728-729. mixtōs cum sanguine: mixtōs sanguine (sanguini) was possible. gravēs: proleptic; see § 211. maduēre gravēs = graw wet and keavy. pinnae: sc. Persei.

730-739. Perseus, trusting no longer to his wings, but supporting himself by a peak of the crag, stabs the monster till it dies. He then sets Andromeda free.

730. Nec = Et nōn; nōn belongs with bibulīs . . . ausus crēdere. We must often thus resolve nec, neque and join the nōn to a subordinate grammatical element of the sentence. bibulīs, drenched; properly, 'drinking deeply' of the aspergō (729). ultrā = diūtius. tālāribus: as in 667. Join with crēdere, 731.

731. vertice summö: modal abl., with its topmost point; see § 158, or § 161.

stantibus exstat aquīs, operītur ab aequore mōtō. Nīxus eō rūpisque tenēns iuga prīma sinistrā ter quater exēgit repetīta per īlia ferrum.

Titora cum plausū clāmor superāsque deōrum implēvēre domōs: gaudent generumque salūtant, auxiliumque domūs servātōremque fatentur Cassiopē Cēpheusque pater; resolūta catēnīs incēdit virgō, pretiumque et causa labōris.

740 Ipse manūs haustā victrīcīs abluit undā, anguiferumque caput dūrā nē laedat harēnā mollit humum foliīs, nātāsque sub aequore virgās sternit, et impönit Phorcynidos ōra Medūsae.

732. stantibus . . . aquīs, when the vaters are still; contrast moto, when roused (by a storm). operitur, (but) is covered; advers. asyndeton. ab aequore: the sea is personified.

733. Nixus eð (scopulð), Supporting himself by this (crag). eð is instrablative. For Nīxus see § 186. rūpis = scopulum, 731; see § 196. iuga prīma: freely, an edge of. prīma is said from the point of view of one who is approaching the scopulus or rūpēs.

734. ter quater: asyndeton between expressions of kindred meaning; this is not so common as advers. asyndeton. See note on serpēns...mānsit, 3. 62. exēgit, drove home. ex- often denotes success ('out to the very end,' 'completely'). repetita: i.e. assailed again and again; freely, with thrust on thrust. The actual death of the monster is not recorded. So Vergil does not specifically mention the death of Laöcoön and his sons; see notes on ii. 223, at the end.

735-737. cum plausů clāmor = plausus et clāmor; hence the pl. in implēvēre. See note on cum rōbore \* cervīx, 3.92. salūtant: sc. Persea as object. The position of the subjects (738), following all three verbs, is striking; cf. note on vīdit, 4. 105. fatentur: sc. eum esse.

739. incēdit: a fine word, steps proudly. See note on incēdō, i. 46.—que et join pretium and causa; see note on -que...et, 4. 147. Render-que et by at once...and. pretium...labōris is in appos. with virgō.

740-752. Perseus, minded to lay the Gorgon's head on the ground, spreads under it, to protect it, leaves and seaplants; these are changed into coral. The sea-nymphs use the Gorgon's head to turn other plants into coral.

740-741. Ipse (=Perseus) brings us back to the chief personage. See note on ipsius, i. 114. anguiferum ... caput: Perseus in his fights used the Gorgon's head only as a last resort: its use against the sea-monster had not been necessary. Perseus carried it in a magic wallet. For the first time since his appearance at 663 (see note there on ventōs), Perseus has a chance to take the wallet off his back.

742-743. nātās = quae nātae erant. sternit: sc. humī, or per humum. impōnit: sc. eīs (dat.), or in eās. ōra, head. The pl., however, emphasizes the deadliest feature (the eyes) of the Gorgon's head; her glance, usually, turned to stone all that looked on her. Medūsae: the story is told piecemeal; see note on comitēs, 3. 22.

Virga recēns bibulāque etiam nunc vīva medullā vim rapuit monstrī, tāctūque indūruit huius, percēpitque novum rāmīs et fronde rigorem.

745

At pelagī nymphae factum mīrābile temptant plūribus in virgīs, et idem contingere gaudent, sēminaque ex illīs iterant iactāta per undās. Nunc quoque cōraliīs eadem nātūra remānsit, dūritiam tāctō capiant ut ab āëre, quodque vīmen in aequore erat fīat super aequora saxum.

750

Dīs tribus ille focōs totidem de caespite pōnit, laevum Mercuriō, dextrum tibi, bellica virgō:

744-746. Virga: coll. sing.; interesting, after virgās, 742. recēns: i.e. newly-plucked. bibulā, absorbing; see note on bibulās, 730. For case of bibulā . . . medullā see § 161. -que joins recēns and vīva, which = causal clauses; see note on immeritam, 670. rapuit, quickly caught. tāctū: here the baneful power of the Gorgon's head works even through the magic wallet; contrast note on anguiferum . . . caput, 741. huius = eius = mēnstrī; render simply by its. novum: i.e. unknown to them before.

747-748. temptant, test. in, in the case of. The sea-nymphs bring many other sea-plants into touch with the magic wallet. contingere gaudent, mark with joy that . . . happens; see note on flagelläri gemuit, 3. 94.

749. sēmina . . iterant iactāta: an artificial expression, in which the part. carries the main weight of the thought (see § 214): they repeat the tossing of the seeds from those (plants), i.e. they toss the seeds again and again. Verses 742-746 tell how coral came into the sea at all; 747-749 tell why it is widespread. ex illis: i.e. from the plants previously converted into coral.

750-752. coralis: dat. with remansit. remansit: we might expect the present. Ovid, however, has com-

bined (1) nunc quoque . . . remanet, and (2) usque adhāc . . . remānsit. tāctō, when touched. tāctō ab āëre = from contact with the air. ut: for position in the result clause see § 236. quod: the antecedent is id, to be supplied as subject of fīat. vimen: something pliant. aequore . . . aequora: for the shift in number see note on Virga, 744. saxum: something unyielding. vīmen and saxum balance each other metrically; see note on comminus . . . ēminus, 3. 119.

753-764. Perseus worships his divine helpers, and then weds Andromeda.

753. Dīs, in honor of, etc.; see § 131. There are similar datives in 754-756. ille: Perseus. focōs...dē caespite = focōs de caespite factōs. For the prep. phrase with a noun see note on ad amīcās... trānsitus aurīs, 4.77.

754. Mercuriō: Mercury had (lent or) given to Perseus his deadly weapon (for that weapon see note on  $t\bar{e}l\bar{o}$  . . .  $unc\bar{o}$ , 666). bellica virgō = Pallas; see note on  $vir\bar{i}$  fautrīx, 3. 101. The voc. is used because (1) an apostrophe is emotionally effective, and (2) the dat., bellicae virginī, in appos. with tibi, would be unmetrical. For the emotional effect of an apostrophe cf. taurum tibi, pulcher Apollō, iii. 119, with note on tibi . . . Apollō.

āra Iovis media est; mactātur vacca Minervae, ālipedī vitulus, taurus tibi, summe deōrum.
Prōtinus Andromedān et tantī praemia factī indōtāta rapit; taedās Hymenaeus Amorque praecutiunt, largīs satiantur odōribus ignēs,
sertaque dēpendent tēctīs, et ubīque lyraeque tībiaque et cantūs, animī fēlīcia laetī argūmenta, sonant; reserātīs aurea valvīs ātria tōta patent, pulchrōque īnstrūcta parātū Cēphēnī procerēs ineunt convīvia rēgis.

755-756. Iovis: father of Perseus; his aid has been taken for granted. media: to the Romans the middle position was the place of honor. For media, midmost, or, in the middle, cf. mediō, 3. 66, with note. summe deōrum: see note on bellica virgō, 754; summō deōrum and summae deae would be unmetrical. Cf. also sāncte deōrum, iv. 576, with note on deōrum.

757. Andromedān et . . . factī: parallelism (§ 251). Much simpler Latin would be Andromedān, tantī praemia factī. But et served Ovid's metrical needs. Andromedān is a Greek form, in the accusative. For Ovid's use of Greek forms in proper names see note on Panopēs, 3. 19.

758-759. indôtāta: Perseus accepts no dowry; see notes on dōtibus, 702, and on dōtāle, 705. rapit, hurries away.

This word testifies again to Perseus's love of Andromeda. Ovid may also be thinking of a Roman marriage practice: as the procession was about to start from the bride's house (see note on Taedae...coissent, 60), the groom, with a show of force, took the bride from her mother's arms. The Romans connected this custom with the Rape of the Sabine Women. taedās...praecutiunt: i.e. the wedding was blessed by the presence of the god of love and of the god of marriage.

760-762. tēctīs, ceiling. -que . . . -que et: a very rare combination. animī . . . argūmenta: chiasmus (§ 243). argūmenta, evidences.

763. tōta, in all their extent; see § 213, and cf. notes on omne, 3. 33, and on tōta, 3. 114.

### LIBER SEXTUS

Ecce, venit comitum Niobē celeberrima turbā, vestibus intextō Phrygiīs spectābilis aurō, et, quantum īra sinit, fōrmōsa, movēnsque decōrō cum capite immissōs umerum per utrumque capillōs. Cōnstitit, utque oculōs circumtulit alta superbōs, "Quis furor, audītōs," inquit, "praepōnere vīsīs 170 caelestīs, aut cūr colitur Lātōna per ārās, nūmen adhūc sine tūre meum est? Mihi Tantalus auctor, cui licuit sōlī superōrum tangere mēnsās;

## SELECTION VI The Story of Niobe Metamorphoses 6, 165-312

On this Selection see § 387; Gayley (§ 362), pages 99-103, 496-497. In 6. 157-164 Ovid tells how the women of Thebes, in Boeötia, prompted by the prophetess Manto, daughter of the great seer Tiresias, were worshiping Latona, mother of Apollo and Diana.

165-181. Niobe scornfully asks the Theban women why they do not worship her instead of Latona; she describes her own high lineage, her power, and her wealth.

165. celeberrima: in ancient days distinguished women did not appear in public unattended (see notes on incomitata, ii. 456, and on sōla . . . incomitata, iv. 467). Niobe's retinue, however, is exceptionally large.

166-167. vestibus: dat. with intexto; see § 138. vestibus intextos... aurō would have been metrical, and simpler. The Phrygians were supposed to have invented the art of

embroidering with gold thread. spectābilis: for the suggestion conveyed by this word see note on spectās... spectābere, 3. 98. aurō: gold thread (§ 203). The word is instr. abl. with spectābilis; cf. factō pius et scelerātus eōdem, 3. 5, and speciōsam cornibus, 3. 20. quantum: see § 146. movēns: in anger.

168. immissõs, streaming.

169. Constitit: from consisto; sc. sē (§ 151). circumtulit, swept around. alta, towering high, or, proudly.

170-171. Quis furor (est) . . . ? is an exclamation, rather than a question; it thus =a statement, 'It is a strange madness, this, to prefer.' See note on Tantaene . . . îrae?, i. 11. audītōs: audiō here =hear of, a rare use. vīsīs: sc. caelestibus. Though Niobe pretends to be generalizing, she has only Latona and herself in mind. vīsae, dat. sing., would have been metrical; audītam . . caelestem would not. aut: the Romans often separated questions by aut, vel, or -ve; we do not use such conjunctions with questions.

173. soli: Niobe exaggerates.

Plēïadum soror est genetrīx mea; maximus Atlās
175 est avus, aetherium quī fert cervīcibus axem;
Iuppiter alter avus: socerō quoque glōrior illō.
Mē gentēs metuunt Phrygiae, mē rēgia Cadmī
sub dominā est, fidibusque meī commissa marītī
moenia cum populīs ā mēque virōque reguntur.
180 In quamcumque domūs advertī lūmina partem,
immēnsae spectantur opēs. Accēdit eōdem
digna deā faciēs. Hūc nātās adice septem,
et totidem iuvenīs, et mox generōsque nurūsque.
Quaerite nunc habeat quam nostra superbia causam,

185 nesciō quōque audēte satam Tītānida Coeō

174-175. Plēïadum: join with soror. maximus, mighty. The Romans often used the sup. where we use only the positive. avus: sc. alter, to balance alter, 176. aetherium...axem: cf. ubi maximus Atlās axem umerō torquet, stellīs ārdentībus aptum, iv. 481-482. This is one of Ovid's many reminiscences of Vergil. cervīcibus: see § 155, at the end.

176. socero: freely, as my husband's father. Amphion, Niobe's husband, was son of Jupiter. illo (=Iove): causal ablative.

177-179. gentēs ... Phrygiae: Niobe claims power still in the land of her birth, as well as in the land of her husband. rēgia Cadmī: Thebes, in Boeötia. For Cadmus see Selection III. dominā, as its mistress, is related to mē, 177, as socerō is to illē, 176; it is an arrogant word, since it mistress of slaves. See note on dominābitur, i. 285. commissa, joined together. moenia cum populīs = moenia et populī; see note on cum rōbore cervīx, 3. 92. virō = marītē; cf. marītē, 178.

180-181. advertī... spectantur: for generalizing rel. sentences relating to pres. time the note on concēpit... replet, 1. 337-338, applies fully.

spectantur: see note on spectās... spectābere, 3. 98. Accēdit eodem... Hūc... adice (182): see note on accessit ad, 3. 72.

182-203. Niobe contrasts her seven sons, seven daughters with Latona's single son, single daughter; she scornfully refers to the circumstances attending the birth of Apollo and Diana. No blow of misfortune, she boasts, can reduce her to the level of Latona, mother of but two children. She bids the women stop their worship of Latona. They obey—outwardly.

182-183. adice: for scansion see note on disice, i. 70. iuvenīs = nātōs, or, fīliōs. mox . . . nurūs, the many sons-in-law and daughters-in-law (that are) soon (to be mine). mox futūrōs generōs meōs nurūsque would have been simpler Latin.

184-185. nunc: scornful, now, after what I have said. quam: the interrog. pron. and the rel. pronoun are often postponed in poetry; see § 236. nesciō quōque: -que joins audēte to Quaerite, 184. Its position is due to the fact that nesciō quō is treated as one word, 'I-know-not-what (Coeus),' 'some (Coeus)-or-other.' Niobe talks as if Coeus were a mere nobody, of whom of course she would know nothing. For scansion of nesciō see § 281.

Lātōnam praeferre mihī, cui maxima quondam exiguam sēdem paritūrae terra negāvit!

Nec caelō nec humō nec aquīs dea vestra recepta est; exsul erat mundī, dōnec, miserāta vagantem, 'Hospita tū terrīs errās, ego,' dīxit, 'in undīs,' īnstabilemque locum Dēlos dedit. Illa duōrum facta parēns: uterī pars haec est septima nostrī. Sum fēlīx—quis enim neget hoc?—fēlīxque manēbō: hoc quoque quis dubitet? Tūtam mē cōpia fēcit. Maior sum quam cui possit Fortūna nocēre, multaque ut ēripiat, multō mihi plūra relinquet. Excessēre metum mea iam bona. Fingite dēmī

195

190

satam . . . Coeō =fīliam Coeī; see note on Agēnore nātus, 3. 51.

186-187. Lātōnam ... mihī: there is here none of the (pretended) generalizing of 170-171. maxima, spacious though it was; see note on immeritam, 4.670. sēdem ... negāvit: because of Juno's jealousy of Latona, no place in the world was ready to shelter Latona, since to do so would lay it under a curse.

188-189. caelō...humō...aquīs: instr. ablative. We welcome guests to our homes; the Romans welcomed them with their homes. vestra: seornful, 'whom you honor so highly.' exsul... mundī, outcast from, etc.; for gen. see § 130, and Note. vagantem (eam): freely, her aimless wanderings.

190-192. terris: local abl.; contrast in undīs immediately after it. dīxit ... dedit: for the position of Dēlos, the subject, see § 235. Instabilem: because Delos was still floating. It was beneath the sea (hence non-existent) when Juno uttered her curse (see note on sēdem ... negāvit, 187). To aid Latona, Neptune brought it above the waves. In gratitude for his birth there, Apollo fastened the island to Myconos and

Gyaros, neighboring islands. For this story see iii. 73-77. duōrum, (only) two; contemptuous. So septima, 192, =(only) the seventh. uteri... nostrī: i.e. of my children. For the metonymy see note on pictō... cōnō, 3. 108.

193-194. fēlīx . . . fēlīx: see note on magnum magnā, 3. 60, and §§ 298, 300. quis . . . hoc?: see notes on quis . . . possit . . . ?, 3. 6-7, and on quis . . . dubitāret?, 4. 704; cf. hoc . . . quis dubitet?, 194. quoque, also, is correct; the question = who would not admit this too?' cōpia: sc. nātōrum meōrum et nātārum; freely, my rich motherhood.

195-196. Maior . . . nocère results from a combination of (1) Sum cui Fortūna nocère non possit, and (2) Maior sum quam (ut) mihi Fortūna nocère possit. The whole = I am so great that, as a result, no Fortune can, etc. ut, although, is often used with the subj. in a true concessive clause in which one grants something for the sake of argument, not necessarily because he believes it to be true. quamvis even more often has this force.

197. Excessere, have outstripped, and so made impossible. iam: as in 3. 131. bona, blessings; see § 216, 2. Fingite (animō), Imagine.

huic aliquid populō nātōrum posse meōrum:
nōn tamen ad numerum redigar spoliāta duōrum,
200 Lātōnae turbam, quā quantum distat ab orbā!

Īte—satis prō prōle sacrī est—laurumque capillīs
pōnite." Dēpōnunt, īnfectaque sacra relincunt,
quodque licet, tacitō venerantur murmure nūmen.

Indignāta dea est, summōque in vertice Cynthī
tālibus est dictīs geminā cum prōle locūta:
"Ēn ego, vestra parēns, vōbīs animōsa creātīs,
et, nisi Iūnōnī, nūllī cessūra deārum,
an dea sim dubitor, perque omnia saecula cultīs
arceor, ō nātī, nisi vōs succurritis, ārīs.

198. huic... populo natorum, this nation, etc., a splendid expression, even better than cōpia, 194. populo: for case see note on leōnī, 3. 52. natōrum: for gender see note on miserī, 4. 692.

199-200. spoliāta, even if (thus) despoiled; see note on immeritam, 4. 670. duōrum: as in 191. turbam, mob, or, rabble, a contemptuous term; turbae, in appos. with duōrum, would be even more effective. qua: instr. ablative. quantum, how little; see note on quantum . . . sinerēs, 4. 74. The exclamation = which hardly differentiates her from a woman with no children at all!' See note on Quis furor (est) . . . ?, 170-171. distat here  $=differs\ from\ (properly, 'stands)$ apart from'). Render quā . . . orbā! freely, by means of which she is set apart-oh, so little-from, etc.

201-202. satis...est (sc. Lātōnae), sacrifice enough has been rendered (to Latona) in proportion to (the number of) her children. capillis: abl. (§ 152), with pointle =dēpointle (§ 221).

203. quod . . . licet is in appos. with tacitō . . . nūmen; see note on quod . . . vetāre, 4. 61. The verse = 'but what they are free to do, (that they do, i.e.) they worship,' etc. For que, but, see note on et, 3. 121. tacitō

... murmure, unvoiced sounds, an extravagant way of saying 'silently.' There is oxymoron here, i.e. a combination in which adj. and noun are contradictory; cf. via . . . invia, iii. 383, with note, and Tennyson's "Faith unfaithful kept him falsely true." numen: Latona.

204-213. Latona complains to Apollo and Diana of Niobe's words and conduct.

206-207. võbīs ... creātīs, because of your birth, or, because I bore you; for the part. as carrying the main weight of the thought see § 214. In classical literature Latona was the type of perfect mother love. Cf. Lātōnae tacitum pertemptant gaudia pectus, said in i. 502 of Latona as she watches Diana. nūllī... deārum =prose nūllī deae. The poets freely use the gen. of the whole (partitive gen.) with adjectives. Cf. summe deōrum, 4. 756, with note.

208-209. an...sim dubitor: freely, I have MY divine status doubted. For an see note on haeret an, 4, 132. The personal pass. in dubitor is very effective. Latona is referring to Niobe's words in 170-171, 185. nātī, my children; for gender see note on mātōrum, 198. succurritis: the pres. is effective, are coming now to my help.

Nec dolor hic sõlus: dīrō convīcia factō Tantalis adiēcit vōsque est postpōnere nātīs ausa suīs, et mē—quod in ipsam reccidat—orbam dīxit, et exhibuit linguam scelerāta paternam."

Adiectūra precēs erat hīs Lātōna relātīs:

"Dēsine," Phoebus ait; "poenae mora longa querēla est."

Dīxit idem Phoebē, celerīque per āëra lāpsū contigerant tēctī Cadmēīda nūbibus arcem.

Plānus erat lātēque patēns prope moenia campus, adsiduīs pulsātus equīs, ubi turba rotārum dūraque mollierat subiectās ungula glaebās.

Pars ibi dē septem genitīs Amphīone fortīs cōnscendunt in equōs, Tyriōque rubentia sūcō terga premunt, aurōque gravīs moderantur habēnās, ē quibus Ismēnus, quī mātrī sarcina quondam prīma suae fuerat, dum certum flectit in orbem

quadrupedis cursūs spūmantiaque ōra coercet,

210-211. hic gives the thought of 206-209, and so should, in theory, be neuter. But the subject pron. is usually attracted to the gender of the pred. noun. See note on hoc, i. 17. Tantalis: scornful; in her misuse of her tongue Niobe is true daughter of her father; see Tantalus, (1) in Vocabulary.

212-213. quod . . . reccidat, may it recoil on her own head. The subj. is one of wish (curse); cf. faveant modo nūmina, 4. 702. The antecedent of quod is the thought of mē . . . orbam dīxit; Dianais praying that Niobe may become orba, 'childless.' exhibuit: freely, displayed; lit., 'applied,' 'employed.' scelerāta paternam: fine juxtaposition (§ 239, 1); cf. note on Tantalis, 211.

214-266. Apollo and Diana, to avenge their mother, slay all Niobe's children.

214-217. hīs . . . relātīs, this recital; see § 216, 1. poenae mora, postponement of vergeance, is in the predicate. tēctī: for gender see note on mātī. 209. By remaining concealed,

Apollo and Diana render what follows the more mysterious and terrifying. Cadmēïda... arcem: Thebes; see Cadmus in Vocabulary, and note on urbem, 3. 130.

218-220. prope: here a prep., with the accusative. adsiduis: transferred epithet; see § 212. We should say ceaselessly, or, by the ceaseless tread of steeds. dūra...ungula: coll. sing. (§ 187). mollierat: i.e. had ground to dust. subjectās (eis =rotīs et ungulis): freely, beneath them.

221-223. Pars...dē...genitīs = Pars nātērum; see notes on dē populē, 3. 116, and on dē frātribus ūnum, 3. 118. genitīs Amphīone: see note on Agēnore nātus, 3. 51. rubentia sūcē refers to crimson saddlecloths. aurō...gravīs: i.e. gold-mounted.

224-225. quī . . . fuerat: i.e. who had been his mother's first-born son. certum . . . in orbem, in unfaltering circuits; coll. sing. (§ 187). The expression proves Ismenus's skill as a horseman.

"Ei mihi!" conclāmat, mediōque in pectore fīxa tēla gerit, frēnīsque manū moriente remissīs in latus ā dextrō paulātim dēfluit armō.

230 Proximus, audītō sonitū per ināne pharetrae, frēna dabat Sipylus, velutī cum, praescius imbris, nūbe fugit vīsā pendentiaque undique rēctor carbasa dēdūcit, nē quā levis effluat aura. Frēna dabat: dantem nōn ēvītābile tēlum

235 cōnsequitur, summāque tremēns cervīce sagitta haesit, et exstābat nūdum dē gutture ferrum. Ille, ut erat, prōnus per crūra adnīsa iubāsque volvitur, et calidō tellūrem sanguine foedat. Phaedimus īnfēlīx et, avītī nōminis hērēs,

240 Tantalus, ut solitō fīnem imposuēre labōrī,

228. tēla: rhetorical pl. (§ 190); in the case of all the sons save one (254-258) a single arrow causes death. frēnīs . . . remissīs: abl. abs., 'the reins having been slackened from'; freely, as the reins slipped from. remissīs points a sharp contrast to the previous tautness of the reins, implied in flectit . . . coercet, 225-226. Ismenus's handling of the reins as he manages his mount is in sharp contrast to the practice of charioteers; see note on immissīs . . . habēnīs, v. 662.

229. in latus, sidewise. armō: sc. quadrupedis, out of 226, or equī, out of 222. frēnīs...armō, with its picture of a dying, faltering rider, is in sharp contrast to certum. 225.

230-231. inane: as in 4.718. frena dabat (equo): i.e. was giving reins to his steed, in an effort to escape. For the short a in the penult of dabat see note on dabat, 3.88. praescius imbris: for the gen. imbris see § 126.

232-233. pendentia: proleptic (§ 211), so that they hang down. The sails of ancient ships, when furled, were fastened up to the yards. Here, to make all possible speed, the shipmaster unrolls them and lets them fall full length. pendentia

dēdūcit matches frēna dabat, 231. rēctor: sc. nāvis. carbasa: see note on sībila, 3.38. nē... effluat, that the breeze, however light, may not escape him anywhere, i.e. that he may catch every breeze. For quā, see 2. quis in Vocabulary, at the end. For levis see note on immeritam, 4.670.

234-236. Frēna dabat: dantem is very effective, (1) because it repeats frēna dabat, 231, and (2) because of the advers. asyndeton. summā: see note on mediā, 3. 29. tremēns... haesit, lodged in ..., quivering. dē gutture: from the throat in front. Sipylus was struck from behind; the iron head of the arrow went clear through his neck.

237. ut erat, just as he was, indefinite in itself, is made clear by prōnus, leaning far forward. prōnus pictures a horseman as riding with head well down, to gain speed, by reducing resistance to the air. per, with crūra, =between; with iubās, it =over. adnīsa, straining: § 186. For the short final a see note on fūrta Iovis, 3, 7.

238. volvitur: for position, most effective, see § 232.

239-240. avītī . . . hērēs: join with Tantalus (240). The appos. usually

trānsierant ad opus nitidae iuvenāle palaestrae, et iam contulerant artō luctantia nexū pectora pectoribus, cum, tentō concita nervō, sīcut erant iūnctī, trāiēcit utrumque sagitta. Ingemuēre simul, simul incurvāta dolōre membra solō posuēre, simul suprēma iacentēs lūmina versārunt, animam simul exhālārunt. Aspicit Alphēnor, laniātaque pectora plangēns advolat, ut gelidōs complexibus allevet artūs, inque piō cadit officiō, nam Dēlius illī intima fātiferō rūpit praecordia ferrō. Quod simul ēductum, pars est pulmōnis in hāmīs ēruta, cumque animā cruor est effūsus in aurās. At nōn intōnsum simplex Damasichthona vulnus

250

follows the word it explains. For the grandsire Tantalus see Tantalus, (1) in Vocabulary. labori: i.e. their riding.

241. nitidae: i.e. with olive oil; a transferred epithet (§ 212). The oil made the wrestler's own body more supple and rendered his opponent's hold less sure. Cf. Exercent patriās oleō lābente palaestrās nūdātī socīī, iii. 281-282, with notes.

242-244. artô luctantia nexū: juxtaposition of effect and cause (§ 241). luctantia: freely, as they wrestled. cum . . . trāiēcit: a cum-inversum clause; see note on cum . . . imperat, 3. 3-4. tentō (from tendō), taut. concita, driven forcefully; join with sagitta, 244. Cf. nāvis . . . concita, 4. 706. sīcut erant iūnctī recalls et iam . . pectoribus, 242-243; cf. ut erat, prōnus, 237, with note on ut erat. See the picture facing page 296, and the description on page 15.

245-247. The fourfold simul emphasizes, as no other form of expression could, the fact that all four things happen at one time. For metrical treatment see § 301. solo = in solum; see § 134. posuëre = imposuëre (§ 221); for form see § 115. iacentës, as they

lay there. exhalarunt: for spondee in the fifth foot see § 265.

248-249. laniāta . . . plangēns: freely, beating and rending. laniāta is proleptic. gelidōs complexibus: the juxtaposition (§ 240) makes complexibus = warm embraces. See note on aspergine, 3. 86. allevet: ad- often = up, upward; cf. acclivis, 'sloping upward'.

250. in, in the midst of. Dēlius: Apollo; cf. 188-191. Here Ovid first definitely mentions Apollo's part in the death of the sons (§ 254; see note on comitēs, 3. 22). He says nothing of Diana as slaying either sons or daughters. illi: see § 131.

252. Quod simul (atque): see note on quae...ubi, 1.337. ēductum: sc. est (§ 245). hāmīs, barbs.

253. cum . . . animā cruor: see note on cum robore cervix, 3. 92.

254-255. intōnsum, youthful. The adj. at times bears this sense, in verse, because Greek and Roman boys wore long hair till they attained their majority. In Ovid's time, at Rome, mature men wore their hair short and were clean shaven. simplex, a single. ictus... sagita est, 255-258, justifies At... adficit, 254-255.

adficit: ictus erat, quā crūs esse incipit et quā mollia nervōsus facit internōdia poples, dumque manū temptat trahere exitiābile tēlum, altera per iugulum pinnīs tenus ācta sagitta est. Expulit hanc sanguis, sēque ēiaculātus in altum emicat, et longē terebrātā prōsilit aurā.

Ultimus Īlioneus non profectūra precando bracchia sustulerat, "Dī"que "o communiter omnes," dīxerat, ignārus non omnis esse rogandos, "parcite!": motus erat, cum iam revocābile tēlum non fuit, Arcitenēns. Minimo tamen occidit ille

vulnere, non altē percusso corde sagittā.

Fāma malī populīque dolor lacrimaeque suōrum tam subitae mātrem certam fēcēre ruīnae, mīrantem potuisse, īrāscentemque quod ausī 270 hoc essent superī, quod tantum iūris habērent,

256. mollia...facit = mollit. nervõsus...poples: freely, the sinews behind his knees. For the adj. see § 214.

258. altera, a second. pinnis: the feathers at the top of the wooden shaft of the arrow, set there to steady its flight.

259-260. sē: join with ēiaculātus alone. ēiaculātus, flinging . . . out; see § 186. ēmicat: effective position: § 232. terebrātā . . . aurā may þe (1) abl. abs., piercing, etc., or (2) abl. of the

route (§ 161), through the piercéd air. 261-262. non profectura, destined not to achieve (aught) by prayer. -que joins dixerat, 263, to sustulerat, 262.

263-264. ignārus in sense = ignō-rāns, and so has O.O. dependent upon it. nōn...rogandōs = nōn omnīs esse rogandōs (sed Apollinem ūnum, or sōlum). cum, but only when, or, but not till.

265-266. Minimō is the important word of its sentence: the wound by which he died was the slightest (least violent). tamen, (though it was too late to save him), nevertheless, etc.;

see note on tamen, 4. 164. non... sagittă, since his heart was not, etc. Contrast intima... ferro, 251.

267-285. Niobe is angered—not chastened or instructed—by the fate of her sons. Amphion, their father, in grief slays himself. Niobe addresses Latona defiantly, and boasts that she is still, with her seven daughters, superior to the goddess.

267-268. Fāma malī, Talk about this sorrow. For case of malī see § 130, with Note. The talk was by those who had been riding (218-223) or by those who had been watching the riders. Niobe, of course, had remained in the city. suōrum, her people. subitae ...ruīnae = the prose dē subitā ruīnā certiōrem (unmetrical) fēcērunt. For gen. with certam see § 126.

269-270. potuisse: as subject sc. superōs, out of superī, 270; sc. also tantum, out of 270, as object. quod ... habērent: a causal clause, in O. O., giving Niobe's thoughts, but not her exact words. Render by angry at the thought that, etc. hoc: scan as in v. 792. iūris, right, power.

280

nam pater Amphiōn, ferrö per pectus adāctō, fīnierat moriēns pariter cum lūce dolōrem. Heu, quantum haec Niobē Niobē distābat ab illā, quae modo Lātōīs populum summōverat ārīs, et mediam tulerat gressūs resupīna per urbem, invidiōsa suīs, at nunc miseranda vel hostī! Corporibus gelidīs incumbit et ōrdine nūllō ōscula dispēnsat nātōs suprēma per omnīs.

Ā quibus ad caelum līventia bracchia tollēns, "Pāscere, crūdēlis, nostrō, Lātōna, dolōre, pāscere," ait, "satiāque meō tua pectora lūctū, corque ferum satiā," dīxit: "per fūnera septem efferor. Exsultā, victrīxque, inimīca, triumphā! Cūr autem 'victrīx'?—miserae mihi plūra supersunt quam tibi fēlīcī: post tot quoque fūnera vincō."

Dīxerat, et sonuit contentō nervus ab arcū,

285

271. pater: sc. eōrum (the dead sons). ferrō...adāctō: cf. aptātō...mū-crōne, 4. 162, with note. For Amphion see note on socerō, 176, and cf. 221.

273. Verse 273 recalls, plainly, Niobe's words about Latona, 200, and so emphasizes the change in Niobe's condition. Niobe Niobe: see note on magnum magno, 3. 60, and §§ 298, 300. distabat, differed.

275-276. resupina: a fine word, saying more even than alta, 169. She carried her head so high that it lay flat on its back. Render by with head flung arrogantly back. invidiosa: sc. tum. suis, (even) to her friends!; cf. suorum, 267. vel, even. Study vel in Vocabulary.

277. incumbit: sc. sē (§ 151). ōr dine nūllō: freely, wildly, madly.

279. līventia tells us, indirectly (§ 254), that Niobe, in her grief, had been beating her arms; cf. laniāta... plangēns, 248. Cf. notes on passīs... comīs, 2. 238-239, and on suppliciter trīstēs et tūnsae pectora palmīs, i. 481.

280-281. Note pathetic repetition in Pascere . . . pascere, satia . . .

satiā, 280-282; cf. §§ 298, 300. Pās-cere: imp. from pāscor, Glut yourself.

283. efferor: a very striking expression, I am being buried. Efferō often=to carry the dead out of the house, and outside the city limits; burial and cremation within the city limits were illegal at Rome.

284-285. victrix: a noun, object of  $d\bar{\imath}c\bar{o}$ , to be supplied; see note on  $Val\bar{e}$ , 4. 79. miserae . . . felici = adversative clauses; see note on immeritam, 4. 670. There is chiasmus here (§ 243). quoque: i.e. after the deaths, as well as before the deaths. We should say, 'I conquer still.'

286-301. As punishment for her unabated arrogance, Niobe's daughters are all slain.

286. et: see § 220. contentō...arcū: cf. tentō...nervō, 243, with note on tentō. Ovid does not, even now, say that Diana slew the daughters. But, since, in 216-217, he made Diana come down to earth, in anger, with Apollo, we may here supply Diānae with arcū. See note on Dēlius, 250.

quī praeter Niobēn ūnam conterruit omnīs; illa malō est audāx. Stābant cum vestibus ātrīs ante torōs frātrum dēmissō crīne sorōrēs,

290 ē quibus ūna, trahēns haerentia vīscere tēla, impositō frātrī moribunda relanguit ōre; altera, sōlārī miseram cōnāta parentem, conticuit subitō, duplicātaque vulnere caecō est, ōraque compressit, nisi postquam spīritus ībat.

Haec frūstrā fugiēns collābitur; illa sorōrī immoritur; latet haec, illam trepidāre vidērēs, sexque datīs lētō dīversaque vulnera passīs ultima restābat, quam tōtō corpore māter, tōtā veste tegēns, "Ūnam minimamque relinque!

Dē multīs minimam poscō," clāmāvit, "et ūnam," dumque rogat, prō quā rogat occidit.

Orba resēdit

288-289. audāx, emboldened; see note on ferōx, 3. 68. torōs, funeral couches. dēmissō crīne, with streaming hair, a Roman sign of mourning. See again the note on passīs . . . comīs, 2. 238-239.

290-291. ē quibus ūna: cf. dē populē...ūnus, 3. 116, and dē frātribus ūnum, 3. 118, with notes. trahēns, while trying to draw. For this conative force of the present see note on nē... arcēret, i. 299-300. vīscere: join both with trahēns (§ 152) and with haerentia (§§ 154, 155). With vīscere sc. frātris. impositō frātrī... ōre, with lips laid on her brother's body. For case of ōre see § 161.

292-294. altera, a second (sister). parentem = mātrem. duplicāta: i.e. was bent double in the death agony. caecō, unseen; see note on tēctī, 217. nisi . . ibat, except after her breath went forth (from her body). The verse is gruesomely realistic, or else it is an example of (tasteless) humor (§§ 369, 373, 375, 394, at the end). Ovid means that she kept her lips closed

till she died; then she lay with mouth open.  $\bar{i}bat = ex\bar{i}bat$  (§ 221).

295-297. Haec . . . illa: the third and the fourth sisters. fugiëns: conative, as is latet, 296; see note on trahēns, 290. sorôrī immoritur says briefly what Ovid said fully in 291. haec, illam: the fifth and sixth sisters. trepidāre, by contrast with latet, ecower in full view. vidērēs, one might have seen; potential subj., used of past time. See A.447, 2; B.280, 3; Bu.779; D.686, b; G.258, and N.2; H.552, 554, 3; H.B. 516, 517. sex . . . lētō tells, indirectly (§ 254), the fate of the fifth and sixth sisters.

299-300. tegěns: see note on trahēns, 290. Ūnam... ūnam: note pathetic repetition, as also in minimam... minimam; ūnam each time =only one.

301. dumque rogat, and yet, even while she was asking; cf. dum . . . temptat, 257, and see note on Dum . . . mīrātur, 2. 111. For -que see § 220. occidit: the subject is ea, to be supplied; that ea is antecedent, too, of quā.



NIOBE AND HER DAUGHTER



exanimīs inter nātōs nātāsque virumque, dēriguitque malīs; nūllōs movet aura capillōs, in vultū color est sine sanguine, lūmina maestīs stant immōta genīs; nihil est in imāgine vīvum. Ipsa quoque interius cum dūrō lingua palātō congelat, et vēnae dēsistunt posse movērī, nec flectī cervīx, nec bracchia reddere mōtūs, nec pēs īre potest; intrā quoque vīscera saxum est. Flet tamen, et, validī circumdata turbine ventī, in patriam rapta est; ibi fīxa cacūmine montis līquitur, et lacrimās etiam nunc marmora mānant.

305

310

301-312. Niobe, husbandless and childless, sunk in stony grief, is changed into a statue. This, transported to Niobe's native land, may still be seen, weeping ceaselessly.

301-303. Orba, which Niobe applied wrongly to Latona, 200, may now rightly be applied to Niobe herself. virum: for Amphion's suicide see 271-272. dériguit . . . malīs: cf. "Out of my stony griefs altars I'll raise." See also note on ferōx, 3. 68. nūllos . . . capillos: freely, not a single tress is moved by the breeze.

304-305. sine sanguine, bloodless; cf. sine vulnere, 3. 62, with note. maestis... genīs may be (1) dat. of interest, or (2) local abl. (§§ 154, 155). genīs, face. imāgine, picture. Imāgō is a 'counterfeit presentment' of anything; imāgō vōcis = 'echo.' In viii. 730 Vergil uses imāgō of the scenes portrayed on the shield made by Vulcan for Aeneas (§ 72). Niobe is now merely a lifeless portrait (statue) of a woman.

306-308. interius: adv., from interior. dūrō, hardened; see note on ferōx, 3. 68. movērī... flectī: middle voice (§§ 166, 167). In writing vēnae... movērī Ovid was thinking of the flow of blood in the veins and the re-

sultant pulse-beat. reddere, produce; reddere mōtūs =movērī, or sē movēre.

309. saxum est: we should expect sunt, but the number is controlled by that of the pred. noun; the position of that noun, before the verb, makes the sing, easier.

310-311. Flet tamen: i.e. though she is in no other respect alive, tamen, she weeps. For tamen see note on 265. validi... turbine venti, a strong, swirling wind. circumdata: for d in penult see note on dabat, 3. 88. patriam: Phrygia, in Asia Minor. cacūmine: see § 155. montis: its name was Sinylus.

312. mānant: mānō is here tr., a very rare use. There is on a cliff of Mt. Sipylus in Lydia (once a part of Phrygia), a rocky formation, which, an ancient traveler says, bore no resemblance to a woman when it was seen at close quarters; viewed from a distance, however, it did suggest a weeping woman. Modern travelers have found a colossal image of a weeping woman, partly natural, partly hewn by hand, on the side of a cliff in Asia Minor. A natural spring keeps up her supply of tears. Whether this is what Ovid had in mind we cannot say.

### LIBER SEPTIMUS

Iamque fretum Minyae Pagasaeā puppe secābant, perpetuāque trahēns inopem sub nocte senectam Phīneus vīsus erat, iuvenēsque Aquilōne creātī virgineās volucrīs miserī senis ōre fugārant, multaque perpessī clārō sub Iāsone tandem contigerant rapidās līmōsī Phāsidos undās.

# SELECTION VII The Quest of the Golden Fleece: The Story of Jason and Medea

Metamorphoses 7. 1-158

For this Selection see Gayley (§ 362), pages 230-233, 521-522, §§ 163-167.

Aeson, a king of Thessaly, gave up his throne to his half-brother Pelias, on condition that Pelias should himself surrender the throne to Jason, son of Aeson, when Jason should be of age. But when Jason, grown to manhood. claimed the throne, Pelias, instead of refusing outright to surrender it, tempted Jason to prove his prowess by going in quest of the Golden Fleecean exploit supposed to be impossible of achievement. The Golden Fleece was the fleece of the ram on which Phrixus and Helle, children of Athamas, at first King of Orchomenos, in Boeötia, later king in Thessalv, fled through the air to escape death at the hands of their stepmother. Helle fell into the strait that ever since has been called the Hellespont, 'Helle's Sea.' Phrixus reached Colchis, a land on the eastern side of the Black Sea, and was welcomed by its king, Aeëtes, who gave him his daughter. Chalciope, in marriage. Phrixus sacrificed the ram to Jupiter, but gave its fleece to Aeëtes, who hung it on a tree in a sacred grove that was guarded by a sleepless dragon.

Jason, after many adventures, reaches Colchis, and through the aid of Medea, daughter of King Aeëtes, gains the Golden Fleece.

1-10. The Minyae—the Argonauts—reach Colchis, and demand the Golden Fleece. King Aeëtes lays down the dread terms on which alone they can secure it. Medea, daughter of Aeëtes, falls in love with Jason, leader of the Minyae.

1-4. fretum, the seas. In this sense the pl. is more often used. called the Argo. trahêns, dragging out. inopem, famine-stricken; sc. cibī, or victūs. See Phineus in Vocabulary. sub, under a burden of. visus erat: sc.  $ab \ e\bar{\imath}s = \bar{a} \ Miny\bar{\imath}s$ . iuvenės, warriors. iuvenēs . . . creātī =the hero Aquilone: the Latin sons of, etc. equivalent of Boreā. For case see note on nostro genitum te sanguine, 2. 90. virgineās volucrīs, maiden-like birds, or, strange creatures, half maids, half birds. The reference is to the Harpies. See Harpyïa in Vocabulary, and compare iii. 212-218, 225-244,

5-8. multa...perpessī: Ovid was probably thinking of Vergil's description of Aeneas, multa quoque et bellōpassus, i. 5. rapidās ... undās: for the word-order see § 242. rapidās =

dumque adeunt rēgem Phrixēaque vellera poscunt, lēxque datur Minyīs magnōrum horrenda labōrum, concipit intereā validōs Aeëtias ignīs, et luctāta diū postquam ratiōne furōrem vincere nōn poterat, "Frūstrā, Mēdēa, repugnās: nesciō quis deus obstat," ait, "mīrumque, nisi hoc est, aut aliquid certē simile huic, quod amāre vocātur. Nam cūr iussa patris nimium mihi dūra videntur? Sunt quoque dūra nimis! Cūr quem modo dēnique vīdī 15 nē pereat timeō? Quae tantī causa timōris?

swirling. In rapidās līmāsī we have juxtaposition of cause and effect (§ 241). dum ... adeunt: see note on Dum . . . mīrātur, 2. 111. rēgem: Aeëtes. Ovid nowhere gives his name directly. The name of Aeneas is not mentioned till i. 92. See note on māternae . . . linguae, 4, 670. Phrixēa . . . vellera = Phrixēi arietis vellera. lex, terms, or, conditions, the regulations under which Jason could, legally, gain the Golden Fleece. datur, is (are) appointed; sc. a rege. For the a in forms of do see note on dabat, 3.88. magnörum . . . labörum: gen. of characteristic. Render 8 by and the king laid down his terms to the Minuae-terms involving monstrous hardships.

9-10. Aectias: cf. note on Promethides... Epimethida, 1.390. Her exact name is given in 11. See also note on regem, 7. ignīs, fires of passion. luctāta, though she wrestled; see note on plēnos, 1.343. The part. belongs, in syntax, within the postquam clause. furorem, madness, a common sense of this word, emphasized here by juxtaposition (§ 240) with ratione, reason.

11-20. Medea reasons with herself. "It must be that I love this stranger. Else why do my father's terms seem so harsh? Seem harsh? They are harsh! Banish this love! Ah, if I only could! But passion is too strong for me, and so, though I know what is right, I do what is wrong."

11-13. Měděa: to the ancients this name meant 'The Wise Woman.' Cf. the meanings of Prometheus, Epimetheus, 'Forethought,' 'Afterthought.' See note on 1. 390. Früsträ...repugnās, in effect = 'Vain, in spite of all your (human) knowledge, is your struggle.' repugnās: sc. ignibus (§ 136 or § 138), out of ignīs, 9. nescio: for scansion see § 281. obstat: sc. tibi, or pugnae tuae, out of repugnās, 11. mirum . . . (est) nisi: freely, it must be that, or, I wonder if this is not; lit., 'it is a miracle unless.' Scan hoc as in v. 792. certě, at any rate, a common meaning of this word. amare, love, or, passion. The inf. is here a noun, in the pred. nom.; see A. 452; Bu. 395; D. 835; G. 424; H. 616, 1, note.

14. cūr, why (if I am not in love with him). iussa =  $l\bar{e}x$ , 8.

15-16. Sunt quoque . . . nimis! = (They not only seem too hard), they also ARE in fact too hard! Cur ... timeo?, But why, etc. See note on qualem ... sorōrum, 2. 14. Ovid is fond of portraying such violent alternations of feeling as he ascribes in 14-71 to Medea. quem . . . vīdī, whom just now, at last, I have seen, is an emotional combination of (1) quem vīdī modo (just now, only a moment ago), and (2) quem vīdī dēnique (at last, after long waiting). Medea should have said only (1), because she had not been waiting for Jason; she had known nothing about his coming

[17-28

Excute virgineō conceptās pectore flammās, sī potes, īnfēlīx! Sī possem, sānior essem.
Sed trahit invītam nova vīs, aliudque cupīdō,

mēns aliud suādet: videō meliōra probōque, dēteriōra sequor! Quid in hospite, rēgia virgō, ūreris, et thalamōs aliēnī concipis orbis?
Haec quoque terra potest quod amēs dare! Vīvat an ille occidat in dīs est. Vīvat tamen—idque precārī
vel sine amōre licet. Quid enim commīsit Iāsōn? Quem nisi crūdēlem nōn tangat Iāsonis aetās et genus et virtūs? Quem nōn, ut cētera dēsint, ōre movēre potest? Certē mea pectora mōvit.

17-20. virgineō . . . flammās: for word-order see § 242. conceptās: freely, you have harbored. Cf. concipit . . . ignīs, 9. īnfēlīx, unhappy girl. See note on miseranda, 1, 359, sănior: we should say 'less mad.' Sānus is used both of mental and of bodily health, e.g. in the famous expression mēns sāna in corpore sānō. invītam: sc. mē. vīs. violence, the usual sense of this word in the singular. cupido, mēns, passion . . . reason, or, heart . . . head. meliora . . deteriora (21): nouns, the better courses . . . the worse courses. The words aliud . . . sequor (19-21) have been famous ever since Ovid wrote them.

21-28. "Why do you, Medea, daughter of a king, dream of loving an alien? Why think of helping an alien? Leave him to his fate. Yet I may, without sin, pray for his escape. Whose heart would not be stirred by one so young, so noble, so gallant, so beautiful?"

21-25. Quid (Why?) . . . ūreris . . ?: we might well have had tū expressed; see note on Nītor, 2. 72. in, in connection with; freely, with love of hospite, (nameless) stranger, and rēgia make good juxtaposition of contrasts (§ 240). thalamōs aliēni . . . orbis, marriage with (one from) an alien world. See note on advena, 39.

concipis: (se. animō) = fingis animō, dream of. Cf. Forsitan . . . concipiās animō, 2.77-78. quod amēs: purpose clause, something to love. Vivat . . . occidat = Utrum vivat an occidat, or. Vivatne an occidat; disjunctive dependent question. in dis est: lit., 'is among the gods'; freely, is dependent on the gods. vivat . . . est = 'do not trouble yourself about whether he lives or dies: leave that to the gods.' Vivat: subj. of wish or prayer. id, that, or, so small a thing as that, refers to Vivat. Considerations of humanity dictate a prayer for Jason's escape. In id . . . licet Ovid fused (1) idque . . . liceat!, and (2) id (without -que) . . . licet. vel, even. Quid . . Iäson?: cf. quid undae ... frāter?, 2. 290-291, with note.

26-28. Quem ... tangat ...?: to keep the word-order render by Who ... would not be touched by ...? Treat Quem ... potest?, 27-28, in like way. aetās often denotes a particular period of life, youth or old age. Here it = youth. ut: as in 2.79. cētera, all things else (save his beauty, ōre, 28). ōre, (beauty of) his face. potest: as subject sc. Iāsōn. Certē: as in 13. Join closely with mea. mōvit: far stronger than tangat, 26.—With 26-28 cf. Dido's justification of her passion for Aeneas, iv. 9-19.

35

At nisi opem tulerō, taurōrum adflābitur ōre, concurretque suae segetī, tellūre creātīs hostibus, aut avidō dabitur fera praeda dracōnī! Hoc ego sī patiar, tum mē dē tigride nātam, tum ferrum et scopulōs gestāre in corde fatēbor. Cūr nōn et spectō pereuntem oculōsque videndō cōnscelerō? Cūr nōn taurōs exhortor in illum, terrigenāsque ferōs, īnsōpītumque dracōnem? Dī meliōra velint! Quamquam nōn ista precanda, sed facienda mihī! Prōdamne ego rēgna parentis,

daughter of. ferrum et scopulös, steel and flint; sc. non cor hümanum. gestäre: as subj. sc. mē; see note on inspirare, 1. 334.

34. et joins spectō to patiar. The general sense is 'Why do I not also look on with pleasure as he dies (not merely suffer him to die)?' Disregarding et, render by Why do I not look with pleasure on his death, but (feel that I am) polluting my eyes by looking?' pereuntem: sc. eum. -que: as in 1. 330. videndō: see note on timendō, 2. 91.

37. Di...velintl, May the gods be more kindly minded!, or, God forbid! Cf. Vivat, 24, with note. Quamquam: properly, 'Although.' In English, however, we say And yet in such cases. non...mini! (38): freely, this situation calls not for praying, but for acting on my part!, or, calls not for my prayers, but for my deeds!

38-50. "Shall I betray home and country for an adventurer who, when he wins safety by my aid, will at once forget me, and sail away without me? Ah, he will never do that: he is incapable of such base ingratitude. Besides, I shall make him swear by the gods to be loyal to me. Away, then, with all hesitation. Help Jason. Make him your debtor, make the mothers of all the Argonauts hail you as savior of their sons."

38. Prodamne ...?: fut. indic.; cf. servābitur, 39. -ne = num.

29-37. "If I do not help him, he will have to face the fire-breathing bulls, the earthborn warriors, the dragon! No woman could endure such a sight (32-33). Yet I ought to view his death with unconcern; yes, I should cheer on the bulls against him (34-36). No, no, God forbid!"

**29-31.** opem = auxilium. ore: i.e. by the fiery breath from the mouths. concurret: Medea takes it for granted that, unaided, Jason will fail. suae segeti, the crop of his own sowing, i.e. the warriors to be born of the dragon's teeth. For the case see § 136. tellure creatis: cf. nostro genitum të sanguine, 2. 90, with note. avido, ravenous; sc. cibī, or praedae. fera praeda: a daring expression, wildbeast prey. The normal expression would be pro fera (or quasi fera) dabitur praeda, 'will be given to the dragon as prey, as a wild beast might be given.' fera praeda, pred. nom., involves metaphor, not simile. By a metaphor one thing is treated as absolutely identical with another; by a simile one thing is described as like another.-29-31 explain lex, 8. Aeëtes had bidden Jason (1) to yoke the firebreathing bulls, and plow the Field of Mars, (2) to sow certain dragon's teeth, (3) to outwit the sleepless dragon that guarded the Golden

32-33. Hoc: scan here as in v. 792. See note there. de...nātam: freely,

- atque ope nesciō quis servābitur advena nostrā,
  ut per mē sospes sine mē det lintea ventīs,
  virque sit alterius, poenae Mēdēa relinquar?
  Sī facere hoc aliamve potest praepōnere nōbīs,
  occidat ingrātus! Sed nōn is vultus in illō,
  nōn ea nōbilitās animō est, ea grātia formae
- 45 ut timeam fraudem meritīque oblīvia nostrī. Et dabit ante fidem, cōgamque in foedera testīs esse deōs! Quid tūta timēs? Accingere, et omnem pelle moram! Tibi sē semper dēbēbit Iāsōn, tē face sollemnī iunget sibi, perque Pelasgās 50 servātrīx urbīs mātrum celebrābere turbā!

39-41. nesció quis: contemptuous, heaven knows what, or, some nameless. Cf. note on nesciō quōque, 6. 185. For scansion of nesciō see § 281. advena: here, as often, in contemptuous sense, new-comer, adventurer. Cf. hospite, 21, with note. In ancient Greece and Italy there was long a prejudice against foreign ( =other) lands or cities and their peoples. Hostis, 'enemy,' meant originally 'stranger'; every stranger was regarded, at first, as a foe. In advena nostrā there is juxtaposition of contrasts (§ 240). sospes gives the result, safe, rather than the process, 'saved.' See § 215. poenae: (1) dat. of purpose (§ 135), to be punished, or (2) dat. with relinquar = dēdar, may be abandoned.

43-45. occidat: here we have prayer turned to curse. For prayer cf. Vivat, 24, velint, 37. ingrātus, because of his ingratitude. See note on plēnōs, 1. 343. is ... ea ... ea = an emphatic that, or, such. vultus, look, expression. animō ... fōrmae: dat. of possession, with est, his soul possesses not ..., his grace of form is not such, etc. Simpler, but less effective, because less emotional, would be Sed is vultus ..., ea nōbilitās ..., ea grātia fōrmae ut nōn timeam, etc.

timeam: we should say 'that I need fear.' meriti...nostrī, my deserts, or, what I shall have done for him. For case see § 130. Study meritum in Vocabulary (under mereō, at the end.)

46-50. ante: adv., first of all, i.e. before I help him. cogam . . . deos involves a fusion of (1) cogam in foedera deos testis, 'I will drive (force) the gods into our compact as witnesses,' and (2) cogam deos testis esse. Medea speaks excitedly. tūta may be (1) nom. sing. fem., though you are safe, or (2) acc. pl. neuter. With (1) cf. note on plēnos, 1. 343. Render by All, all is safe; why fear? Accingere: see § 167. face: fax is used here, as often, of the wedding torch. face thus =  $m\bar{a}trim\bar{o}ni\bar{o}$ . For the marriage torches cf. taedae, iv. 18, taedās, iv. 339, and Taedae . . . coissent, 4. 60, with notes. sibi: see § 136. servätrix: pred. nom., as savior. celebrabere: lit., 'will be thronged'; freely. will be honored. Medea thinks of herself as going proudly through the cities of Greece, attended by a throng of grateful mothers, thanking her as savior of their sons. turbā: instr. ablative. The word is here complimentary; for its usual sense see VoErgō ego germānam frātremque patremque deōsque et nātāle solum ventīs ablāta relinquam? Nempe pater saevus, nempe est mea barbara tellūs, frāter adhūc īnfāns! Stant mēcum vōta sorōris, maximus intrā mē deus est. Nōn magna relinquam, magna sequar: titulum servātae pūbis Achīvae, nōtitiamque locī meliōris, et oppida quōrum hīc quoque fāma viget, cultūsque artīsque locōrum, quemque ego cum rēbus quās tōtus possidet orbis Aesonidēn mūtāsse velim, quō coniuge fēlīx et dīs cāra ferār, et vertice sīdera tangam.

60

55

cabulary. Since the word refers to persons, Ovid might have written turbae (§ 133), or ā turbā.

51-61. "Shall I desert family and country? Shall I leave all that they offer? Offer? Little is it that they offer in comparison with what I shall win by going with Jason—civilization, culture, and, best of all, Jason."

51-52. Ergō, Then, is often used with questions that contain an idea against which the speaker rebels with his whole soul. To such questions the answer is, normally, negative. Here, the negative answer to 51-52 is overruled at once by 53-61. frātrem: his name was Absyrtus. nātāle solum: cf. locī nātālis, 8. 184.

53-56. Nempe: adv., Indeed, Assuredly. The word is often used ironically, in stating a self-evident truth; cf. English of course.' Medea is stating obvious facts which show the senselessness of her question in 51-52. '(My question is absurd); of course (I shall leave...), because,' etc. sorōris: Chalciope; Medea might count on her support, since she had married Phrixus, a Greek. See Introductory Note to this Selection. maximus...
deus: Cupid. magna (56) is explained by six appositives in 56-61. servātae

See § 214. For the case see § 122.

58. hic quoque, here too, though this land is so far away from the center of civilization. cultūs, the refinements; see 2. cultus in Vocabulary. The word denotes the 'better tilled ways' of civilized life. locorum, those districts.

59-61. quem . . . cum rēbus . . . mûtasse velim, whom I should be willing to exchange (only) with (all) the wealth, i.e. for whom I should be willing to give in exchange, etc. Aesoniden: in appos. with quem, 59. See also note on Promēthīdēs . . . Epimēthida, 1.390. quō coniuge: abl. abs., with the missing part. of sum to be supplied. In translating begin a new sentence, With him as my husband. ferar, I shall be accounted (sc. ā cēteris). For the scansion see § 275. We have here the original quantity, i.e. an archaism (§ 98). vertice sidera tangam: Ovid is repeating a famous sentence, written by the Roman poet Horace (§ 31). Ovid often thus uses expressions of his predecessors, sometimes in parody (fun). For Ovid's levity see notes on oculis . . . nostris, 2. 46, on manifēsta . . . cernēs, 2. 133, and on trāxisse, 2, 236.

Quid quod nesciō quī mediīs incurrere in undīs dīcuntur montēs, ratibusque inimīca Charybdis nunc sorbēre fretum, nunc reddere, cīnctaque saevīs
65 Scylla rapāx canibus Siculō lātrāre profundō?
Nempe tenēns quod amō, gremiōque in Iāsonis haerēns per freta longa ferar: nihil illum amplexa verēbor, aut, sī quid metuam, metuam dē coniuge sōlō.
Coniugiumne putās speciōsaque nōmina culpae
70 impōnis, Mēdēa, tuae? Quīn aspice quantum adgrediāre nefās, et, dum licet, effuge crīmen!"

62-73. "Men say that in voyaging from Colchis to Greece one must face frightful dangers—the Clashing Rocks, Charybdis, Scylla. What of it? With Jason by my side, I shall fear naught, or, if I fear at all, I shall fear only for him, my wedded husband. What! Call you him your husband? What you plan is not honorable wedlock, but sin. Halt in time."—Passion, routed, withdraws, leaving Medea same.

62-65. Quid quod . . . ?, What of the fact that . . . ? Compare Adde quod, 2. 70, quod, 2. 286, with notes. Quid quod is used to introduce an objection merely to characterize it as groundless. Cf. the use of Nempe, 53. nescio qui: join with montës, 63. See note on nesciō quis. 39. Ovid is thinking of certain rocks in the Black Sea, called Symplegades, 'Clashing Rocks,' which had collided and parted at intervals, until the Argo passed between them. Thereafter they were stationary. See Gavley (§ 362), pages 231, 522. incurrere: sc. inter sē. Charvbdis: sc. dīcitur. For Charybdis see iii. 420-423. fretum: as in 1. reddere, fling back, or, disgorge. Scylla: see iii. 424-428. For Scylla and Charybdis see Gayley (§ 362), pages 329-330; rapax: for the sense cf. rapidae, 2. 123. Siculo . . . profundo: §§ 154, 155. On the voyage from Colchis to Thessaly, neither Scylla nor Charybdis would be encountered. Ovid may be thinking of stories which made the Argonauts go home by way of Italy and Africa, past Scylla and Charybdis, or of Scylla and Charybdis as proverbial illustrations of dangers by sea.

66-71. Nempe, Assuredly, or, Verily; here not ironical; contrast its use in 53. 62-68 = Quamvis ('granted that') . . . dicantur, nempe (tamen) . . . ferar, i.e. Though there are, I admit, difficulties, I will cheerfully face them all. freta: contrast the sing. in this sense in 1 and in 64. Coniugium: pred. acc. with putas. The direct object of putās is some general expression like quod tibi in animo est facere. culpae: see § 138. Greek feeling did not countenance marriage with a foreigner. See note on advena, 39, Quin aspice . . . !, Why do you not mark . . . ! or, No, no, mark, etc. The expression is a condensed form of Aspice: quin aspicis?, 'Mark, why do you not (mark)?', or, 'Mark, why don't you?' In iv. 99-100, Vergil writes Quin ... exercēmus?, 'Why do we not practice?' This =a command, 'Let us practice.' In iv. 547 Vergil makes Dido cry to herself Quin morere. ..., Nay, die.—In Medea's soliloguy. 11-71, Ovid gives full evidence of his marvelous mastery of all the devices of rhetoric. Cf. § 368. He shows, too. his knowledge of human passion.

Dīxit, et ante oculōs rēctum pietāsque pudorque constiterant, et victa dabat iam terga Cupīdō.

Ībat ad antīquās Hecatēs Persēïdos ārās, quās nemus umbrōsum sēcrētaque silva tegēbat, et iam fortis erat, pulsusque resēderat ārdor, cum videt Aesonidēn, extīnctaque flamma relūxit. Ērubuēre genae, tōtōque recanduit ōre, utque solet ventīs alimenta adsūmere, quaeque parva sub inductā latuit scintilla favīllā crēscere et in veterīs agitāta resurgere vīrīs, sīc iam lēnis amor, iam quem languēre putārēs, ut vīdit iuvenem, speciē praesentis inārsit.

80

72-73. pudor: see Vocabulary. Cf. note on Dido's use of this word, iv. 27. constiterant (from consisto), had taken their stand. Sc. sē (§ 151). dabat...terga, was now in full retreat. Cupīdo, Passion. For the brevity of 72-73, as against the length of 11-71, see note on nēve...virgō, 10. 679-680, at the end.

74-88. Medea, on her way to Hecate's Temple, situated in a secluded grove, sees Jason. Her passion flames afresh, fired by Jason's beauty. She thinks him more than mortal.

74-76. Ībat, was on her way. How long the interval was between the situation in 73 and that in 74 Ovid does not indicate. Nor does he say why Medea was going to the Temple of Hecate, goddess of sorcery (see § 318). antiquās here =veterīs, timehonored. Hecatēs: Greek form of the genitive singular; Vergil would have written Hecatae (cf. § 105). See the notes on Cōrycidas, 1. 320, and on Panopēs, 3. 19. quās . . . tegēbat, hidden by, etc. sēcrēta, sequestered. pulsus . . . årdor repeats, more emphatically, victa . . . Cupīdō, 73.

77. cum videt: a cum-inversum clause; see note on cum . . . imperat, 3.3-4.

78-83. Ērubuēre: for the tense see § 164. tötö . . . öre: (1) instr. abl... or (2) local abl., with idea of extent of space; see § 157. Cf. note on tôtô ... annō, 2.287. ut ... vīrīs is clumsily expressed: as a spark is wont to take nourishment from the breezes, and a spark which has lain hid, tiny, 'neath . . . , is wont to grow. More simple would be ut scintilla quae parva sub inductā latuit favillä solet ventis alimenta adsumere et crescere et, etc. For the position of scintilla, 80, see § 235. ventīs . . . adsūmere, take nourishment (through =) from the winds. ventīs is instr. ablative. inductā: properly, 'covered.' See notes on indūcere, 2. 309, and on cinctas . . . vestīs. 1. 382. Render sub inductā . . . favīllā by beneath a covering of ashes. veteris =antiquos, one-time, or, former. agitāta, stirred, or, fanned; sc. ventīs, out of 79. iam . . . iam: join both with lēnis and with languere. lēnis, smoldering; lit., 'gentle.' putăres: our idiom is 'one would have thought.' putares is potential subj. of past time; see note on vidērēs, 6. 296. speciē: instr. abl. with inārsit, was set ablaze; see §§ 160, 222. praesentis (sc. eius. or iuvenis): freely, as he stood before her,

Et cāsū solitō fōrmōsior Aesone nātus

si illā lūce fuit: possēs ignōscere amantī.

Spectat, et in vultū velutī tum dēnique vīsō
lūmina fīxa tenet, nec sē mortālia dēmēns
ōra vidēre putat, nec sē dēclīnat ab illō.

Ut vērō coepitque loquī dextramque prehendit
hospes, et auxilium summissā vōce rogāvit,
prōmīsitque torum, lacrimīs ait illa profūsīs:

"Quid faciam videō, nec mē ignōrantia vērī
dēcipiet, sed amor! Servābere mūnere nostrō:
servātus prōmissa datō!" Per sacra trifōrmis
ille deae, lūcōque foret quod nūmen in illō,
perque patrem socerī cernentem cūncta futūrī.

84-85. cāsū =forte, as it chanced. See note on forte, 10. 649. solitō (from soleō): a noun, wont, (or, what is) usual. For its case and position see note on illō . . illā, 1. 322-323. solitō fōrmōsior, lovelier e'en than usual. Ovid is laughing at such a passage as i. 588-593. There Vergil describes at length how Venus gives Aeneas added beauty when he is about to meet Dido. See note on vertice sīdera tangam, 61. Aesone nātus: cf. nostrō genītum tē sanguine, 2. 90, with note. possēs: see note on putārēs, 82. amantī (sc. eī), (the maid) who loved him.

86-88. tum dēnique: cf. modo dēnique, 15, explained in note on quem ... vīdī. Here Ovid apologizes, by velutī, for the expression. See note on velut, 2. 117. nec = et nōn. Join nōn with mortālia: and she thinks ... not merely mortal. Ovid may be parodying Aeneas's address, in i. 327-329, to his mother, Venus, disguised as a huntress. See note on solitō fōrmōsior, 84.

89-99. When Jason prays Medea to help him, and promises in return to marry her, Medea says, "Right bids me refuse, but passion urges me to grant your request. I will save you. Do you keep your promises." By Hecate and

all the powers of the grove Jason swears to keep faith with Medea. She then gives him enchanted herbs, and teaches him how to use them.

89-91. -que . . . -que: as in 2. 49. hospes reminds us of Medea's own term for Jason, advena, 39. Note its position: § 232. summissā, lowered, or, suppliant. torum: as in 1. 353. profūsīs, outpoured, or, streaming.

92-97. Quid faciam, What I am doing; simple dependent question. amor: in bad sense, passion, as often. servātus = cum servātus eris. promissa refers to promisit . . . torum, 91. dato: fut. imp. of  $d\bar{o}$ . triformis . . . deae = Hecates, 74. See § 318. Cf. tergeminam . . . Hecaten, tria virginis ōra Diānae, iv. 511. foret: subi. in O.O. Jason said per sacra triformis deae quodque (aliud) numen in hoc  $l\bar{u}c\bar{o}$  est . . .  $i\bar{u}r\bar{o}$ . quod here = quodcumque aliud, whatever other, or, every other . . . that. patrem socerī . . . futūrī = Phoebum. Aeëtes, father of Medea, was son of Phoebus. nentem cuncta: cf. Sol oculis iuvenem quibus aspicit omnia vīdit, 2, 32, said of Phoebus. eventūs . . . suos: lit., 'his own outcomes,' i.e. the outcome of his present efforts to win the Golden Fleece. We should say, less daringly ēventūsque suōs et tanta perīcula iūrat; crēditus accēpit cantātās prōtinus herbās, ēdidicitque ūsum, laetusque in tēcta recessit.

Postera dēpulerat stellās aurora micantīs: 100 conveniunt populi sacrum Māvortis in arvum. consistuntque iugīs; medio rex ipse resedit agmine, purpureus, scēptroque insignis eburno. Ecce adamantēīs Vulcānum nāribus efflant aeripedēs taurī, tāctaeque vaporibus herbae 105 ārdent, utque solent plēnī resonāre camīnī. aut ubi terrēnā silicēs fornāce solūtī concipiunt ignem liquidārum aspergine aquārum. pectora sīc intus clausās volventia flammās gutturaque usta sonant. Tamen illīs Aesone nātus 110 obvius it: vertēre trucīs venientis ad ōra terribiles vultūs, praefixaque cornua ferro,

and less effectively, 'his own hopes of a successful issue of his quest.' Render freely by the sequel of his efforts. pericula: for the a see note on inspirare, 1.334.

98-99. crēditus: for crēdō in the pers. pass. see note on per quae . . . crēdar, 2. 39. laetus =adv.; see § 213. tēcta, lodgings, or, quarters.

100-119. On the following day Jason masters the fire-breathing bulls, and with them plows the Field of Mars.

100-103. Postera . . . eburnō (103): for the structure of 100-103 see §§ 247, 249. dēpulerat, had driven down (from the skies). populī, the hosts. iugis . . . agmine: see §§ 154, 155. The iuga are the hilly sides of the Field of Mars. agmine, throng. purpureus, in (royal) crimson clad. Cf. purpureā vēlātus veste sedēbat in soliō Phoebus; 2. 23-24, said of a divine king.

104-109. Vulcānum =ignem; see § 207. -que: see § 219. vapōribus, puffs of hot breath; see § 193. plēnī,

full, or, laden. aut ubi...ignem =aut terrēnā silicēs fornāce solūtī (resonant) ubi concipiunt ignem, as one hears loud roaring when forges are burdened, or in (from) an earthen kiln, etc. terrēnā...fornāce: a kiln built mainly in the ground (a pit). silicēs, pieces of limestone; see § 193. solūtī =dissolūtī (§ 221), dissolved, or, melted. aspergine aquārum, when waters are poured upon them; lit., 'through the sprinkling,' etc. clausās, pent.

110-112. usta, parched. Ovid made a mistake in using this word, since the throats of the bulls were doubtless 'adamantine.' Cf. adamantēīs . . . nārībus, 104. Ovid talks for the moment as if these were ordinary bulls. illīs: dat. with obvius it, 111, which = obsistit (sē); see § 138. Aesone nātus: sc. eius, or Iāsonīs. Render by toward Jason's face as he drew near. praefixa . . . ferrō by itself merely = 'tipped with bronze.' But doubtless the horns were all of bronze; cf. aerīpedēs, 105. See note on usta, 110.

pulvereumque solum pede pulsāvēre bisulcō, fūmificīsque locum mūgītibus implēvērunt.

Dēriguēre metū Minyae; subit ille, nec ignīs sēnsit anhēlātōs (tantum medicāmina possunt), pendulaque audācī mulcet paleāria dextrā, suppositōsque iugō pondus grave cōgit arātrī dūcere, et īnsuētum ferrō prōscindere campum.

Mīrantur Colchī, Minyae clāmōribus augent adiciuntque animōs. Galeā tum sūmit aënā vīpereōs dentīs, et arātōs spargit in agrōs. Sēmina mollit humus validō praetīncta venēnō, et crēscunt, fiuntque satī nova corpora dentēs,

utque hominis speciem māternā sūmit in alvō perque suōs intus numerōs compōnitur īnfāns,

113. pulvereum is proleptic (§ 211). pulvereum . . . pulsāvēre = pawed the ground to dust. See note on pulverulenta vacant, 2. 256. Note, too, the alliteration (§ 252) in 113. For another example of alliteration cf. dēlūbra . . . dītia dōnīs, 2. 77.

115-119. Dēriguēre, went tense. anhēlātos: lit., 'panted forth,' 'belched forth.' Render by panting, or, belching. tantum . . . possunt, such mighty power have. For tantum see § 146. medicāmina here = 'magic ointments'; cf. cantātās . . . herbās, 98. suppositos . . . cogit, forcing them beneath . . , constrains them. iugo: join with suppositõs; see § 138. īnsuētum: sc. anteā semper. is, in sense, dat. with insuetum, instr. abl. with proscindere. Note its position, between the two words to which it is related.

120-130. Next, Jason sows the teeth of a dragon in the field he has plowed. Armed men, rising out of the ground, at once clash their arms.

120-122. Minyae: advers. asyndeton; see note on quālem . . . sorōrum, 2. 14. clāmōribus, shouts of applause.

augent and adiciunt both govern animōs, 121; the shouts increase the courage Jason already has, and give him additional courage. For scansion of adiciunt see note on disice, i. 70. Galeā...aēnā = Ē galeā aēnā; see § 152. The galea was usually of leather. vīpereōs =vīperae, or vīpera dracōnis; vīperae would be unmetrical. The word characterizes as poisonous the dragon whence these teeth came—the dragon that Cadmus slew. See 3. 55-94. Pallas (Minerva) gave Aeëtes the teeth Cadmus did not use. arātōs =quōs arāverat.

123. valido . . . veneno is a commentary on vipereos, 122. praetincta: join with Semina.

124. fiunt...nova corpora reminds one of the title Metamorphösös, Transformations. In 1.1-2 Ovid describes the purpose of his work thus: In nova fert animus mütätäs dicere förmäs corpora. See § 376.

125-130. speciem, looks, or, semblance. sumit: the subject is infans, 126. For position of infans see § 235. subs, its proper. Cf. 1. 401, 2. 186. numeros, parts, or, members. This sense of numerus is not uncommon. com-

nee nisi mātūrus commūnīs exit in aurās, sīc, ubi vīsceribus gravidae tellūris imāgō effecta est hominis, fētō cōnsurgit in arvō, quodque magis mīrum est, simul ēdita concutit arma. Quōs ubi vīdērunt praeacūtae cuspidis hastās in caput Haemoniī iuvenis torquēre parantīs, dēmīsēre metū vultumque animumque Pelasgī. Ipsa quoque extimuit quae tūtum fēcerat illum, utque petī vīdit iuvenem tot ab hostibus ūnum, palluit, et subitō sine sanguine frīgida sēdit, nēve parum valeant ā sē data grāmina, carmen auxiliāre canit, sēcrētāsque advocat artīs. Ille gravem mediōs silicem iaculātus in hostīs

135

ponitur, is fashioned. commūnīs, free to all. Cf. pūblica, 2. 35. ubi = quando-cunque, whenever, or, as often as. vīsceribus, matrix, or, body. For the case see §§ 154, 155. imāgō: cf. speciem, 125. effecta est...consurgit: for the tenses see note on concēpit...replet, 1. 337-338. fētō, teeming, or, lifegiving. quod = id quod; its antecedent is the clause simul...arma. simul = simul cum ēis; join with ēdita. ēdita = quae ēdita erant. Render quod...arma by and, what is stranger still, clashes the weapons born at the selfsame time.

131-138. As the armed men make ready to assail Jason, the Argonauts lose all hope. Medea herself is frightened, and, to aid Jason, chants a spell, and brings into play powers held thus far in reserve.

131-134. Quōs ubi: see note on quae ... ubi, 1. 337. The pl. quōs is right, because in 125-130 we have the idea of repetition. See note on ubi, 128. praeacūtae cuspidis, sharp-pointed; gen. of characteristic. Cf. note on madidā ... barbā, 1. 339. The first syllable of praeacūtae is here light (§ 258), in accordance with a usage seen in § 295, because praeacūtae is, in

origin, two words. Unless the first syllable is made light, this word can not stand at all in the verse. dēmīsēre... animum: render dēmīsēre twice, by cast down and let droop. animum, spirits, or, hearts. Cf. note on cōnsilīs... nostrīs, 2. 146. For the form of dēmīsēre see § 115. tūtum: pred. accusative. Cf. patientia, 2. 123, with note.

135. iuvenem tot . . . hostibus unum: fine word-order, giving double juxtaposition of contrasts (§ 240); one warrior as opposed to hosts of foes. See notes on tibi quadrupedis, ii. 84, and on quadriugi, 2. 168.

136-138. sine sanguine, bloodless. See note on sine ignibus, 1.374. nēve...valeant, and that...may not come short of the needed power. sēcrētās, set apart, or, held in reserve.

139-148. Jason, by hurling a stone among the armed men, sets them to fighting one another; in this civil strife they fall to the last man. The Greeks openly congratulate Jason. Medea would fain do likewise, but fear of criticism restrains her.

139. Ille...ipsos (140): perhaps this is one of the things that Jason learned from Medea (99).

Pervigilem superest herbīs sōpīre dracōnem, quī cristā linguīsque tribus praesignis et uncīs dentibus horrendus custōs erat arboris aureae.

140-143. dēpulsum ... convertit = dēpulit et convertit. Mārtem = pugnam; see § 207. in ipsōs = in ipsōs hostīs. frātrēs, brothers though they were. Sometimes a noun in Latin = a clause; see note on plēnōs, 1. 343. cadunt gives the result, fall, not the process, 'are laid low.' See § 160, 222. aciē, strife. Grātantur... tenent = Grātantur Achīvī victōrī eumque tenent. Grātantur implies cheering. For such cheering cf. Adiciunt animōs iuvenī clāmorque favorque verbaque dīcentum ..., 10. 656-657, and it clāmor caelō, v. 451, said of the shouts of spectators.

144-148. barbara: Ovid applies here to Medea the word she used in 53 of her country. Conscious as the ancients were that Medea was deeply wronged by Jason, they withheld from her their sympathy, because, true to her barbarian (i. e. non-Greek) origin, she knew no restraints. velles: see note on putares, 82. Here, however, the sing, refers to a definite individual. complectī . . . vellēs = you would gladly have embraced.  $t\bar{e} = t\bar{e}$  ipsam, even you (barbarian though you were). në facerës: with tenuit, which = retinuit, and so is a verb of hindrance. See A. 558, and b; B. 295, 3; Bu. 829, 832; D. 720. III; G. 548, 549; H. 566; H. B. 502.

3, b. reverentia famae together = pudor, 72, 146. See pudor in Vocabulary. famae, talk, or, what people might say. For the case see § 130. incepto, the attempt, or, such action. For the case see § 138. pudor: as in Quod licet: the antecedent of Quod is adfectū . . . hōrum, 147-148: What is permissible (that you do), with unvoiced emotion, etc. Cf. quod . . . mīrum est, 130, with note on quod. tacito, unvoiced, or, unspoken, adfectū tacito means that Medea is deeply moved by Jason's success, but does not give voice to her emotion, as the Greeks did (see note on Grātantur ... tenent, 142-143). agis ... grātīs: as in 2. 152. auctoribus horum = quod auctores fuerant eorum carminum,

149-158. Jason, with the aid of magic herbs, puts to sleep the dragon that guarded the Golden Fleece. He makes his way back to Greece, taking Medea with him.

149-153. superest, it remains. The subject is Pervigilem . . . sōpīre dracōnem, etc., 149-151. herbīs: cf. cantātās . . . herbās, 98. cristā . . . dentibus: cf. scēptrō . . . īnsignis eburnō, 103. In ii. 206 Vergil gives 'crests' to the serpents that slay Laöcoön and his sons. sureae: cf. Phrixēa . . rellera, 7, with note.

Hunc postquam sparsit Lēthaeī grāmine sūcī, verbaque ter dīxit placidōs facientia somnōs, quae mare turbātum, quae concita flūmina sistunt, somnus in ignōtōs oculōs sibi vēnit, et aurō hērōs Aesonius potitur, spoliōque superbus, mūneris auctōrem sēcum, spolia altera, portāns, victor Iōlciacōs tetigit cum coniuge portūs.

155

For scansion see § 281. Lēthaeī... sūcī: gen. of char.; freely, steeped in Lethaean juices. Cf. nigrī madidum sudōre venēnī, 2. 198, said of the Scorpion. In v. 854-856, Vergil describes Somnus as putting Palinurus, helmsman of Aeneas, to sleep by using rāmum Lethaeō rōre madentem. verba... somnōs: cf. cantātās... herbās, 98. ter: as in 2. 270.

154-158. concita, stirred vigorously, or, swift-moving. See citus in Vocabulary, under cieō. Render 154 by still

the turmoil of the seas, the swift progress of the streams, and see § 214. ignötös...sibi, strangers to it; sc. semper anteā. eī, her (him, i.e. sleep) would be more exact than sibi. et: see § 219, or § 220. potitur: here of the third conjugation; see § 112. spolio: instr. abl., with superbus, which gives the result, proud, not the process, 'made proud,' 'elated.' See §§ 160, 215. müneris auctörem, her who was the source of the prize, Medea; of auctöribus hörum, 148.

# LIBER OCTĀVUS

Daedaļus intereā, Crētēn longumque perōsus exsilium, tāctusque locī nātālis amōre,

185 clausus erat pelagō. "Terrās licet," inquit, "et undās obstruat: at caelum certē patet; ībimus illāc.

Omnia possideat: nōn possidet āëra Mīnōs."

Dīxit, et ignōtās animum dīmittit in artīs,
nātūramque novat, nam pōnit in ōrdine pinnās,

#### SELECTION VIII

# The Story of Daedalus and Icarus

Metamorphoses 8, 183-235

On this Selection see § 388; Gayley (§ 362), pages 246-248, and § 173 on pages 523-524.

183-200. Daedalus, weary of his exile in Crete, makes for himself wings with which to fly away. Icarus, Daedalus's son, delights in his father's work.

183-184. Crētēn: for form see note on Panopēs, 3. 19. perōsus...tāctus = advers. clauses; see note on immeritam, 4. 670. perōsus is a dep. part., related to perōdī as cōnfīsus is to cōnfīdō. Cf. sī nōndum exōsus (es) ad ūnum Trōiānōs, v. 687, with note on exōsus, and lūcem... perōsī, vi. 435. exsilium: Daedalus had been obliged to flee from Athens because he had killed his nephew Perdix, who was his pupil, and later his rival in craftsmanship. For his life in Crete see § 388.

185-186. clausus . . . pelago is much condensed: (could not flee, because) he was hemmed in by the sea. Minos controlled the ships. licet . . . obstruat (sc. Mīnōs, out of 187; see § 235), granting that he sets in my way,

etc., = though, etc. There is parataxis here (§ 249): Let him set...: still the sky, at least, etc. The subj. is one of command. Cf. notes on fac condās, 3.13, and on fixerit... licet, vi. 802. certē, at least, at any rate; see note on certē, 4. 701.

187. Omnia =  $c\bar{e}tera$ , possideat, let him possess, subj. of command, used as a concessive clause, granted that he possess. See notes on licet . . . obstruat, 185-186, and cf. ut ēripiat, 6. 196, with note on ut. Minos: until forty years or so ago. Minos was regarded as largely, if not wholly, mythical. But extraordinary discoveries in Crete, esp. on the site of Cnossus (Gnossus), made by Sir Arthur Evans, an English scholar, have shown that there was in Crete, long before Homer's time, a high civilization, powerful and wealthy, resting on mastery of the sea-such a civilization as ancient story ascribes to Minos. See the articles "Cnossus" and "Crete" in The Encyclopaedia Britannica, eleventh edition, VI. 573-574, VII. 421-422.

188-189. dimittit, applies, directs. natūram: his own. No one else learned to fly.

190

ā minimā coeptās, longam breviōre sequente, ut clīvō crēvisse putēs; sīc rūstica quondam fistula disparibus paulātim surgit avēnīs.

Tum līnō mediās et cērīs alligat īmās, atque ita compositās parvō curvāmine flectit, ut vērās imitētur avīs. Puer Īcarus ūnā stābat, et, ignārus sua sē tractāre perīcla, ōre renīdentī modo quās vaga mōverat aura captābat plūmās, flāvam modo pollice cēram mollībat, lūsūque suō mīrābile patris impediēbat opus.

200

195

Postquam manus ultima coeptīs imposita est, geminās opifex lībrāvit in ālās ipse suum corpus, mōtāque pependit in aurā. Īnstruit et nātum, "Mediō"que "ut līmite currās, Īcare" ait "moneō, nē, sī dēmissior ībis,

190. coeptās: we should say, beginning, agreeing with the subject. longam . . . sequente: Ovid makes Daedalus begin with the topmost (shortest) feather, and work downward; each added feather was longer than the one before it (which was above it, and also under it).

191-192. clīvō, down a slope (§ 159); as one watched Daedalus at work, he would be looking downward. putēs, one would think; potential subj., of present time, in a result clause. Contrast vidērēs, 6. 296, with note. rūstica... fistula: the Pan's pipe of the shepherd, made of four to seven reeds. quondam, at times, or, often. disparibus... avēnīs: the reeds were arranged in the order of their size (and, as a result, of their notes).

193-195. mediās, in the middle (§ 213). īmās, at the bottom, i.e. at the quill ends. ita compositās = postquam ita compositae sunt. avīs: briefly put for vērās avium ālās. ūnā (cum eō), beside (him), or, by.

196-197. ignārus . . . perīcla: for

syntax cf. 6. 263, with note on ignārus. perīcla, perīls, or, risks, things that were to bring him into dire peril; see § 202. renīdentī: i.e. with joy. The word makes us think how different his look would have been if he had foreseen what the wings were to mean for him.

198-199. plūmās = pinnās, 189; cf. § 196. mollībat = mollībat (§ 114). Daedalus, of course, wished the wax to grow hard, to set. -que: see § 219.

200-216. When the wings are done, Daedalus practices with them, and fits out Icarus, too, with wings. After he has given Icarus instructions about their course, the two start on their flight.

200-202. manus ultima, the finishing touches. There is juxtaposition of contrasts (§ 240) in ultima coeptis. coeptis = operibus quae coepta erant; see § 216, 1. môtă: sc. ālis, instr. ablative.

203-204. Instruit, equips; sc. ālīs. et, also. Medio . . . līmite: see § 159. -que joins ait (204) to Instruit. dēmissior, too low.

unda gravet pinnās, sī celsior, ignis adūrat. Inter utrumque volā. Nec tē spectāre Boötēn aut Helicēn iubeō strictumque Ōrīonis ēnsem: mē duce, carpe viam." Pariter praecepta volandī trādit, et ignōtās umerīs accommodat ālās.

Inter opus monitūsque genae maduēre senīlēs, et patriae tremuēre manūs; dedit ōscula nātō—
nōn iterum repetenda!—suō, pinnīsque levātus ante volat comitīque timet, velut āles, ab altō quae teneram prōlem prōdūxit in āëra nīdō,

215 hortāturque sequī damnōsāsque ērudit artīs, et movet ipse suās et nātī respicit ālās.

Hōs aliquis, tremulā dum captat harundine piscīs, aut pāstor baculō, stīvāque innīxus arātor, vīdit, et obstipuit, quīque aethera carpere possent crēdidit esse deōs. Et iam Iūnōnia laevā

205. unda gravet pinnās: cf. maduēre gravēs aspergine pinnae, 4. 729, said of Perseus's wings. ignis: of the sun. In 203-208, especially in Mediō...moneō, 203-204, Daedalus is advising his son as Apollo advised Phaëthon, in 2. 134-140; cf. especially there mediō tūtissimus ībis, 137, and inter utrumque tenē, 140.

206-207. utrumque: the two extremes of altitude, with their attendant dangers, unda, innis (205). Nec...iubeō, And I bid you not to look on. For Nec see note on 4. 730. Boötes and Helice, near the North Pole, and Orion, near the Equator, were used by sailors as guides. Daedalus is bidding Icarus not to try to guide himself. spectare: see note on spectas...spectabere. 3. 98.

spectās . . . spectābere, 3. 98.
208-209. Pariter = simul. praecepta
volandī, instructions about flying. For
the obj. gen. see § 130, and Note.

210. Inter . . . monitüs = dum laborat eumque monet.

213-214. ante: sc. eum = nātum; Daedalus was guide (208). comitī = prō comite; comitem timet would have a widely different sense. altō: an important word, suggesting danger. prōlem, children. Greek and Roman poets often write of birds as they do of children. See note on fēlūs, 4. 125. 215-216. hortātur...sequī =hor-

215-216. hortātur . . . sequī = hortātur eum ut sequātur: § 182. ērudit artīs (eum): ērudiō is here construed with two accusatives (as doceō is), a poetic use. nātī...ālās:i.e. looks back, anxiously, watching his son's flight.

217-235. They fly past Samos, Delos, and Paros. Icarus, forgetting his father's warning, flies too near the sun; the wax of his wings melts, and he drops into the sea.

217-222. Hōs: object of vīdit, 219. For the word-order see § 230. tremulā, quivering, or, dancing; the man has hooked a fish. harundine: a fishing-pole made of a reed (§ 203). baculō...innīxus: see note on Nīxus eō, 4. 733. vīdit et obstipuit: freely, gazed in amazement at. For et see § 219, or § 220. quī: as antecedent sc. eōs, subject of esse, 220. aethera carpere, traverse the air, an expression modelled on carpe viam, 208, or carpere iter. See note on corripiunt spatia, v. 316. laevā parte and dex-

parte Samos fuerant Dēlosque Parosque relictae, dextra Lebinthus erat fēcundaque melle Calymnē, cum puer audācī coepit gaudēre volātū, dēseruitque ducem, caelīque cupīdine tāctus altius ēgit iter; rapidī vīcīnia sōlis mollit odōrātās, pinnārum vincula, cērās.

Tābuerant cērae: nūdōs quatit ille lacertōs, rēmigiōque carēns nōn ūllas percipit aurās, ōraque caeruleā patrium clāmantia nōmen excipiuntur aquā, quae nōmen trāxit ab illō.

230

225

At pater īnfēlīx, nec iam pater, "Īcare," dīxit, "Īcare," dīxit, "ubi es? Quā tē regione requiram? Īcare," dīcēbat: pinnās aspexit in undīs, dēvovitque suās artīs, corpusque sepulcro condidit. Et tellūs ā nomine dicta sepultī.

235

tra (222) are possible only if Ovid thought of Daedalus as flying northeast from Crete, toward Miletus and Ephesus, the chief cities in that direction. Why they fly thus, instead of northwest, to Athens (184), Ovid does not say; see note on comites, 3. 22. The geographical order on the left is, in fact, Paros, Delos, Samos. The Roman poets did not try to be scientifically exact in such matters, or, if they tried, they were baffled by metrical difficulties. dextra, on the right; see § 213. fēcunda . . . melle: the honey of this and neighboring islands is still famous. For the language cf. ūberibus fēcundus aquīs, 3. 31, with note. Calvmne is so far to the right of Daedalus's course that Ovid might well have omitted it.

223-225. cum ... coepit: a cuminversum clause; see note on cum ... imperat, 3. 3-4. gaudēre volātū: cf. socerō... glōrior illō, 6. 176, with note on illō. It is implied (§ 254) that he had been afraid. altius is pred. acc., drove his course higher (or, too high). rapidī, devouring.

226-228. odorātās is proleptic (see § 211), melts the wax and makes it

fragrant. nūdōs is the important word: his arms as he shakes them are naked (wingless); see note on Minimō, 6. 265. rēmigiō: see note on liquidum . . .āēra, 4. 667. For syntax see note on ēnse . . vacuum, 4. 147-148. -que: see § 219. percipit, catches, or, grips; Icarus can get no hold (purchase) on the air.

229-230. patrium ... nomen: acc. of effect; see § 142. Icarus kept crying "Pater, pater," quae ... illo: Ovid had in mind the Mare Icarum, the southeastern part of the Aegean Sea.

231-233. nec =et tamen non; see note on Nec, 4.76. The triple Icare, with necessarily identical metrical treatment, is effectively pathetic; see note on magnum magno, 3. 60, and § 300. Cf. the triple Italiam in iii. 523-524. regione: for case see § 155 or § 159. dicēbat: the impf. is very effective, called again and again. pinnās: i.e. only the wings.

234-235. dēvovit, cursed. sepulcro: see § 155. The case may, however, be abl.; cf., then, condidimus terrā, v. 48, with note. tellūs: Ovid means an island called Icaria, or Icarus, west of Samos. dicta: sc. est (§ 245).

Obstipuēre omnēs nec tālia dicta probārunt,
ante omnīsque Lelex, animō mātūrus et aevō,
sīc ait: "Immēnsa est fīnemque potentia caelī
nōn habet, et quidquid superī voluēre perāctum est.

Quōque minus dubitēs, tiliae contermina quercus
collibus est Phrygiīs, modicō circumdata mūrō:
ipse locum vīdī, nam mē Pelopēïa Pittheus
mīsit in arva suō quondam rēgnāta parentī.
Haud procul hinc stāgnum est, tellūs habitābilis ōlim,
nunc celebrēs mergīs fulicīsque palūstribus undae.
Iuppiter hūc speciē mortālī cumque parente

#### SELECTION IX

The Story of Philemon and Baucis
Metamorphoses 8, 616-724

For this Selection see § 389, and Gayley (§ 362), pages 77-80.

616-636. Lelex, amazed by the scepticism of Pirithoüs with respect to the might of the gods, declares that what the gods have willed has always been brought to pass. In proof, he begins the story of the visit of Jupiter and Mercury to Philemon and Baucis, in Phrygia.

616-617. Obstipuere: see § 115. nec . . . probarunt, and disapproved. nec = et non; join non closely with probārunt. tālia dicta: Pirithous (see Pirithoüs in Vocabulary) had derided a story of metamorphosis which the river-god Acheloüs, while entertaining Theseus and Pirithoüs, had told. He said, 'Such tales are pure imaginings; you make the gods out altogether too powerful, if they can bestow and take away shapes.' ante omnisque: for -que see note on inter seque, 1, 389. The only dissyllabic prepositions to which Ovid attaches -que are praeter, inter, and suprā. animō ... aevō: abl. of specification. măturus, ripe: we speak of 'ripe judgment' and of men 'ripe in years.'

618-621. Immēnsa . . . non habet: parallelism; see § 251. et: see § 219. voluēre, have willed. For form see

§ 115. peractum est, has (always) been accomplished. Ovid might have written peragitur; see note on concēpit . . . replet, 1. 337-338. But he chose to use two 'present perfects'; he thus made the verbs coextensive, referring, both of them, to the past ending in the present. One Roman writer says. Fit quod dī volunt. Quō . . . minus dubitēs: as in 2. 44. The clause gives the purpose not of tiliae . . . mūrō, but of Lelex in telling his story: 'that you may be less sceptical, (I will tell you a story that will prove you wrong): on the Phrygian hills,' etc. See notes on neve . . . virgo, 10. 679-680. tiliae: dat. with contermina, which = propingua; see §137. collibus: see §§ 154, 155. modicō, low. wall sets the spot off as sacred.

622-623. ipse...vīdī: in 721-723 Lelex gives more details of what he saw. Pelopēïa... arva: these arva were in Phrygia, where Pelops was born. He ruled there before he came to the Peloponnesus. rēgnāta: pers. pass. from an intr. verb. Cf. Terra... ācrī quondam rēgnāta Lycurgō, iii. 13-14, and see note on per quae... crēdar, 2. 38-39. parentī: see § 133.

625. nunc = sed nunc; for the advers. asyndeton see note on quālem . . . sorōrum, 2.14. mergīs fulicīsque: instr. abl. with celebrēs:

626-629. specië, guise. For the abl.

vēnit Atlantiadēs positīs cādūcifer ālīs.

Mīlle domōs adiēre, locum requiemque petentēs,
mīlle domōs clausēre serae; tamen ūna recēpit,
parva quidem, stipulīs et cannā tēcta palūstrī,
sed pia. Baucis anus parilīque aetāte Philēmōn
illā sunt annīs iūnctī iuvenālibus, illā
cōnsenuēre casā, paupertātemque fatendō
effēcēre levem nec inīquā mente ferendō.
Nec rēfert dominōs illīc famulōsne requīrās;
tōta domus duo sunt: īdem pārentque iubentque.

630

635

see § 158. parente, his sire, Jupiter. Atlantiades: Mercury was son of Maia, daughter of Atlas. See note on Promethides . . . Epimethida, 1,390. positis = dēpositis; see § 221. For the normal appearance of Mercury see iv. 239-244, and iv. 558-559. cādūcifer, bearer of the caduceus. In iv. 242-244 Vergil calls the cādūceus a virga, 'rod,' 'wand'; with it, he says, Mercury calls forth some souls from the underworld, sends others to Tartarus: with it, also, he takes away sleep, and sets eyes free from the seal of death. Mille domos . . . mille domos: for the repetition see note on pignora . . . certa, 2, 91. adiëre: see § 115. locum requiemque =a place (spot) in which to rest. mille . . . serae, a thousand houses were shut fast by, etc. clausere: sc. contra eos = contra deos. una recēpit (eōs), ONE welcomed thema

630. quidem . . . sed (631), to be sure . . . but. In this combination quidem grants something which is to be offset at once by the statement introduced by sed. cannā: coll. sing. (§ 187), beside stipulīs. See note on vestibus et capiti, 1. 372.

631-634. parili...aetāte: abl. of characteristic. Ovid might have written et Philēmōn aequaevus. In ii. 561 Aeneas calls Priam rēgem aequavum, king of like age (with his father). Illā...illā...casā = in illā parvā domō; see §§ 154, 155. Through the repetition, strengthened by the metri-

cal treatment (§ 300), the second illā =that selfsame. paupertātem is object both of fatendō and of effēcēre. Study pauper and paupertās in Vocabulary. effēcēre levem, rendered . . . light. Cf. tūtum fēcerat illum, 7. 134, with note on tūtum. nec =t nōn, joins ferendō to fatendō; nōn belongs with inīquā. nōn inīquā ='not uneven,' i.e. equable, or, contented. They frankly admitted that their means were limited, and did not fret about their condition.

635-636. Nec refert, And it makes no difference. dominos . . . famulosne requiras: disjunctive dependent question with refert. When the proper particle (utrum, -ne) is omitted from the first part of a disjunctive question, an, not -ne, is regularly used with the second member, both in prose domus, household. and in verse. Familia is more often used in this sense. duo, they two (alone). Ovid is thinking of the luxurious establishments of his own day, in town and country alike, crowded with slaves -slaves, too, he implies, that were none too energetic, none too prompt in obedience. In domus duo there is juxtaposition (§ 240) like that in duo turba, 1. 355. idem: nom. plural. For the gender see note on innocuos, 1.327, and cf. uterque, 1. 375. parentque: for the e in -que see note on inspirare, 1. 334. iubent: in dominos . . . famulos ... pārent ... iubent we have chiasmus (§ 243).

Ergō ubi caelicolae parcōs tetigēre Penātīs, summissōque humilīs intrārunt vertice postīs, membra senex positō iussit relevāre sedīlī,

quō superiniēcit textum rude sēdula Baucis, inque focō tepidum cinerem dīmōvit, et ignīs suscitat hesternōs, foliīsque et cortice siccō nūtrit, et ad flammās animā prōdūcit anīlī, multifidāsque facēs rāmāliaque ārida tēctō

dētulit, et minuit, parvōque admōvit aënō, quodque suus coniūnx riguō collēgerat hortō truncat holus foliīs; furcā levat illa bicornī sordida terga suis nigrō pendentia tignō, servātōque diū resecat dē tergore partem

650 exiguam, sectamque domat ferventibus undīs.

652 Intereā mediās fallunt sermonibus horās,

637-650. "Philemon sets out a bench, and bids them rest thereon. Baucis stirs the embers on the hearth, and puts on the fire a kettle of copper. Philemon brings greens from the kitchen-garden. Baucis cuts off a slice from a long-cherished side of bacon, and sets it to boiling in the kettle."

637-638. parcös . . . Penātīs = parcam . . . casam. For Penātīs = domōs, or casam see § 207. summissō, lovered, or, bowed. The adj. strengthens parva, 630, casā, 633. The doorway is too low for caelicolae. postīs, doorway; see § 204.

640. quō = in quod (sedīle); see note on quō, v. 489. textum: a noun, woven fabric, or, coverlet. In textum... Baucis there is chiasmus (§ 243). sēdula, bustling, or, more freely, all energy.

641-645. tepidum, (still) slightly warm. See note on tepidī, iii. 627. producit (eōs), coaxes them forth. facēs, fagots. tēctō, from the ceiling, or, from the rafters. See §152. minuit: sc. ea, referring to facēs and to rāmālia. admovit = supposuit. ačnō: see § 138.

646-650. quod . . . holus = holus quod: for incorporation of the antecedent see note on quibus . . . omnīs, 1. 342. horto: see § 152. truncat = spoliat, and so is construed with acc. and abl. of separation (foliis). sordida, grimy. The bacon had been kept so long that mold had gathered on it; it was also smoke-blackened. terga: the plural is due to metrical convenience; see § 189. suis: gen. sing, of  $s\bar{u}s$ ; note the quantity of the i. For terga suis we should say side of bacon. nigro, smoke-blackened. Ovid is thinking of a primitive hut, of a single room. The smoke of the fire, built on the dirt floor, could escape only by a hole in the roof, or through the opened door. exiguam: for the position see § 232. cooks; lit., 'tames,' 'masters.'

652-663. "Philemon and Baucis set a couch by the table—a three-legged table, one of whose legs must be propped up by a potsherd. The table is wiped clean with leaves of mint."

652-656. mediās, intervening, be-

655

impositus lectō spondā pedibusque salignīs.

Vestibus hunc vēlant, quās nōn nisi tempore fēstō sternere cōnsuērant, sed et haec vīlisque vetusque vestis erat, lectō nōn indignanda salignō.

Accubuēre deī. Mēnsam succīncta tremēnsque pōnit anus. Mēnsae sed erat pēs tertius impār: testa parem fēcit. Quae postquam subdita clīvum sustulit, aequātam mentae tersēre virentēs.

660

tween the beginning and the end of the preparations for dinner. fallunt, beguile. They cheat themselves into believing that the waiting is not long. torus: the covering of the couch, not the couch itself, mattress. dē... ulvā modifies torus. A prose writer would say factus dē ulvā. For prep. phrases joined to nouns see note on ad amīcās... aurīs, 4. 77. impositus: sc. est. lectō: see § 138. spondā... salignīs: abl. of characteristic. pedibus: cf. 'feet' of a couch, 'legs' of a table.

657-659. vēlant, drape. holiday. sternere = insternere (lecto), spread over (the couch). et =etiam. even. haec . . . vestis: for the wordorder see § 230. vestis: for the sing. after Vestibus, 657, see § 196. lecto: dat. of the agent (§ 133). The couch is here personified. Cf. note on parentī, 2. 34. non indignanda, not to be deemed unworthy, or, not to be scorned. saligno effectively repeats, in position and in metrical value, salignīs, 656. See note on Mille domôs, etc., 628-629. In 655-659, as in parva, 630, and duo, 636 (see notes there), Ovid has in mind a sharp contrast with the luxurious establishments that were so numerous in his day both in the city (domūs) and in the country (vīllae). In city mansions the dining-tables were often of bronze; mattresses were often stuffed with wool or feathers. Sometimes the wool was even dyed in rich colors. Sometimes the tables

were of citrus-wood, a wood got from Africa, greatly prized because it took a high polish, which brought out the striking markings of the wood. Such tables were, of course, extremely expensive.

660-663. Accubuere (lecto: § 138), took their places on (the couch). Take accubuēre from accumbō; sc. sē (§ 151). For the form see § 115. succincta, with her clothes girt high, for greater freedom of movement. This word usually describes a slave. As Ovid noted in 635-636, Baucis was her own slave. tremens: partly with age, partly with anxiety to treat her guests properly. pes tertius: threelegged (tripod) supports were common. In Ovid's day, however, the most expensive tables (see note on saligno, 659) had only one support, and that was of marble or ivory. impār: sc. duōbus alterīs. parem: sc. eam eis. With parem fēcit cf. effēcēre levem, 634, with note. Quae postquam: see note on quae . . . ubi, 1. 337. subdita: sc. mēnsae (§ 138). clivum sustulit, had removed the slope (unevenness). aequătam, leveled: aequō has here its original sense, 'make level,' 'make even.' mentae, leaves of mint; § 193. In luxurious houses at Rome, in Ovid's day, soft, expensive cloths were used to wipe tables. See notes on saligno, 659, and on pes tertius, 661. tersēre: for form see § 115. virentes: i.e. fresh from the hortus (646).

Ponitur hīc bicolor sincērae bāca Minervae,
conditaque in liquidā corna autumnālia faece,
intibaque, et rādīx, et lactis massa coāctī,
ovaque non ācrī leviter versāta favīllā,
omnia fictilibus. Post haec caelātus eodem
sistitur argento crātēr fabricātaque fāgo
pocula, quā cava sunt flāventibus inlita cērīs.
Parva mora est, epulāsque focī mīsēre calentīs,
nec longae rūrsus referuntur vīna senectae,

664-678. "Simple kinds of food—olives, cornel-cherries, endives, radishes, cheese, and eggs—are set on, as appetizers, in earthenware vessels. Wine, too, is served. Then the main course is set on, and, finally, the dessert—nuts, figs, dates, plums, grapes, honey. But better than all else are the smiling faces and the hearty good-will of the aged couple."

664-667. hic, thereupon, or, next. bicolor . . . Minervae, Minerva's berries. in two colors. Ovid is thinking of unripe olives, light green in color, and of ripe olives, black. In Roman days, as now, unripe olives, steeped in brine, were used as appetizers. sincērae, chaste, an epithet of Minerva as a maiden goddess. bāca: coll. sing.; see § 187. condita, preserved, or, pickled; properly, 'put away,' 'put up, as we say. intiba, stalks of endive. rādīx: here radishes; coll. singular. lactis . . . coactī: i.e. cheese. The Greeks and the Romans did not use butter, but they made large use of cheese. coacti, curdled; properly, 'gathered.' We still speak of butter 'gathering' in the process of churning. non acrī, not (too) fiery, = tepidā, 'moderately warm.' versāta, turned again and again, that they might be roasted all through. §§ 154, 155.—The eatables mentioned in 664-667, appetizers all, belong to that part of a dinner (cēna) which was called austātiō.

668-670. omnia: in appos. with all the nouns in 664-667. fictilibus:

local abl. (§§ 154, 155), or instr. abl., with ponuntur, to be supplied in 668. out of Ponitur, 664. We may speak of a table as 'set with dishes.' Render, however, simply by all in earthen dishes. Post haec, Next. In 668-671 Ovid has in mind the main part of a dinner. In his time this consisted often of three courses-sometimes of six or seven. eodem . . . argento = fictilibus, 668. We can reproduce the tone by using the word 'plate,' a word which commonly suggests silverware. Ovid is thinking of the elaborate displays of plate, esp. silver, often very heavy, to be seen in his day on dinner-tables at Rome. See note on saligno, 659. argentő is abl. of material with caelātus; we say, however, carved out of, etc. quā . . . sunt, where they are hollow, i.e. on the inside, within. ceris: for the pl. cf. mentae, 663, intiba, 666, with notes. The wood was smeared with wax to make it impervious to moisture, and so to keep it sweet.

671-673. epulās, rich viands. For the tone see note on eōdem ... argentō, 668-669. focī: the plural fits well the tone of epulās; see § 190. nec =et nōn; nōn belongs with longae, wines of no great age. The Romans in high society prided themselves on the age of their wines. Note that Ovid makes Philemon and Baucis, poor though they are, serve wine. Evidently he could not think of a dinner without wine. rūrsus referentur, are brought back. They had been served

dantque locum mēnsīs paulum sēducta secundīs. Hīc nux, hīc mixta est rūgōsīs Cārica palmīs, prūnaque, et in patulis redolentia māla canistrīs. 675 et de purpureis collectae vitibus ūvae; candidus in mediō favus est: super omnia vultūs accessēre bonī, nec iners pauperque voluntās. Intereā totiēns haustum crātēra replērī sponte sua per seque vident succrescere vina: attonitī novitāte pavent, manibusque supīnīs

680

with the baca, intiba, etc., of 664-667. Usually at the gustatio wealthy Romans served mulsum, wine mixed with honey, 'spiced wine.' With the later parts of the dinner they served very different wines, costly, old. Philemon and Baucis, however, have to serve the same simple wine, of no great age, at all stages of their dinner. -que = 'and (presently)'; freely, but. mensis . . . secundis: the dessert; for proof cf. Hic nux . . . favus est, 674-677. paulum: see § 146. sēducta, withdrawn, or, pushed aside.

674-676. nux . . . Cărica: coll. sing.; see § 187. palmīs: here of the fruit of the palm, dates. For the case see § 136. patulis: this word suggests plenty. Of the simple things that nature supplied of her own bounty. or that the labor of their own hands could give them (cf. hortō, 646), Philemon and Baucis had plenty. But of meat and like luxuries, craved at Rome, they had little or none. We may note that no mention is made of bread (frümentum). Its presence is taken for granted. Bread and vegetables long formed the main fare of the major part of Italy's population. redolentia, fragrant. purpureïs: a fine epithet for vines richly laden with grapes. Here purpureus = purple. The word very often denotes rather 'crimson,' esp. when used of the famous Tyrian dye. See note on nota, vi. 221. purpureae ūvae would have been metrical.

677-678. super omnia, besides all omnia here = cētera. vultūs, looks. accessere, were added. For the form see § 115. boni, kindly, or, gracious. nec . . . voluntās, and goodwill not inactive and stingy, or, goodwill active and abundant. nec =et non: the non belongs both with iners and with pauper. pauperque: after the negative (nec), -ve would have been more exact, not . . . or. voluntās, good-will.

679-688. "Meanwhile, the supply of wine is repeatedly renewed, to the mystification and alarm of Philemon and Baucis. Thinking this renewal a condemnation of their hospitality, they try to catch their one goose, guardian of their hut, to kill it and serve it to their guests. The goose flies for refuge to the gods. The gods forbid them to kill it."

679-681. totiens: we should say repeatedly. crătera: see § 101. repleri, fill itself; see § 167. per seque: see note on inter seque, 1. 389. Ovid, however, joins -que to a monosyllabic prep. more freely than the prose writers do. succrēscere: freely. well up. There is parallelism (§ 251) in 679-680. vina: the pl., with its suggestion of abundance, is good: § 190. In 672 the pl. was metrically convenient. manibus . . . supīnīs: in praying, the Greeks and the Romans stretched their hands, palms upward, to heaven. In iii. 176-177 Aeneas says. tendō . . . supīnās ad caelum . . . manūs.

concipiunt Baucisque precēs timidusque Philēmōn, et veniam dapibus nūllīsque parātibus ōrant.

Ūnicus ānser erat, minimae custōdia vīllae,
685 quem dīs hospitibus dominī mactāre parābant.

Ille, celer pinnā, tardōs aetāte fatīgat,
ēlūditque diū, tandemque est vīsus ad ipsōs
cōnfūgisse deōs: superī vetuēre necārī

"Dī"que "sumus, meritāsque luet vīcīnia poenās
690 impia," dīxērunt; "vōbīs immūnibus huius

682-683. concipiunt, formulate, or, voice. -que. . . -que: used as in 2. 49. timidusque: -que is out of place; it belongs with Philemon. Philemon and Baucis are frightened because they see in the marvel of 679-680 a condemnation of the meager food and drink they have set before their guests. veniam, pardon, or, forgiveness. dapibus = epulis. See note on epuläs, 671. nüllis . . . parātibus: we should say 'for their lack of preparation(s).' In dapibus . . . parātibus we have a dative of interest or reference (§ 131): a prose writer would have said pro dapibus, etc.

684-685. Unicus: stronger than ūnus. minimae, tiny, superlative to parva (domus), 630. custodia, like English watch, usually denotes many custodes. Here the sing., to be taken literally, strengthens  $\bar{U}nicus$ : the whole 'watch' consisted of one watcher! Cf. 635-636, with note on duo. See also note on succincta, 660. great house at Rome would have many watchers on duty, at all times. Ovid was probably also thinking, here, of the goose that, in 387 B. C., guarded the Capitol against the attack of the Gauls: see viii. 655-662, with notes. villae: contrast casā, 633. See also note on dapibus, 683.

686-688. Ille: advers. asyndeton; see note on quālem . . . sorōrum, 2.14. celer pinnā, swift of wing; pinnā is abl. of specification. aetāte: instr. abl.

with tardōs, which gives the result, slow, not the process, 'slowed.' See §§ 160, 215. For the gender of tardōs see note on innocuōs, 1. 327. For actāte, old age, see note on actās, 7. 26. tandem . . . deōs: just as the ānser was, after all, about to be caught, it fled to the gods for refuge. visus . . . cōnfūgisse, was seen to flee, i.e. unmistakably fled. See note on videntur, 1. 344. necārī: as subject sc. eun; see note on īnspīrāre, 1. 334.

689-702. "'Your neighbors,' say the gods, 'we shall punish as they deserve. You we shall spare; come with us to the mountain top yonder.' Philemon and Baucis, as they near the summit, look back. Everything, they see, is now under water—except their own cottage, which is transformed into a splendid temple."

689-694. -que: -que joins dixerunt, 690, to vetuēre, 688. See note on -que, 2. 33. meritās = quae meritae sunt. or quas meruerunt. luet . . . poenas, will pay the penalty. The expression is modeled on luere aes alienum. 'loosen (the grip of) a debt,' by paying it, 'pay (off) a debt.' Cf. solvere aes aliënum, 'pay a debt.' vīcīnia, neighborhood, =vīcīnī, 'neighbors.' See note on custōdia, 684. impia: for the position see § 232. The word gives the reason for meritas . . . poenas; render by for their godlessness. vobis: advers, asyndeton; see note on qualem . . . sorōrum, 2. 14. immūnibus . . .

esse mali dabitur. Modo vestra relinquite tēcta. ac nostros comitate gradus, et in ardua montis īte simul!" Pārent ambō, baculīsque levātī nītuntur longō vēstīgia ponere clīvo. Tantum aberant summō quantum semel īre sagitta 695 missa potest: flexere oculos, et mersa palude cētera prospiciunt, tantum sua tēcta manēre. Dumque ea mīrantur, dum dēflent fāta suōrum. illa vetus, dominīs etiam casa parva duōbus, vertitur in templum: furcās subiēre columnāe. strāmina flāvēscunt, adopertaque marmore tellūs, caelātaeque forēs aurātaque tēcta videntur.

700

mali: for the gen. mali see § 127. immūnibus is pred. adj. with esse, attracted into the case of vobis. comitate: note the active form-the earlier usage. Many verbs that in the time of Vergil and Ovid were deponent verbs show active forms in earlier Latin. These the poets sometimes use as an archaism (§ 98). comitātus, the pf. part., is fully passive in i. 312. levăti, supported. For the gender see note on tardos, 686. nituntur . . . ponere: see § 179. longo . . . clivo, up the long ascent; see § 159. vēstīgia ponere: cf. vēstīgia fīgit, vi. 159.

695-697. Tantum . . . quantum, only so far as; see § 146. summo: sc. clīvō, out of 694, and see note on summae . . . rotae, 2. 107-108. quantum . . . potest, as far as an arrow once shot can go, i.e. only a bowshot. flexere: see § 115. For Tantum . . . flexêre see §§ 247, 249. The sense is, Cum . . . cētera = everyabessent, flexërunt. thing except their own house. tantum (697), only; see § 146. This sense comes easily out of that of 'so much (but no more).'

698-702. Dum . . . mirantur, dum defient: see note on Dum . . . mīrātur. 2. 111. fāta: see § 142. suōrum, their neighbors. vetus, age-old, or, ages old,

is a good word here: it = that had stood so long,' and hence was in decay. dominis . . . duobus, small even for. etc. With 699 cf. 630-636, with notes. In parva duōbus (only two) there is good juxtaposition (§ 240). templum: Ovid leaves it to the reader to make the contrast with 699. The temple is new. large, splendid, furcas: here the forked supports that had carried the roof of the casa, subiere, took the place of. For the form see § 115. flavescunt: Ovid is thinking of the gilded tiles on the roofs of certain temples at Rome, esp. on the Temple of Jupiter Optimus Maximus, on the Capitoline Hill. adoperta . . . tellüs: sc. vidētur, out of videntur, 702. adoperta is a participle. Ovid is thinking of the marble pavements common in Greek and Roman temples. He does not mention the details recorded in 701-702 in the order in which they would meet the spectator's eyes. tellūs, pavement, reminds us that the casa of Philemon and Baucis doubtless had a dirt floor. See note on nigro, 648. caelātae . . . forēs: for such doors see 2. 5-18, with notes. aurāta...videntur, and so a gilded roof grows visible. For -que see § 219. videntur: as in 1. 344.

Tālia tum placidō Sāturnius ēdidit ōre:

"Dīcite, iūste senex, et fēmina coniuge iūstō

705 digna, quid optētis." Cum Baucide pauca locūtus iūdicium superīs aperit commūne Philēmōn:

"Esse sacerdōtēs dēlūbraque vestra tuērī poscimus, et, quoniam concordīs ēgimus annōs, auferat hōra duōs eadem, nec coniugis umquam

710 busta meae videam neu sim tumulandus ab illā."

Vōta fidēs sequitur: templī tūtēla fuēre, dōnec vīta data est; annīs aevōque solūtī ante gradūs sacrōs cum stārent forte locīque nārrārent cāsūs, frondēre Philēmona Baucis,

715 Baucida cōnspexit senior frondēre Philēmōn.

Iamque super geminōs crēscente cacūmine vultūs

703-724. "Jupiter then bade Philemon and Baucis ask for any boon they craved. They asked that they might be priests of the new temple, and that, as they had lived together in harmony, they might be privileged to die together. Their prayer was granted; after service for a time as priests, they were transformed into a tree, with a double trunk. I myself have seen the tree, and have added wreaths as my offering to the wreaths already hanging there."

**704.** iūste senex . . . fēmina . . . digna (705): chiasmus; see § 243. coniuge: with *digna*. See A. 418, b; B. 226, 2; Bu. 587: D. 479; G. 397, and N. 2; H. 481; H. B. 442.

705-710. quid optētis: dependent question. commūne, joint. Esse... poscimus: see § 177. et ... auferat is most simply taken as independent subj. of prayer, easily possible because Esse... poscimus = a prayer, Sacerdötēs sīmus dēlūbraque vestra tueāmur, May we be, etc. See, then, note on et, 2. 63. But we may make the subjunctives in 709-710 depend, in sense, on poscimus, and then compare det ... sibī... rogat, 1. 386, and iuvet... optō, 2. 141, with notes. duōs: for the

gender see note on levātī, 693. nec... videam, and let me not see. For nec see note on Nec... placeat, 2. 129. neu... ab illā, and let me not have to be buried by her. For neu see note on Neu... nēve, 2. 138-139.

711-715. fides, accomplishment, fulfillment, a meaning easily derived from a common sense of fides, 'that which inspires belief,' i.e. evidence. tūtėla =tūtōrēs, custōdēs; see note on vīcīnia, 689. donec = quam  $di\bar{u}$ , annis = annis enim; see note on purpureā ... smaragdis, 2. 23-24. solūtī, unstrung, or, weakened. gradus: as in 1. 375. loci . . . casus, the misfortunes of that region, i.e. the strange things that had happened there. frondere . . . frondere: for the repetition see note on Mille domös, etc., 628-629. Philemona . . . Baucida: for the forms see § 107. In Philėmona . . . Philėmon we have chiasmus (§ 243).

716-718. Iam . . . vultūs, as the tree-top was already growing over, etc. geminōs: a far better word here than duō, since it reminds us of quoniam . . . annōs, 708, and prepares us for 720. cacūmine: sc. arboris.

mūtua, dum licuit, reddebant dicta "Valē"que "ō coniūnx" dīxēre simul, simul abdīta tēxit ōra frutex: ostendit adhūc Thynēïus illīc incola dē geminō vīcīnōs corpore truncōs. Haec mihi nōn vānī (neque erat cūr fallere vellent) nārrāvēre senēs; equidem pendentia vīdī serta super rāmōs, pōnēnsque recentia dīxī "Cūra deum dī sint, et quī coluēre colantur!"

720

mūtua in sense =inter sē. reddēbant: the imperfect is good, continued to exchange. Valē . . . ō coniūnx: each said this to the other. To get the emotional effect, render ō coniūnx by dear mate. -que joins dīxēre, 718, to reddēbant; cf. the first -que in 689, with note. dīxēre simul, simul . . . tēxit = an emphatic dīxēre simul-que . . . tēxit, or etiam (even) dum dīcunt, . . . tēxit. Cf. the fourfold simul in 6. 245-247, with note. abdita tēxit, covered . . and (so) hid. abdita gives the result of tēxit, i.e. it is proleptic (§ 211).

719-724. Thyneïus...incola: coll. sing., the dwellers in Bithynia. gemino, double, or, dual. gemino... corpore: the coll. sing. beside vicīnos... truncos is due to metrical convenience; corporibus is impossible in dactylic hexameter verse. See note on vestibus et capitī, 1.372. Haec... senēs: Ovid is amusing himself. Cf. quis.... vetustās?, 1.400, with note there on nist... vetustās? neque erat cūr... vellent: for the subj. see A. 535, a, and

note 1; B. 295, 7; Bu. 798; D. 725; G. 631, 2, 525, 1. N. 2; H. 591, 1, 4; H. B. 513, 2. senēs: in all ages the old have been the repositories of story. vidi evidence at all. Neither is there real evidence in the wall, 621. See again note on nisi . . . vetustās?, 1. 400. serta: since all trees were accounted sacred to the nymphs (Dryades), and particular trees and plants were sacred to particular deities (the oak to Jupiter, the myrtle to Venus, the laurel to Apollo, etc.), garlands were often hung on trees. Here the tree is worshiped because it is thought to represent Philemon and Baucis, regarded now as deities. ponēns = imponens (§ 211), or, dum impono, as I put, etc. Cūra deum, The concern of the gods, those about whom the gods were concerned. deum: subjective gen.; cf. God in "the love of God to us ward." For the form see § 100. qui coluëre colantur =qui deos coluerunt ipsī deī ('as gods') colantur.

### LIBER DECIMUS

Inde per immēnsum croceō vēlātus amictū aethera dīgreditur Ciconumque Hymenaeus ad ōrās tendit, et Orphēā nēquīquam vōce vocātur.

Adfuit ille quidem, sed nec sollemnia verba nec laetōs vultūs nec fēlīx attulit ōmen.

Fax quoque quam tenuit lacrimōsō strīdula fūmō usque fuit, nūllōsque invēnit mōtibus ignīs.

Exitus auspiciō gravior, nam nūpta per herbās dum nova, Nāïadum turbā comitāta, vagātur, occidit, in tālum serpentis dente receptō.

#### SELECTION X

10

The Story of Orpheus and Eurydice

Metamorphoses 10, 1-77

On this Selection see § 390, and Gayley (§ 362), pages 165-168, and § 118, pages 509-510.

- 1-10. Unfavorable omens attend the wedding of Orpheus and Eurydice, a Naiad. These are followed soon by the death of Eurydice.
- 1. Inde: from Crete, where Hymenaeus had attended the wedding of Iphis and Iänthe (§ 390). croceo: the bridal color. A Roman bride wore a yellow outer robe. The god Hymenaeus is often described by Roman poets as garbed as the bride was. On Roman marriages see Johnston, The Private Life of the Romans, Chapter III.
- 2-3. Hymenaeus: for position see § 235. tendit: sc. iter; see tendō in Vocabulary. nēquiquam: because the outcome of the wedding was unhappy. The word is explained by 4-10. For the anticipation see note on homini.

3. 136, at the end. **vocātur**: i.e. in prayers at the wedding.

- 4-5. quidem, to be sure, often, as here, emphasizes an admission which is at once offset by something else. In the offsetting expression sed, sed tamen, or autem is often found. sollemnia verba: the usual words of blessing. vultüs: the very look of the god of marriage was ominous.
- 6-7. Fax: Hymenaeus carries a torch, even as do the human participants in weddings; see note on croceo.

  1. Cf. Taedae . . . coossent, 4. 60, and taedās . . . praecutiunt, 4. 758-759, with notes. motibus, through swinging, i.e. however vigorously it was swung back and forth. The failure of the torch to burn brightly, without smoke, was a very bad omen.
- 8-10. auspicio: i.e. even than what the omen had foreshadowed. nupta... nova: for omission of the name see note on maternae... linguae, 4.670. comitata, attended by. Often, both in prose and in verse, the pf. part. of a dep. verb is fully pass. in sense. Cf.

Quam satis ad superās postquam Rhodopēius aurās dēflēvit vātēs, nē nōn temptāret et umbrās, ad Styga Taenariā est ausus dēscendere portā, perque levīs populōs simulācraque fūncta sepulcrō Persephonēn adiīt inamoenaque rēgna tenentem umbrārum dominum, pulsīsque ad carmina nervīs sīc ait: "Ō positī sub terrā nūmina mundī, in quem receidimus, quicquid mortāle creāmur, sī licet, et, falsī positīs ambāgibus ōris, vēra loquī sinitis, nōn hūc, ut opāca vidērem

15

20

ūnō graditur comitātus Achātē, i. 312, (Aeneas) goes forth attended by Achates alone, with note on comitātus. See also note on comitāte, 8. 692. in tālum...receptō, by receiving, etc. We have here an abl. abs., giving the means and the manner of Eurydice's death.

11-39. Orpheus is inconsolable. At last, making his way to the underworld, he appeals to Pluto and Proserpina to let Eurydice return with him to the world above, there to live out a fair span of years.

11. Quam, her; see note on quae ... ubi, 1. 337. For the acc. with dēflēvit, 12, see § 142. ad superās... aurās: Greek and Roman poets often make persons direct their laments to the stars, the skies, or the air.

12-13. në nën temptaret, that he might not fail to try, i.e. that he might also try. nën belongs closely with the verb (note the translation); see note on ut...nën invideätis, 4. 156-157. et, even. Styga: for form see § 107: ef, aethera, 2. porta: see § 159.

14. levis: levis is often used of the shades (spirits) in the underworld. There is parallelism here (§ 251). functa sepulcrō =quae sepulta erant. Fungor ='busy one's self with,' 'experience,' 'have done with'; so vītā fungī =morī. Render simulācra . . . sepulcrō by semblances (of the living), done with burial.

15-16. Persephonen: for form see note on Panopes, 3. 19. adiit: for scansion of abiit, 4. 712, with note. dominum: Pluto; see §§ 310, 336. ad, in harmony with; see ad, (3) in Vocabulary. nervis: sc. lurae.

18. reccidimus: Ovid was thinking of the familiar use of cadō, 'fall in death'; cadāver = mortuum corpus. The prefix, rec-=red-=re-, 'back,' 'again,' reminds us that all who live in this world came from the world below, and must return to that world. quicquid...creāmur, whatever of us are born to mortal lots, is a fusion of (1) quicquid mortāle creātur, and (2) quicquid mortāles creāmur. See note on dēprēndere... fūrta, 3. 6-7.

19. licet: sc. mihi; sc. mē with loquī sinitis (20). falsī = fallācis, lying. positīs = dēpositīs; see § 221.

20. non...nec (21): instead of the expected sed (see note on non...sed, 4.678-679), we have, at 23, advers. asyndeton. After the equivalent of stitetet...sinitis (19-20), we should, in English, insert some words like 'I will say this,' to introduce the statement, non hūc...annōs, 20-24. Cf. English, To tell the truth, (I will say this), I never liked him.' Orpheus thinks of his quest as more daring even than Hercules's abduction of Cerberus. ut...vidērem: i.e. merely out of curiosity.

[21-32

Tartara dēscendī, nec utī villōsa colubrīs terna Medūsaeī vincīrem guttura mōnstrī: causa viae est coniūnx, in quam calcāta venēnum vīpera diffūdit, crēscentīsque abstulit annōs.

Posse patī voluī, nec mē temptāsse negābō:
vīcit Amor. Superā deus hic bene nōtus in orā est:
an sit et hīc dubitō. Sed et hīc tamen auguror esse,
fāmaque sī veteris nōn est mentīta rapīnae,
vōs quoque iūnxit Amor. Per ego haec loca plēna timōris,
per Chaos hoc ingēns vāstīque silentia rēgnī,

Eurydicēs, ōrō, properāta retexite fāta.

Omnia dēbentur vōbīs, paulumque morātī

21. nec uti, nor yet that. As his last labor, Hercules brought Cerberus, bound, to earth, to show him to his taskmaster, Eurystheus. This done, he took Cerberus back to the underworld. colubris: instr. abl. with villösa; villösa colubris = anguicoma, anguifera. For Medusa see picture facing 260, with the description on page 15.

22-23. Medūsaeī...monstrī: Cerberus was son of Echidne, who was granddaughter of Medusa. calcāta, on which she trod. explains in tālum

... receptō, 10.

24. crēscentīs, budding, or, growing; crēscentēs annī are the years that precede maturity. abstulit: sc. ab eā. In theory ā quāque, and from whom, is possible, but in fact a rel. pron. is seldom repeated in Latin in a caseform different from that in which it has already appeared in a sentence. See note on et, ii. 71. In ii. 379-382 we have a picture of a man treading suddenly on a snake (not poisonous, apparently).

25-26. Posse: we should say power, or, strength. nec...negābō: litotes; see note on nōn aliter quam, 4. 122. temptāsse: sc. patī. vicit: advers. asyndeton, as in 23 (see note on nōn . . .

nec, 20-21).

27. an sit...dubitō: cf. an dea sim dubitor, 6. 208, with note. Sc. bene nōtus with sit, bene nōtum with esse. For the tone of this passage see §§ 369, 373, 375, 394. In 27 et twice = too, or, also. tamen: i.e. (though I do not know), nevertheless, etc.; see note on tamen, 4. 164. auguror is the commoner form of augurō (see Vocabulary). Conversely, in 8. 692 we find comitō, active, in place of the usual comitor: see note there on comitāte.

28. veteris . . . rapīnae: for the story Ovid had here in mind about Pluto and Proserpina see § 386.

29-30. Per ego haec loca: in oaths, the pers. pron., whether subject or object of the verb of the clause expressing the oath, is set between per and its noun. Chaos: the underworld was regularly described as limitless and formless. hoc: scan as in v. 792.

31. Eurydicēs: gen.; see note on Panopēs, 3. 19. properāta: i.e. brought all too quickly to a close. Render by too greatly hastened. retexite, unweave, or, unravel. Ovid is thinking of the thread spun by the Fates for each mortal (see Parcae in Vocabulary). properāta... fāta thus = 'renew the life too quickly ended,' or, 'restore her to life.'

32. paulum: see § 146. -que: see § 219.

35

40

sērius aut citius sēdem properāmus ad ūnam.
Tendimus hūc omnēs, haec est domus ultima, vōsque hūmānī generis longissima rēgna tenētis.
Haec quoque, cum iūstōs mātūra perēgerit annōs, iūris erit vestrī: prō mūnere poscimus ūsum.
Quod sī fāta negant veniam prō coniuge, certum est nōlle redīre mihī: lētō gaudēte duōrum."

Tālia dīcentem nervōsque ad verba moventem exsanguēs flēbant animae, nec Tantalus undam captāvit refugam, stupuitque Ixīonis orbis, nec carpsēre iecur volucrēs, urnīsque vacārunt Bēlides, inque tuō sēdistī, Sīsyphe, saxō.

34-35. Tendimus: see note on tendit, 3. generis...rēgna, sway over, etc.; see § 130, and Note. For pl. in rēgna see §§ 189, 190. longissima: because eternal.

36. Haec: Eurydice. In 36-37, Orpheus assumes that Pluto and Proserpina will give him back Eurydice. iūstōs: iūstus = that to which one has a right (iūs), 'normal,' 'proper.' iūstōs . . . annōs = her rightful measure of years. The thought that each person is entitled to a certain span of years which such a violent, premature death as Eurydice's unfairly shortens is common in Latin literature.

37. iūris . . . vestrī, will belong to your rights, or, will fall within your control. iūris is possessive gen. in the pred.; see note on timidī, 4. 115. mūnere: a gift bestowing permanent possession. ūsum: the right to enjoy for a limited time (here till Eurydice shall round out her iūstī annī). The distinction between the absolute ownership of something and the mere right to enjoy its use for a time was drawn with special clearness in Roman law. The distinction comes out well in a line of the Roman poet Lucretius.

38-39. veniam pro coniuge, indulgence on behalf of, etc. certum est ... mihī, it is my fixed resolve; lit., 'to

refuse to return is for me a thing definitely decided.' For the meaning of certum see note on certõs, i. 576. redīre: sc. ad superās aurās. lētō gaudēte: cf. coepit gaudēre volātū, 8. 223.

40-52. The whole underworld is deeply moved by Orpheus's prayer. Pluto and Proserpina grant his plea, and bid Eurydice depart with him. But they add the condition that he shall not look back at her till they reach the upper world.

40-42. dicentem (eum) ... flebant: cf. Quam ... dēflēvīt, 11-12, with note. nervos ... moventem: cf. pulsīs ... ad carmina nervīs, 16, with note on ad. animae: called levīs populos simulācraque in 14; see § 196. Tantalus: see Tantalus, (1) in Vocabulary. stupuit: i.e. stood still in astonishment. orbis, wheel.

43-44. iecur: sc. Tityī; see Tityos in Vocabulary. For omission of the name see note on māternae... linguae, 4. 670. urnīs... vacārunt: cf. ēnse... vacuum, 4. 147-148, with note, and rēmigiō... carēns, 8. 228, with note on rēmigiō. Sīsyphe: for the apostrophe see notes on bellica virgō, inque suō sēdit Sīsyphus saxō would be easy, but unmetrical.

- Tunc prīmum lacrimīs victārum carmine fāma est Eumenidum maduisse genās. Nec rēgia coniūnx sustinet ōrantī nec quī regit īma negāre, Eurydicēnque vocant. Umbrās erat illa recentīs inter, et incessit passū dē vulnere tardō.
- Hanc simul et lēgem Rhodopēïus accipit Orpheus, nē flectat retrō sua lūmina, dōnec Avernās exierit vallīs: aut irrita dōna futūra.

Carpitur acclīvis per mūta silentia trāmes, arduus, obscūrus, cālīgine dēnsus opācā.

Nec procul āfuerunt tellūris margine summae: hīc, nē dēficeret metuēns, avidusque videndī,

45. Tunc primum: join with maduisse (46), and see § 230.

46-47. rēgia coniūnx: Proserpina. For rēgia, instead of rēgis, see § 209. sustinet, has the heart to, = potest, and hence may be construed with inf. negāre. ōrantī: sc. Orpheī; freely, to Orpheus's prayer. īma, the world below: see § 216. 2.

48. recentis: i.e. newly arrived, and hence easily found. Ovid is amusing himself here; see note on an sit... dubitō, 27. Ovid may be thinking, too, of the fact that, in ancient magic art, only the souls of the recently dead were, as a rule, called up to earth; they were thought to have most interest in our world, and to possess most knowledge of it, since they had but lately left it.

49. inter: for position of the prep. see § 237. et . . . tardō, and so (she was found at once and) came, walking slowly, with step, etc. dē, in consequence of; join with tardō. vulnere: see 8-10, 23-24.

50-52. Hanc: Eurydice. simul et =et simul; et is postponed (§ 236). lēgem: freely, 'injunction'; cf. lēx, 7.8, with note. Verses 51-52 involve O. O. Pluto's order ran thus: Nē flecte (or Nōlī flectere) . . . dōnec . . . exieris vallīs: aut irrita dōna futūra sunt.

Avernās: near Avernus there was one of the supposed entrances to the underworld; cf. Taenariā... portā, 13. vallīs: for case see § 145. aut, or elsē. dōna: the privilege of bringing Eurydicē back. futūra: sc. esse.

53-63. Orpheus and Eurydice start on their upward way. They cross the Styx, but, just before they reach safety in the upper world, Orpheus looks back, and Eurydice vanishes, with a scarcely audible "Good-by."

53-54. Carpitur . . . trāmes: cf. aethera carpere, 8.219, with note. per mūta silentia, through places utterly hushed and still; see §§ 191,192. dēnsus, closely wrapped in; cf. specus . . . virgīs ac vīmine dēnsus, 3.29, with note on dēnsus.

55-56. āfuerunt: for scansion see § 279. tellūris...summae, the surface of the earth; see note on mediā, 3. 29. hīc: adv., hereupon. Cf. Inde, 3. 106. For the structure in 55-56 see § 249. dēficeret (sc. sē: § 151), might vanish. Dēficiō is the opposite of prōficiō; see note on nōn prōfectūra, 6. 261, and consult dēficiō and prōficiō in Vocabulary. videndī (eam): Ovid is fond of using the gen. of the gerund in striking constructions; cf. praecepta volandī, 8. 208, with note. A prose writer would say avidus eius videndae.





ORPHEUS AND EURYDICE

60

65

flexit amāns oculōs, et prōtinus illa relāpsa est, bracchiaque intendēns prēndīque et prēndere certus, nīl nisi cēdentīs īnfēlīx arripit aurās. Iamque iterum moriēns nōn est dē coniuge quicquam questa suō (quid enim nisi sē quererētur amātam?), suprēmumque "Valē," quod iam vix auribus ille acciperet, dīcit, revolūtaque rūrsus eōdem est.

Non aliter stupuit geminā nece coniugis Orpheus quam tria quī timidus, medio portante catēnās, colla canis vīdit, quem non pavor ante relīquit quam nātūra prior, saxo per corpus oborto, quīque in sē crīmen trāxit voluitque vidērī Olenos esse nocēns, tūque, o confīsa figūrae

57-59. flexit amāns: fine juxtaposition of effect and cause (§ 241). relāpsa est: sc. in umbrās. intendēns, though he stretched toward her; certus, 58, and moriēns, 60, also = advers. clauses. See note on immeritam, 4. 670. certus, though resolved, implies though eagerly striving. Hence we may explain prēndī and prēndere by § 179 or § 184. cēdentīs, yielding. With 59 cf. 2. 793-795, said of Aeneas's effort to clasp the spirit of Creüsa (in vi. 700-702 the same verses are used of Aeneas's attempt to clasp his father's shade).

60-61. quicquam, at all; see § 146 or § 142. suo, her beloved. quid... amātam (esse), for of what, (if she had complained at all), would she have complained except that she had been beloved? Cf. quis... dubitāret?, 4. 704, with note. amātam: sc. ā coniuge.

62-63. suprēmum modifies Valē, which is used as in 4. 79. -que... dicit, but (merely) uttered. For -que, but, see note on et, 3. 121. quod... acciperet, (so low) that he scarce caught it. The dead have only shadowy voices. Cf. pars tollere (lift up) võcem exiguam; inceptus clāmor frūstrātur hiantīs, said, in vi. 492-493, of the dead in the underworld.

64-77. Orpheus, disconsolate, tarries, for twice seven days, by the Styx; then he returns to Thrace.

64-67. Non aliter . . . quam: as in 4. 122. tria . . . colla canis: cf. villosa . . . monstri, 21-22, with notes on nec uti and on colubris. qui =is (stupuit) qui. The name of this man is unknown. The two stories in 65-71 are known to us, as is the Pyramus and Thisbe tale (Selection IV), from Ovid only. timidus, to his dismay (§ 211). medio: sc. collo, out of colla. 66. The chains had been put on this neck by Hercules; see note on nec uti. 21. Render tria . . . videt by the man who saw . . . the three necks of the hound, the midmost wearing chains. ante . . . quam: we should say till. nātūra: sc. eum relīquit. saxo . . . oborto, when the stone started up. Cf. the transformation of Niobe, 6. 303-309.

68-69. quique ... Ölenes, or than Olenos, who. in sē... trāxit, drew upon himself. nocēns: as in 4.110. cōnfisa figūrae: usually, when the object of cōnfidō is a word denoting a thing, it is put in the ablative. Lethaea's sin was like that of Andromeda's mother; see 4.670-671. For boastfulness Niobe too was punished.

70 înfēlīx Lēthaea, tuae, iūnctissima quondam pectora, nunc lapidēs quōs ūmida sustinet Īdē.

Ōrantem frūstrāque iterum trānsīre volentem portitor arcuerat: septem tamen ille diēbus squālidus in rīpā, Cereris sine mūnere, sēdit:

- 75 cūra dolorque animī lacrimaeque alimenta fuēre. Esse deōs Erebī crūdēlīs questus, in altam
- 77 sē recipit Rhodopēn pulsumque aquilōnibus Haemum.
- Forsitan audierīs aliquam certāmine cursūs vēlōcīs superāsse virōs: nōn fābula rūmor

71. ūmida: Mt. Ida was famous for its springs. Cf. tum sicca, prius crēberrima fontibus, Īdē, 2. 218, with note on fontibus. For the form Īdē see note on Panopēs, 3. 19.

72. Ōrantem: sc. Orphea. trānsire (Styga): i.e. a second time to seek Eurydice. Cf. ad Styga... dēscendere, 13. We learn now indirectly (§ 254) that Orpheus and Eurydice, on their upward way, had crossed the Styx; 72 thus supplements 53-55, 57 (by showing that trāns Styga ad umbrās must be supplied with relāpsa est, 57).

73-74. portitor: the 'warder' of the Styx was named Charon. See vi. 298-304, with notes, esp. the note on Portitor, vi. 298. septem... diēbus: abl. of duration of time, akin to the abl. of extent of space; see §§ 154, 157, and note on tōtō... annō, 2.287. squālidus: neglect of one's person was part of ancient mourning. See note on crīnibus... passīs, i. 480. rīpā: sc. Stygis. Cereris... mūnere: bread; see § 207.

76-77. questus, complaining; see § 186. It is used with O.O., Esse... crūdēlis, a rare construction. pulsum... Haemum: in wind-swept Thrace ancient story put the home of Boreas, god of the north wind.

#### SELECTION XI

#### Atalanta's Last Race

Metamorphoses 10.560-680

For this Selection see § 390; Gayley (§ 362), pages 139-141.—The story is told by Venus to Adonis, a beautiful youth whom she greatly loved (see Gayley, pages 126-128).

560-572. "True," says Venus, "are the tales men tell of the speed of foot of Atalanta—a maiden lovely as she was fleet. Warned by an oracle against marriage, she declared that he who would wed her must vanquish her in the foot race. If he lost the race, he must die."

560-563. Forsitan audierīs: cf. Forsitan . . . concipiās animō, 2.76-77, with note. aliquam: freely, a maiden. Her name is given in 565. The word aliquis (see Vocabulary) ought to denote some one whose identity is unknown. Cf. aliquid, 2.97, with note. See also notes on rēgem, 7.7, and on māternae. . linguae, 4.670. cursūs, speed. Join with certāmine; see § 130, and Note. In prose we should have dē cursū. vēlōcīs, swift though they were; see note on plēnōs, 1.343. cursūs vēlōcīs gives juxtaposition of kindred ideas (§ 239,1). fābula, mere idle talk.

565

ille fuit (superābat enim), nec dīcere possēs laude pedum fōrmaene bonō praestantior esset. Scītantī deus huic dē coniuge "Coniuge," dīxit, "nīl opus est, Atalanta, tibī! Fuge coniugis ūsum! Nec tamen effugiēs tēque ipsā vīva carēbis." Territa sorte deī, per opācās innuba silvās vīvit et īnstantem turbam violenta procōrum condiciōne fugat, "Nec sum potienda, nisi" inquit "victa prius cursū. Pedibus contendite mēcum: praemia vēlōcī coniūnx thalamīque dabuntur, mors pretium tardīs. Ea lēx certāminis estō!"

570

rūmor ille refers to Forsitan . . . virōs, 560-561. superābat: note the tense. possēs: see note on putārēs, 7.82. laude pedum is briefly put for the distinction due to her (fleetness of) foot. Ovid wanted a two-word expression to balance fōrmae . . . bonō. fōrmaene: for -ne see note on dominōs . . . famulōsne requīrās, 8.635. bonō: a noun, excellence, or, prēminence.

a noun, excellence, or, preëminence. 564-566. Scitanti, When she consulted (him). Sc. deum, out of deus. deus: Apollo, god of prophecy. Conjuge: abl. with opus est. See A. 411; B. 218, 2; Bu. 573; D. 469, b; G. 406; H. 477, III; H. B. 430, 1. nil: § 134. Fuge =  $Fuge\ igitur$ . coniugis: see § 130, and Note. Nec =  $Et n\bar{o}n$ . tamen: sc. quamquam effugere concris (conata eris). See note on tamen, 1. 407, at the end. effugiës: sc. ūsum coniugis, or coniugium. Here the oracle is clear: Atalanta is, in the end, to be married. të . . . carebis, you, while yet living, will lack (lose) yourself. This is even more mysterious than the oracle which so sorely frightened Deucalion and Pyrrha, esp. the latter; see 1. 381-397. For its explanation see note on sua, 680, at the end. For the syntax cf. gravitāte carēbat, 2, 162, with note. -que: as in 1. 330.

567-572. per, here and there in, or,

amid. et: Atalanta uses two methods of avoiding marriage: (1) by hiding in the woods, she tries to shun suitors entirely, and (2), when she is obliged to meet suitors, at her father's court, she seeks to deter them by harsh terms. With (1) cf. Dido's wild wish, iv. 550-551, with notes. Instantem, insistent, or, persistent. Through the period represented by 569-680 Atalanta is, clearly, at home. violenta: nom, sing, fem.: note the a. word = an adv., harshly; see § 213. condicione, by her terms. fugat, tries to rout. For the conative present see note on Dissuādēre, 2.53. Nec, which =  $Et n\bar{o}n$ , joins inquit to fugat (see note on -que, 2, 33); non belongs with sum potienda. Since the Romans did not use quotation marks, there is little, if any, awkwardness in the Latin. potienda: potior originally was used with the acc. only. This tr. use survives even in prose, in the pers, use of the gerundive. prius, first of all; cf. ante, 7.46. Pedibus, In speed of foot; instr. ablative. praemia . . . pretium: pred. nom., as reward, etc. Ea sums up the thought of Nec . . . tardis. Its. gender is determined by that of the pred. noun, lēx. See note on hoc, i. 17. lex: cf. 7.8. The word replaces condicione, 569. esto: fut. imp. of sum.

Illa quidem immītis, sed—tanta potentia fōrmae est—vēnit ad hanc lēgem temerāria turba procōrum.

575 Sēderat Hippomenēs cursūs spectātor inīquī et "Petitur cuiquam per tanta perīcula coniūnx?" dīxerat, ac nimiōs iuvenum damnārat amōrēs.

Ut faciem et positō corpus vēlāmine vīdit, quāle meum, vel quāle tuum, sī fēmina fīās,

580 obstipuit, tollēnsque manūs "Ignōscite," dīxit, "quōs modo culpāvī! Nōndum mihi praemia nōta quae peterētis erant." Laudandō concipit ignīs, et nē quis iuvenum currat vēlōcius optat, invidiāque timet. "Sed cūr certāminis huius

585 intemptāta mihī fortūna relinquitur?" inquit: "audentīs deus ipse iuvat." Dum tālia sēcum

573-587. "But suitor after suitor faces the test. Among the spectators on one occasion is Hippomenes. Before he sees Atalanta, he scornfully condemns the suitors. But, when he sees her, he asks their forgiveness, and resolves to try his own fate."

**573-574.** quidem . . . sed: as in 8.630-631. formae, beauty; see note on formas, 2.78.

575-577. Sēderat: from sīdō, had taken his seat. cursūs = certāminis cursūs (cf. 560). Render by race. For its case see § 130. inīquī, unequal, or, unfair. cuiquam, by any one at all; see § 133. Quisquam (see Vocabulary) is used here because Petitur . . . coniūnx? = Num cuiquam (or cui) petitur per tanta pericula coniūnx? nimiōs: pred. acc., as too great. iuvenum = procōrum (574). amōrēs, passion. Amor often has a bad sense.

578-579. Ut, (But) when; see note on quālem...sorōrum, 2.14. positō... vēlāmine: abl. abs., with its robes laid aside, or, disrobed. positō = dēpositō; see § 221. Ancient representations of this story show Atalanta running nūda before spectators. quāle, lovely as. meum: Venus is speaking.

tuum: Venus is addressing Adonis, famous for his beauty. See Introductory Note to this Selection. sī fiās, were you to become.

580-584. tollens . . . manûs: he lifts his hands in a prayer to the suitors to forgive him for his condemnation of them. See note on manibus...supīnīs, 8.681. quae peterētis: the subj. is due to a fusion of (1) nondum . . . nota quae petēbātis erant praemia, and (2) nondum mihi notum fuit (nondum cognoveram) quae praemia peterētis. In (2) peterētis is subj. in a dependent question. Laudando: cf. timendo, 2. 91, with note. concipit ignis: as in 7. 9. nē . . . vělocius depends both on optat and on timet (584). The clause gives, word for word, Hippomenes's prayer: it is thus at once O. O. and O.R. vėlocius: sc. quam Atalanta. invidia = propter invidiam, because of jealousy.

585-587. mihī: see § 133. Join both with intemptāta and with relinquitur, esp. with the former. audentīs... iuvat: a famous utterance, found in varying forms. Cf. x. 284, Audentīs Fortūna iuvat, and our proverbs 'Fortune favors the brave,' 'Nothing

exigit Hippomenēs, passū volat ālite virgō.
Quae quamquam Scythicā nōn sētius īre sagittā
Āöniō vīsa est iuvenī, tamen ille decōrem
mīrātur magis, et cursus facit ille decōrem.
Aura refert ablāta citīs tālāria plantīs,
tergaque iactantur crīnēs per eburnea, quaeque
poplitibus suberant pictō genuālia limbō,
inque puellārī corpus candōre rubōrem
trāxerat, haud aliter quam cum super ātria vēlum

595

590

ventured, nothing won.' Dum tălia... exigit, While he was weighing the matter thus. See note on Dum... mīrātur, 2.111, and cf. Dum... mīrantur, dum dēflent, 8.698. ālite virgō: good juxtaposition (§ 240).

588-599. "Though Hippomenes marvels at the speed of Atalanta, he marvels yet more at her beauty (588-596). As he ponders, the race ends, with Atalanta as victor; the suitors are put to death."

588. Quae quamquam: see note on quae . . . ubi, 1.337. Scythică . . . sagittă: the ancients often testify to the skill of the Scythians as bowmen.

non setius here = not less swiftly.

sagittă: for case see note on illō . . . illā, 1.322-323. For the position see notes on suīs, 2.208, and on ambōbus, 2.225.

589-590. Aöniö: Hippomenes came from Onchestus, in Boeötia; cf. mihī . . . Onchestius, 605. tamen ... magis: the clause Quae . . . iuvenī (588-589) implies a thought that does not find expression, ('so that he fears the outcome of a race with Atalanta'). Hence tamen . . . magis = 'he admires her beauty even more than he fears the outcome of the race.' See note on tamen, 1. 407, at the end. . . . decorem, and beautiful indeed she was as the result of that running. For the repetition of ille decôrem see notes on superesse, etc., 1.325, on mollīta, 1. 402, and on stābat . . . stābat, 2.28-29. cursus implies both (1) her running and (2) her speed.

591-595. Verses 591-596 all explain cursus . . . decorem, 590. Aura refert, etc., = Aura enim refert, etc.; cf. note on purpureā . . . smaragdīs, refert ablata = aufert et 2, 23-24, refert, sweeps back and to the side. Cf. abdita tēxit, 8.718, with note. tālāria, ankle-bands, i.e. ribbons, or streamers, bound around Atalanta's ankles. plantis: see § 152. tergaque: for the e in -que see note on inspirare, 1.334. quae . . . genuālia = genuālia quae. For incorporation of the antecedent see note on quibus . . . omnis, 1. 342. quae . . . limbō is one of the subjects of iactantur, 592. poplitibus: see § 138. picto ... limbo: abl. of characteristic, with bright-hued borders, or, bright-bordered; see note on praestanti corpore, i. 71. in, in the midst of. For -que with in see note on per seque, 8. 680. candore ruborem: juxtaposition (§ 240). ruborem träxerat: cf. nigrum trāxisse colorem, 2. 236, with note on trāxisse. Render in . . . trāxerat by over her fair white girlish body a flush had come. For Ovid's love of colors see note on repercusso . . . Phoebo, 2, 110. at the end. haud aliter quam = sīcut. ătria . . . candida (596): we should say 'marble halls.' Ovid is thinking of the marble pavements so common in palaces at Rome. Cf. adoperta . . . marmore tellūs, 8.701, with note. vēlum, awning, or, curtain. The 600

candida purpureum simulātās īnficit umbrās. Dum notat haec hospes, dēcursa novissima mēta est, et tegitur fēstā victrīx Atalanta coronā. Dant gemitum victī, penduntque ex foedere poenās.

Non tamen eventū iuvenis deterritus horum constitit in medio, vultuque in virgine fixo "Quid facilem titulum superando quaeris inertis? Mēcum confer!" ait. "Seu mē fortūna potentem fēcerit, ā tantō non indignābere vincī, namque mihī genitor Megareus Onchestius, illī

est Neptūnus avus, pronepos ego rēgis aquārum.

Romans were thoroughly familiar with the use of awnings, hangings, etc. Awnings were often swung between the columns that supported the open roof of the atrium. They were swung over theaters, and over parts, at least, of amphitheaters. Of course such vēla did not belong to Atalanta's times.

· 596. candida purpureum: juxta-Note again Ovid's love of colors; see notes on candore ruborem, 594, and on ruborem traxerat, 594-595, simulātās: lit., 'counterfeit'; freely, artificial, or, borrowed. inficit umbras: lit., 'stains the shadows,' a daring expression, resulting from a fusion of (1) inficit umbris (instr. abl.), and (2) (ātriīs) umbrās indūcit (see note on inducere, 2.307). The awnings in the atria were very often gaily colored. Render cum . . . umbrās by when over the white atrium the crimson curtain dyes the artificial shadows.

597-599. Dum notat: see note on Dum . . . mīrātur. 2. 111. dēcursa . . . est: freely, the last goal has been reached. Ovid has, daringly, fused (1) novissima mēta circumflexa est ('has been rounded'), and (2) novissima pars cursus decursa est. festa . . . corona: for the word-order see § 242. Dant... victi: in this particular contest many suitors, evidently, ran against Atalanta. pendunt . . . poenās: cf. luet ... poenās, 8, 689, with note. foedere: cf. lēx, 572, condicione, 569.

600-608. "Wholly undismayed, Hippomenes challenges Atalanta to a race."

600-602. eventu, experience; properly, 'the outcome' of their efforts. constitit: from consisto; sc. se (§ 151). titulum, glory, or, distinction, superando ... inertis = prose superandis inertibus, inertis, laggards, or, slow-pokes, Hippomenes is using a world-old device, in thus trying to upset his competitor by a taunt.

603-604. confer (sc. te; see § 151). match yourself; properly, 'set yourself side by side,' etc. Cf. x, 734-735. sē . . . virō vir contulit, he matched himself with him, man (with) to man. Seu is balanced by seu, 607. Render, however, by If. potentem, supreme, or, victor. a tanto . . . vinci: for the thought cf. clādem . . . levāre, 2.281, with note. tanto = one so great (as I)'; freely, so worthy a foe. inf. in O. O. with indignabere, which =dwell with anger (regret) on the thought that. Cf. the use of gaudeo with inf. (see note on flagellārī gemuit, 3. 94).

606-607. ego: sc. sum. The ellipsis of sum and es is much less common than that of est and sunt (see § 245).

nec virtūs citrā genus est; seu vincar, habēbis
Hippomenē victō magnum et memorābile nōmen."
Tālia dīcentem mollī Schoenēïa vultū
aspicit, et dubitat superārī an vincere mālit,
atque ita "Quis deus hunc fōrmōsīs" inquit "inīcus
perdere vult, cāraeque iubet discrīmine vītae
coniugium petere hoc? Nōn sum mē iūdice tantī!
Nec fōrmā tangor (poteram tamen hāc quoque tangī),
sed quod adhūc puer est: nōn mē movet ipse, sed aetās.
Quid quod inest virtūs et mēns interrita lētī?
Quid quod ab aequoreā numerātur orīgine quārtus?
Quid quod amat, tantīque putat cōnūbia nostra
ut pereat, sī mē fors illī dūra negārit?

virtūs, my own manly prowess. citr. est: freely, fall short of.

608. Hippomenē victo = quod Hippomenem viceris, through the conquest of Hippomenes. Cf. note on cinctas . . . vestīs, 1.382. Hippomenē victō, abl. abs., looks on something as an accomplished fact; but superandis inertibus, the prose equivalent of superando . . . inertis, 602, looks forward to something as yet to be done. This is a standing difference between pf. pass. part. and gerundive. Ovid had in mind Aeneas's words, as Aeneas thought of killing Helen, ii. 583-584, etsī nüllum memorābile nomen fēmineā in poenā est nec habet victoria laudem. For another reminiscence of Vergil see note on solito formosior, 7. 84.

609-622. "Atalanta is much distressed by Hippomenees's challenge. 'Some divine foe of beauty is spurring him on to seek wedlock with me,' she cries. 'I am not worth the risk. His beauty, his youth, his manhood, his high lineage all alike stir my heart. Stranger, shun the test; seek not to win me as your bride.'"

609-613. Tālia dīcentem = Dum tālia dīcit. Quis: here an adj.; see note on Quis, 1. 358. hunc fōrmōsīs: the juxtaposition (§ 239, 1) makes hunc =hunc tam fōrmōsum. -que: for the e see note on īnspīrāre, 1. 334. discrīmine, danger (to) or, risk (of). vitae: see § 130, and Note. coniugium...hoc, marriage with me. hoc = an obj. gen.; ef. mea grātia, 2. 293, with note on mea. For hic =meus see note on hōs, 2. 62. Nōn sum...tantī, I am net worth so high a price. tantī is gen. of indefinite valuation. See A.417; B.203, 3; Bu.424; D.341, and Note; G.379, 380; H.448, and 1; H. B. 356, 1. mē iūdice: abl. abs., though I am myself the referee, i.e. even in my own iudzment.

614-615. Nec = Et tamen non. förmä recalls förmösis, 611. poteram, I could (the very moment I saw him) have been deeply moved. aetäs: as in 7.26.

616-619. Quid quod (616, 617, 618): as in 7. 62; see note there. virtūs: as in 607. lētī: gen. with interrita; see § 128. aequoreā...orīgine quārtus, fourth (in the line of descent) from the god of the sea. See 605-606. tantī: see note on Non sum . . . tantī, 613. conūbia nostra: cf. coniugium . . . hoc, 613, with note. ut pereat: result clause. Render by, that he is willing to die.

Dum licet, hospes, abī, thalamosque relinque cruentos! Coniugium crūdēle meum est: tibi nūbere nulla nolet, et optari potes a sapiente puella. Cūr tamen est mihi cūra tuī, tot iam ante perēmptīs? Vīderit! Intereat, quoniam tot caede procorum

625 admonitus non est, agiturque in taedia vitae! Occidet hic igitur, voluit quia vivere mēcum, indignamque necem pretium patietur amoris? Non erit invidiae victoria nostra ferendae. Sed non culpa mea est. Utinam desistere velles.

630 aut, quoniam es dēmēns, utinam vēlocior essēs!

A! Quam virgineus puerīlī vultus in ōre est!

Miser Hippomenē, nöllem tibi vīsa fuissem!

620-621. hospes: in 611-619 Atalanta talked about Hippomenes. Now, with fast rising emotion, she talks to him (620-623). tibi: advers. asyndeton; see note on qualem . . . sororum. 2. 14. The emphasis, however, is on  $n\bar{u}lla$ , which here  $=n\bar{u}lla$  altera.

623. cūra tuī: see § 130, and Note. tuī = dē tē. Contrast Cūra deum, 8, 724, with note. tot . . . peremptis: abl. abs., though so many have been destroyed (without causing me concern), i.e. though I gave no heed to the deaths of the others.-With 622-637 compare Medea's soliloquy, 7. 11-71. See also notes on 7, 66-71, at the end.

624-637. "'Let him die,' cries Atalanta: 'his death will mean no more to me than the deaths of all those others I outran (623-625). But, if I let him die, my victory will bring me endless reproach (626-628). But I am not to blame! Would that you were swifter of foot, or that you had never seen my face!""

624-627. Viderit, Let him see (to the outcome of the race), i.e. 'Let him look out for himself.' For tense see notes on fuerint, iii. 453, and on fuerit . . . secūta, vi. 62. In 624-628 Atalanta is again talking about Hippomenes. See note on hospes, 620. agiturque, but is goaded. For -que see note on 1. 330. quia, (merely) because. indignam (sc. eo), unworthy of him: we say, rather, 'undeserved.'

628-630. Non . . . ferendae, My victory will be attended by unbearable odium; invidiae . . . ferendae is gen. of char, in the predicate. Here, as often, invidia denotes the condemnation voiced by envy (envious persons), Utinam . . . vellēs . . . utinam . . . esses!: see note on Utinam . . . licēret . . . ! . 2. 51.

631. quam, how; join closely with virgineus, virgineus, girlish; cf. puellārī, 594. Note juxtaposition (§ 240) in virgineus puerīlī. Merciless toward suitors, Atalanta is tenderhearted toward puellae. Hippomenes seems to her so lovely, so like a beautiful girl, that she cannot bear the thought of his death.

632. Miser Hippomene: see notes on hospes, 620, and on Viderit!, 624. nöllem tibi vīsa fuissem!, would to heaven I had never been seen by you! Since the whole expression = utinam tibi numquam visa essem, nöllem is itself put into the subjunctive. Cf. mallet . . . tetigisse, 2. 182, with note.

Vivere dignus erās. Quod sī fēlīcior essem. nec mihi coniugium fāta importūna negārent, ūnus erās cum quō sociāre cubīlia vellem." Dīxerat, utque rudis prīmāque cupīdine tācta, quid facit ignorans amat, et non sentit amorem.

635

Iam solitos poscunt cursus populusque paterque, cum mē sollicitā prolēs Neptūnia voce invocat Hippomenēs "Cytherēa" que "comprecor ausīs adsit" ait "nostrīs, et quōs dedit adiuvet ignīs!" Dētulit aura precēs ad mē non invida blandās. motaque sum, fateor, nec opis mora longa dabātur. Est ager, indigenae Tamasēnum nomine dīcunt, tellūris Cypriae pars optima, quam mihi prīscī 645

633-635. Vivere dignus: see note on negārī dignus es, 2. 42-43. Vīvere = Vivere enim; see note on Aura refert, 591. Quod sī: as in 2. 293. cum quō . . . vellem: result clause. For the constr. see again note on negārī dignus es, 2, 42-43;  $\bar{u}nus$  here = dignus or solus dignus. sociāre, share.

636-637. ut, since; sc. est. untrained, or, unskilled. Sc. cupidinis (§ 126), out of cupidine. quid facit: indic, in a dependent question, a construction very much less common than the subj. in such a question. The indic. is esp. striking here, because quod facit, a simple rel. clause, in which the indic. would have been the only possible construction, would have been both natural and metrical. non sentit amorem, is not conscious of her passion.

638-651. "By this time Atalanta's father and the spectators were clamoring for the race between Atalanta and Hip-Hippomenes appealed to me, source of his passion, for help. I gave him three golden apples which, it chanced, I had just plucked from my domain in Cypress. I also taught him how to use them."

638-641. cursus, races. Cf. cursus, 575. cum ... invocat: a cum-inversum clause: see note on cum . . . imperat, 3. 3-4. There is no hint in Ovid that any of the unsuccessful suitors had appealed to Venus. Cf. ante Iovem supplex per vota precatus, ix. 624, with note on ante. proles Neptûnia: see 605-606, 617. -que: joins ait to invocat: see note on -que, 2, 33, comprecor may be (1) parenthetical: in that event adsit and adjuvet are examples of the subi. of prayer; or (2) we may explain comprecor . . . adsit . . . adiuvet as we explained det . . . rogat, 1.386. See notes there, and note on et . . . auferat, 8. 708-709.

642-643. non invida, ungrudging, or, kindly, gracious. mota . . . sum implies 'and I was eager to help him.' fateor: parenthetical; cf. Confiteor, 2.52. nec = et tamen non; nec . . . dabātur thus = 'and yet but little time was granted in which to help.' opis mora, delaying of help, or, delay with respect to help. See § 130. dabātur: for the short a in the first syllable see notes on dabat, 3. 88, 6. 231.

644-645. Est . . . dīcunt: parataxis; § 249. indigenae: a noun, the natives. Cypriae: for Cyprus as a favorite haunt of Venus see i. 691-694. prisci =an adv., long, or, long ago. See § 213.

sacrāvēre senēs templīsque accēdere dōtem hanc iussēre meīs; mediō nitet arbor in arvō, fulva comās, fulvō rāmīs crepitantibus aurō.

Hinc tria forte meā veniēns dēcerpta ferēbam
650 aurea pōma manū, nūllīque videnda nisi ipsī
Hippomenēn adiī, docuīque quis ūsus in illīs.
Signa tubae dederant, cum carcere prōnus uterque ēmicat, et summam celerī pede lībat harēnam: posse putēs illōs siccō freta rādere passū,
655 et segetis cānae stantīs percurrere aristās.
Adiciunt animōs iuvenī clāmorque favorque

646-648. sacrăvēre: § 115. templīs ... accēdere, be added to the temple. Cf. accessēre, 8. 678. For case of templis see § 134 or § 138. For other constructions with accēdere, be added to, see note on accessit ad, 3. 72. dōtem: pred. acc., as endowment. comās: see § 147.

649-651. Hinc: join with veniëns. tria: see note on Ter, 2. 270. forte: often best translated by a parenthetical clause, as it chanced, or, it so happened. décerpta =quae décerpseram. nülli...ipsi: see § 133. ipsi=ei = Hippomeni. quis ... in illis: sc. sit, in a dependent question. For ellipsis of the subj. see note on viris, i. 517. quis: adj., as in 611.

652-668. "The race begins. The spectators, favoring Hippomenes, cheer him on. Atalanta might easily have left him far behind, but she loiters, gazing eagerly at his face. Feeling the strain of the race while the goal is yet far away, Hippomenes flings one of the golden apples. While Atalanta stops to pick it up, he passes her."

652-655. cum...ēmicat...lībat: a cum-inversum clause; see note on cum...imperat, 3.3-4. In prose we might have cum signa tubae dedissent, carcere, etc. carcere, barrier, or, starting-place. Ovid describes the start of a chariot race. Cf. v. 145, ruunt

. . effūsī carcere currūs. bent far forward. In x. 586 Vergil describes a man who is driving a chariot as pronus pendens in verbera, i.e. as bent far forward over the front of the chariot as he lashes his steeds. Cf. also pronus in 1. 376, said of a worshiper. uterque: for the gender cf. procumbit uterque pronus humī, 1. 375-376, with note on uterque. summam, the surface of. Cf. corpora summa, 2. 235, with note on summa. libat, barely touches, or, passes lightly over. putes, one would think; potential subj. in present time. See notes on putares. 7. 82, and on crēdas, viii. 691. Ovid writes as if he were actually witnessing what he is describing. sicco . . . passu: i.e. without wetting their feet. canae: as grain ripens, the color of leaves and tassels changes from green to yellow, and then to a creamy white. percurrere aristas: since segetis . . . aristās balances sicco . . . passū, the sense must be skim over (without making them bend). Sc., then, sine tactu. or the like. In these verses Ovid had in mind what Vergil said in vii. 808-811 of Camilla. For another reminiscence of Vergil see note on 608, at the

656-659. Adiciunt animos: cf. clāmoribus augent adiciuntque animos, 7. 120-121, with notes. iuvenī: see § 131. iuvenis would have been metriverbaque dicentum "Nunc, nunc incumbere tempus, Hippomenē! Properā! Nunc vīribus ūtere tōtīs! Pelle moram! Vincēs." Dubium Megarēïus hērōs gaudeat an virgō magis hīs Schoenēïa dictīs. 660 Ō quotiens, cum iam posset transire, morata est, spectātōsque diū vultūs invīta relīquit! Āridus ē lassō veniēbat anhēlitus ōre, mētaque erat longē: tum dēnique dē tribus ūnum fētibus arboreīs prolēs Neptūnia mīsit. 665 Obstipuit virgō, nitidīque cupīdine pōmī dēclīnat cursūs, aurumque volūbile tollit. Praeterit Hippomenes: resonant spectacula plausu! Illa moram celerī cessātaque tempora cursū corrigit, atque iterum iuvenem post terga relinquit. 670 Et rūrsus pōmī iactū remorāta secundī

cal. dicentum, of those who cried again and again. The form is more convenient, metrically, than the normal form, dicentium, would be. incumbere: sc. tē cursui; see § 151. Study incumbō in Vocabulary. Properā...ūtere...Pelle...vincēs: more effective, because more emotional, than Sī...properāris..., issus eris..., pepuleris..., vincēs would be. Dubium: sc. est. Megarējus hērōs, Megareus's hero son.

661-665. quotiens: exclamatory, how often! cum, although. spectatos ... diū =quos diū spectaverat. For the word spectō see note on spectās .... spectābere, 3. 98. invīta: see § 213. Āridus . . . anhēlitus: render by Dry, panting breath. ore: sc. Hippomenis. -que, and yet. See note on -que, 1. 330. longe: Ovid might have said longingua. But both in prose and in verse there are many examples of adv. with sum, survivals from the time when sum always meant 'exist,' 'live,' and so was always used with an adv., not with a pred. adjective. See note on Haud temerē est vīsum, ix. 375. fētibus arboreis, children of the tree, the apples (644-651). In 4. 125, 161 fētūs is used of mulberries. Cf. the personification in *comae*, foliage, properly, 'tresses.'

668. spectācula: here the seats of the spectators.

669-680. "Atalanta soon overtakes and passes Hippomenes. He then throws the second apple, with the same result. Then, with a prayer to me to help him, he flings the third apple, with all his might, to the side. I made Atalanta seek it, and I made it heavier. So Hippomenes won the race, and gained Atalanta as his bride."

669. celeri... cursů, by a burst of speed. See § 214. cessăta... tempora, times of inaction, or, times of loitering. See note on cessant, 2.279. cessāta is a transferred epithet; see § 212. It is, also, a deponent part: of cessõ. Similar deponent participles of intr. verbs are adultus, 'full grown,' from adolēscō, and concrētus, 'grown together,' 'tangled,' from concrēscō.

670. corrigit, makes amends for. For position see § 232.

671-672. remorāta: true pass. part., delayed. See notes on comitātus, 1. 312, and on comitāte, 8. 692.

consequitur trānsitque virum. Pars ultima cursūs restābat: "Nunc" inquit "ades, dea mūneris auctor!" inque latus campī, quo tardius illa redīret,

675 iēcit ab oblīquo nitidum iuvenāliter aurum.

An peteret virgō vīsa est dubitāre: coēgī tollere, et adiēcī sublātō pondera mālō, impediīque oneris pariter gravitāte morāque, nēve meus sermō cursū sit tardior ipsō,

680 praeterita est virgō: dūxit sua praemia victor!

672. ultima, only the last.

673-675. ades (mihi), stand by (me), or, aid (me). Adsum was often used of standing by one in court, then ef aiding in general. For Hippomenes's appeal here see note on cum invocat, 640. inque: see note on per sēque, 8.680. quō, in order that. Cf. quō... dubitēs, 2.44, with note on quō. rediret: i.e. from pursuing the apple. ab oblīquō, sidewise, away from the straight line of the race. Ovid might have written in oblīcum; cf. in oblīcum, 2.130. with note.

676-680. An peteret . . . dubităre: for the single dependent question, introduced by an, cf. haeret an haec sit, 4. 132, with note on haeret an. peteret: see note on quā . . . flectat, 2.169. coēgī: see note on quālem . . . sorōrum, 2.14. In prose ego would, doubtless, have been written. See note on Nītor, 2.72. tollere: as subject sc. eam; see note on īnspīrāre, 1.334. sublātō = postquam sublātum est, or postquam id sustulit. mālō: see \$138. impediī: sc. eam. nēve . . . virgō: the nē-clause is, of course, not

the purpose of praeterita . . . virgō. It expresses, rather, Ovid's purpose in making the statements in 680. The sense is, 'and that my story shall not be . . . (I will finish my tale at once), the maid,' etc. So, in English, 'Not to weary you, he won the race,' means, 'Not to weary you, (I will say in brief), he won,' etc. Cf. note on Quō . . . minus dubitēs, 8. 620. Ovid has a habit of finishing his stories—or divisions of his stories-in a few rapid sentences; compare 1.414-415,7.72-73. 7. 155-158. Such brevity is in sharp contrast to his general tendency to dwell, in leisurely fashion, on details. cursu: for case and position see note on illō . . . illā, 1. 322-323. his proper; cf. similar uses of suus in 1, 401, 2, 186, 2, 224.—Hippomenes and Atalanta forgot to show due gratitude to Venus. To punish them, she made them offend Cybele (\$\$ 309. 311). That goddess transformed them into a lion and a lioness, and yoked them to her car. For Cybele and her lions see iii. 111-113, with notes.

## LIBER ŪNDECIMUS

Nec satis hoc Bacchō est! Ipsōs quoque dēserit agrōs, 85 cumque chorō meliōre suī vīnēta Timōlī Pactōlonque petit, quamvīs nōn aureus illō tempore nec cārīs erat invidiōsus harēnīs.

Hunc adsuēta cohors Satyrī Bacchaeque frequentant.

At Sīlēnus abest: titubantem annīsque merōque 90 rūricolae cēpēre Phryges, vīnctumque corōnīs ad rēgem dūxēre Midān, cui Thrācius Orpheus orgia trādiderat cum Cecropiō Eumolpō.

Quī simul agnōvit socium comitemque sacrōrum,

# SELECTION XII The Story of Midas

Metamorphoses 11. 85-145

On this Selection see § 391, and Gayley (§ 362), pages 110-111, 152, 157-158, and §§ 85-86, 113, on pages 498, 507.

85-99. Bacchus goes from Thrace to Lydia, attended by all the Satyrs, save Silenus. The Phrygians bring Silenus, bound, to King Midas, who treats him kindly and restores him to Bacchus.

85-86. hoc: the punishment inflicted by Bacchus on the Thracian Bacchantes, who had killed Orpheus (§ 391). agrös: sc. Thrāciae. meliore, kindlier. suī, his beloved.

87-88. Pactolon: for form see § 106. quamvis . . . erat: for quamvis with the indic. see note on quamvis . . . eräs . . . tenēbant, 2. 177. In the best prose quamvis grants something for the sake of argument (not because it is true); quamquam and cum = though, in fact.' Both here and in 2. 177 Cicero would have used quamquam with the indic., or cum with the subjunc-

tive. For an example in Vergil of quanvis with indic. see v. 542.

89-90. Hunc . . frequentant, crowd about him. adsuēta, usual; lit., 'accustomed (to Bacchus).' abest is explained by thubantem ... Eumolpō, 90-93, which =titubantem enim, etc. While ebrius, Silenus strayed far away from Bacchus to Phrygia, the land of Midas.

91-93. vīnctum . . . corônīs: a sign of high revelry. The Romans wore garlands at carouses, not at orderly dinners. dūxēre: for form see § 115. orgia: esp. used of the rites of Bacchus. trādiderat, had delivered, as teacher to pupil. cum, as well as to. Cecropiō Eumolpō: for scansion see § 293.

94. Qui = Mīdās. For Qui simul (atque) see note on quae ... ubi, 1.337. agnōvit: this Midas could easily do because he had been trained by Orpheus in the rites of Bacchus (92-93). socium ... sacrōrum: cf. mortis ... comes, 3.58-59. Silenus was Midas's socius comesque sacrōrum, as well as Bacchus's.

95 hospitis adventū fēstum geniāliter ēgit per bis quīnque diēs et iūnctās ōrdine noctīs. Et iam stellārum sublīme coēgerat agmen Lūcifer ūndecimus, Lydōs cum laetus in agrōs rēx venit et iuvenī Sīlēnum reddit alumnō.

Huic deus optandī grātum, sed inūtile, fēcit mūneris arbitrium, gaudēns altōre receptō. Ille, male ūsūrus dōnīs, ait, "Effice quicquid corpore contigerō fulvum vertātur in aurum." Adnuit optātīs, nocitūraque mūnera solvit Līber, et indoluit quod nōn meliōra petīsset.

Laetus abit gaudetque malō Berecyntius hērōs, pollicitīque fidem tangendō singula temptat, vixque sibī crēdēns nōn altā fronde virentem īlice dētrāxit virgam: virga aurea facta est.

95-96. fēstum: here a noun, = diem fēstum; fēstum agere = 'make holiday.' bis quinque: take with noctis also. ōrdine: modal abl. (§ 158), in ordered array, or, in sequence, or, consecutively.

97. stellarum...coëgerat agmen: i.e. had led (driven) away the stars. Cōgere agmen is a military expression, 'close up the ranks,' 'bring up the rear,' used of keeping an army together, to lead it away without loss of a man. Cf. stellae, quārum agmina cōgit Lūcifer, 2. 114-115, with notes. sublime, on high; see § 213.

98-99. undecimus: here the eleventh; the festival had lasted ten full days (95-96). cum... venit: a cuminversum clause; see note on cum... imperat, 3.3-4. iuveni: i.e. ever youthful, as more than human. alumno (eius): Bacchus.

100-126. Bacchus, grateful, gives Midas the right to ask for any gift he wishes; he will surely have his wish granted. Midas asks that whatever he touches shall change to gold. His wish is granted.

100-101. Huic = Midae. optandī
... mūneris arbitrium, the privilege

to choose, at will, a gift. inutile foreshadows the outcome of the story; see notes on homini, 3. 136, and on nequiquam, 10. 3. Vergil is very fond of anticipating an unfavorable outcome. gaudens...recepts, joying in the recovery of. For the force given to the part. see § 214. altore balances alumno, 99.

102-103. male, wickedly, or, foolishly; lit., 'badly,' 'ineffectively.' Effice . . . vertătur, Make whatever I touch . . turn itself; see note on fac condās, 3. 13.

104. optātīs, his prayers; see § 216, 1. mūnera solvit, paid over the (promised) gift; this expression is modelled on solvere pecūniam, 'pay money,' 'settle a debt.'

105. quod . . . petisset: see note on quod . . . habërent, 6, 269-270,

106. hēros: some accounts made Midas son of the goddess Cybele (§§ 309, 311), to whom Mt. Berecyntus, in Phrygia, was especially sacred.

107-108. fidem, reliability, or, truth; see § 202. tangendő: abl. of a gerund, with singula as its object. sibī, his own eyes. non altä: i.e. thin; see note on non aliter quam, 4, 122.

Tollit humō saxum: saxum quoque palluit aurō. 110 Contigit et glaebam: contactu glaeba potenti massa fit. Ārentīs Cereris dēcerpsit aristās: aurea messis erat. Dēmptum tenet arbore pōmum: Hesperidas donāsse putēs. Sī postibus altīs admovit digitos, postes radiare videntur. 115 Ille etiam liquidīs palmās ubi lāverat undīs, unda fluens palmis Danaen eludere posset. Vix spēs ipse suās animo capit, aurea fingēns omnia. Gaudentī mēnsās posuēre ministrī exstrūctās dapibus nec tostae frūgis egentīs: 120 tum vērō, sīve ille suā Cereālia dextrā mūnera contigerat, Cereālia dona rigēbant,

110. For the repetition in saxum: saxum see note on magnum magnō, 3. 60, and § 300.

a mass of molten gold. Arentis, ripened. Ovid is thinking of grain (grass) that has been allowed to stand, and so has become ripe and dry. Cereris . . . aristas, ears of grain; cf. Cereris . . . munere, 10. 74, with note.

113. pōmum, fruit in general; for pōmum, 'mulberry,' see 4. 89, 4. 132, 4. 165.

114-115. putes, one would think. We have here a potential subj. in present time; Ovid writes as if he were actually witnessing the transformation. For the potential subj. in past time see note on videres, 6. 296. Si . . admovit . . videntur: in generalizing cond. sentences, Latin often uses the same mood and tenses as in generalizing rel. clauses; see note on adverti . . spectantur, 6. 180-181. admovit, laid on videntur true passive. radiāre videntur = gleam before his very eyes. Cf. aurātaque . . videntur, 8. 702, with notes.

117. palmis: see § 152. posset is possit shifted to refer to the past; see note on quis . . . dubitāret?, 4. 704. Render ēlūdere posset by could have cajoled. Contrast putēs, 114.

118. Vix . . . capit: i.e. he hopes to effect more transformations than he can, at the moment, in imagination definitely picture to himself. Join animo both with capit and with fingens. aurea fingens, fancying (all things) golden.

119. Gaudentī: sc. eī; advers. asyndeton. Verses 119-126 = But, when his slaves set before him food and drink, food and drink too turned to gold.' posuēre = apposuēre; see § 221.

120. nec... egentīs: litotes; see note on nōn altā, 108. tostae frūgis: bread; tostae is from torreō. Grain was roasted before grinding, to make it less tough and so more easily reducible to meal. Cf. frūgēs... torrēre parant flammīs et frangere saxō, i. 178-179, with notes on torrēre and on saxō.

sīve dapēs avidō convellere dente parābat, lammina fulva dapēs, admōtō dente, premēbat.

125 Miscuerat pūrīs auctōrem mūneris undīs: fūsile per rictūs aurum fluitāre vidērēs.

Attonitus novitāte malī, dīvesque miserque, effugere optat opēs, et quae modo vōverat ōdit. Cōpia nūlla famem relevat, sitis ārida guttur ūrit, et invīsō meritus torquētur ab aurō, ad caelumque manūs et splendida bracchia tollēns, "Dā veniam, Lēnaee pater! peccāvimus," inquit, "sed miserēre, precor, speciōsōque ēripe damnō."

123-124. sive . . . parābat, . . . premēbat: we have the impf. in both clauses; because the actions are thought of as going on at exactly the same time: 'even while he was seeking to eat . . . , it was turning into gold.' See note on perāctum est, 8. 619. dapēs . . . dapēs: accusative. admōtō . . premēbat, when (=by the time that) he had applied his teeth, was mastering.

125-126. There is parataxis here (§ 249): if he had . . . , one would have seen. pūrīs . . . undīs: see § 136. auctōrem mūneris: a (would-be) humorous expression for vīnum (§§ 369, 373, 375, 394), possible because auctōrem mūneris = Bacchum, which, in verse, can easily =vīnum (§ 207). The ancients seldom drank wine without mixing it with water. The actual drinking is not set out in words. vidērēs: see note on vidērēs, 6.296. Contrast putēs, 114.

127-145. In despair, Midas prays Bacchus to annul his gift. Bacchus, consenting, bids him go to the Pactolus, and wade through it to its source. Midas does so; and, in consequence, since that day the sands of the Pactolus have been golden.

127-128. dives . . . -que, at once rich and yet poor. effugere optat:

see § 177.  $modo = n\bar{u}per$ .  $v\bar{o}verat = optarat$ , had prayed for.

129-130. Cōpia: sc. cibī, 'food'; advers. asyndeton. ārida, causing dryness, parching; see § 212. meritus, deservedly; lit., 'having earned (the torment).' The object of meritus is, logically, in torquētur ab aurō. torquētur, is racked. ab: the gold is personified, viewed as a deliberate agent; cf. scopulum, quī..., operītur ab aequore mōtō, 4. 731-732, with note on ab aequore.

131. ad caelumque: the best writers, both in prose and in verse, were unwilling to join -que to a monosyllabic prep., because such a prep. was felt as forming one word with its noun. Cf. note on nesciō quōque, 6. 185. splendida: shining, i.e. now covered with gold; join with manūs, too.

132. pater: often a term of respect for a god.

133. miserère: sc. meī; with ēripe sc. mē. speciōsō: i.e. to outward seeming so beautiful. In this scornful use the word came to have a sense akin to that of its English derivative 'specious.' In speciōsō . . . damnō, then, we have oxymoron; see note on tacitō . . . murmure, 6. 203. damnō: see § 152, or note on silicī, 1, 174.

Mīte deum nūmen: Bacchus peccāsse fatentem restituit, pactīgue fidē data munera solvit. 135 "Nēve male optātō maneās circumlitus aurō, vāde," ait, "ad magnīs vīcīnum Sardibus amnem. perque iugum montis lābentibus obvius undīs carpe viam, donec veniās ad fluminis ortus, spūmigeroque tuum fonti, qua plūrimus exit, 140 subde caput, corpusque simul, simul ēlue crīmen." Rēx iussae succēdit aquae: vīs aurea tīnxit flümen, et hümānō dē corpore cessit in amnem. Nunc quoque iam veteris perceptō sēmine vēnae arva rigent aurō madidīs pallentia glaebīs. 145

134-135. Mîte: sc. est. (sē) peccasse fatentem, because he confessed that, etc.; see note on immeritam, 4. 670. pactī . . . fidē, by way of fulfillment of his pledge; fide is instr. abl. with data. For fide, used of what causes belief, see § 202; for pactum as noun cf. Pacta placent, 4. 91. solvit

(ab eō), strips.

136. Verses 136-145 justify the note on splendida, 131. Nêve (1) joins ait, 137, with its object (the O. R.), to solvit, 135, and (2) introduces the negative purpose clause in 136. See notes on neve, 4. 87, and on neu, 4. 716. male: as in 102. circumlitus: a fine word (smeared, or, daubed), esp. now that Midas realizes the foolishness of his request.

137. vīcīnum: vīcīnus, as adj.. is construed with the dat., as noun, with the genitive. Inimīcus is used in like amnem: the Pactolus. this word see note on 3. 79.

138. perque: an exception to the rule stated in note on ad caelumque, 131. obvius, freely, breasting; lit.,

'(set) in the way of.' See note on ferox, 3, 68. Render 138 by breasting its waters as they glide over (or, through) the mountain ridge. Midas is to go up the Pactolus to its source.

140. plūrimus, in fullest volume; cf. altissimus, 3. 50, clārissimus, 4. 664, with notes.

iussae: transferred epithet 142. (§ 212); see note on iussos, 3. 105. vis: as often, in bad sense, violence. tinxit, dyed, or, stained.

144. iam . . . věnae, having appropriated the seeds of the veins (of the metal) by this time ancient (i.e. that goes back so far in time). Ovid is trying, not altogether happily, to say, 'though all this happened so long ago, yet, even today,' etc. Cf. quis hoc crēdat, nisi sit pro teste vetustās?, 1.400, with notes. For iam see note on Iam . . . iam, 3. 131. vēnae: coll. sing.; see § 187.

145. rigent . . . pallentia, are stiff and yellow. auro . . . glaebīs: abl. abs., since their sods are drenched with gold.



## VOCABULARY

This Vocabulary includes all the words that appear in the Selections from Vergil and the Selections from Ovid edited by Professor Knapp.

The Vocabulary and the Notes supplement each other. Idiomatic combinations are usually explained in the Notes. For the abbreviations employed see

page 138.

Black-face type is used for the words or the expressions that are defined, and for the etymological matter which is given within square brackets. Definitions are given in ordinary type. Italics are used for explanatory matter. When a Latin word occurs in italics, in the explanatory matter, its vowel-quantities are marked.

A!, interj., expressing sorrow or regret, ah!, oh!, alas!

ā, ab, abs, prep. with abl., properly denoting motion from a point, used (1) of space, from, away from, or on, in (in such phrases as ā tergō, in the rear, ab utrāque parte, on each side), (2) of time, from, after, (3) of separation, source, origin, lineage, cause, from, descended from, on account of, (4) of agency, by. As prep. prefix, away from, from.

abactus: see abigo.

Abantiades, -dae, m., a descendant of Abas, i. e. Perseus, great-grandson of Abas (a king of Argos).

Abaris, -ris, m., Abaris, a Rutulian. Abas, Abantis, m., Abas. (1) A Trojan. (2) A Greek. (3) An Etruscan.

abditus: see abdö.

abdo, -dere, -didī, -ditus [ab +do], tr., put away, set aside, remove, hide, conceal.

abdūco, dūcere, dūxī, ductus [ab + dūco], tr., lead away, remove; draw back.

abeo, -īre, -īvī or -iī, -itum [ab +eō], intr., go away, from, or off, depart; retreat, escape.

abies, -etis, f., fir-tree; fir-wood.

abigo, -igere, -ēgī, -āctus [ab +ago], tr., drive away, remove, dispel.

abitus, -tūs [abeo], m., egress, exit, outlet.

ablatus: see aufero.

abluō, -luere, -luī, -lūtus [ab + 1. luō], tr., wash off or away; cleanse, purify.

abnegō, -āre, -āvī, -ātus [ab +negō].

tr., deny utterly; intr., refuse.

abnuō, -nuere, -nuī, -nūtus [ab +nuō, old verb, nod], tr., refuse, reject.

aboleo, -olere, -olevi, -olitus, tr., efface, destroy, remove.

abreptus: see abripio.

abripiō, -ripere, -ripuī, -reptus [ab + rapiō], tr., hurry away, carry off by force; seize, lay hold on.

abrumpō, -rumpere, -rūpī, -ruptus [ab +rumpō], tr., break off, rend, sever. Fig., destroy, set at naught, outrage, violate. abruptus, -a, -um, pf. pass. part. as adj., steep, abrupt. As noun, abruptum, -tī, n., abyss.

abruptum, -ti: see abrumpo.

abruptus: see abrumpõ.

abs: see ā.

abscessus, -sūs [abs +cēdō], m., departure, withdrawal.

abscindo, -scindere, -scidi, -scissus
 [ab +scindo], tr., cut off; rend,
 sever.

abscissus: see abscindo.

abscondö, -condere, -condi, -conditus [abs +condö], tr., put away, put aside; hide, conceal. Fig., lose sight of, leave behind.

absēns: see absum.

absistō, -sistere, -stitī, — [ab +sistō], intr. (§ 151), withdraw or depart from. Fig., cease, desist (with inf.). abstineö, -tinere, -tinuï, -tentus [abs+teneö], tr., hold off, keep back, restrain; intr. (§ 151), restrain (one's self), forbear.

abstrūdö, -trūdere, -trūsī, -trūsus [abs+trūdö], tr., push or thrust away. Fig., hide, conceal.

abstuli: see aufero.

absum, abesse, āfuī, — [ab +sum], intr., be away or absent, be distant; be missing or wanting. absēns, absentis, pres. part. as adj., absent, far away, distant.

absūmō, -sūmere, -sūmpsī, -sūmptus [ab +sūmō], tr., take away. Fig., remove, consume, devour; spend, waste; kill, destroy.

ac: see atque.

Acamās, -mantis, m., Acamas, son of Theseus, one of the Greeks who hid in the Wooden Horse.

acanthus, -thī, m., acanthus, a plant now called bear's-foot or bear'sbreech, it grows in Southern Europe, Asia Minor, and India. Its leaf supplies forms much used in embroidery and in sculpture,

Acarnan, -nānis, m., an Acarnanian, a dweller in Acarnania, a district of Greece, north of the Corinthian Gulf.

Acca, Accae, f., Acca, a comrade of Camilla.

accēdō, -cēdere, -cessī, -cessum
[ad +cēdō], intr., go to, approach;
be added (to); tr. (a poetic use),
come to, approach, reach.

accelero, -are, -avi, -atum [ad + celero], intr., make haste, hasten.

accendō, -cendere, -cendī, -cēnsus [ad +candeō], tr., kindle, set on fire. Fig., inflame, fire, incense, arouse.

accensus: see accendo.

acceptus: see accipio.

accessus, -sūs [accēdō], m., a going to, coming to, approach.

accido, -cidere, -cidi, -cisus [ad +
caedo], tr., cut into, hew.

accinctus: see accingo.

accingo, -cingere, -cinxi, -cinctus [ad +cingo], tr., gird on; arm, equip.

Fig., gird (one's self) for, get ready for, apply (one's self) to.

accipiō, -cipere, -cēpī, -ceptus [ad + capiō], tr., take to (one's self), take, receive. Fig., welcome, greet, entertain; hear, note, regard, learn.

accipiter, -tris, m., hawk.

accīsus: see accīdō.

accītus, -tūs [ad +cieō], m., summons, call.

acclinis, -e, adj., leaning on or against.
acclivis, -e [ad +clivus], adj., sloping
 (sharply) upward, steep.

accolō, -colere, -coluī, -cultus [ad + colō], tr., dwell by, dwell near, dwell

accommodo, -āre, -āvī, -ātus [ad + commodo, adjust to a measure, fit; cf. modus], tr., fit to; fasten to, gird to.

accommodus, -a, -um [ad+commodus, adjusted, fitted (to)], adj., fitted for, adapted to, suitable to, suitable for.

accubō, -cubāre, -cubuī, -cubitum [ad +cubō, old verb, lie], intr., lie near, recline by; lie, recline.

accumbō, -cumbere, -cubuī, -cubitum [ad +cumbō, old verb, lay], intr. (§ 151), lay (one's self) down; lie, recline.

accumulō, -āre, -āvī, -ātus [ad +cumulus], tr., heap up, pile high. Fig., pile high, honor.

accurrō, -currere, -currī or -cucurrī, -cursum [ad +currō], intr., run to, hasten to.

ācer, ācris, ācre, adj., properly, sharp, pointed, in physical sense, but always used fig., of persons, keen, valiant, gallant; fierce, violent; of horses, fiery, spirited; of things, bitter, galling.

acerbus, -a, -um, adj., bitter (to the taste), harsh. Fig., bitter, severe, eruel; painful, sorrowful.

acernus, -a, -um, adj., made of maple, maple.

acerra, -rae, f., box for incense, censer.

acervus, -vī, m., heap, pile.

Acesta, -tae, f., Acesta, a town in Sicily, later called Egesta, or Segesta.

Acestes, -tae, m., Acestes, a king in Sicily, son of the river-god Crinisus and Egesta, or Segesta, a Trojan woman.

Achaemenides, -dae, m., Achaemenides, a Greek rescued by Aeneas from

the land of the Cyclops.

Achaïcus, -a, -um, adj., of Achaia (originally the name of a part of the Peloponnesus, Greece, but applied by the Romans to all Greece; hence) Grecian, Greek.

Achātēs, -tae, m., Achates, the trusty

comrade of Aeneas.

Acheron, -rontis, m., Acheron, a river of the underworld; the underworld.

Achillès, -lis or -lī, m., Achilles, son of Peleus, who was King of Phthia in Thessaly, and the nymph Thetis. He was chief champion of the Greeks before Troy.

Achillēüs, -a, -um, adj., belonging to

Achilles, Achilles's.

Achīvus, -a. -um, adj., Grecian, Greek. As noun, Achīvī, -vōrum, pl. m., the Greeks.

Acīdalia, -ae, f., Acidalia, a name of Venus, derived from the Fons Acīdalius, in Boeötia, Greece, a haunt of

Venus and the Graces.

aciës, -ëi, f., a sharp edge (of a weapon), a weapon, esp. a sword. Fig., line of battle, armed host (thought of as a sword), battle; keenness of vision, sight; the organ of vision, the pupil of the eye, the eye.

Acragas, -gantis, m., Acragas, a city in Sicily, commonly called Agrigen-

tum, modern Girgenti.

Ācrisionēus, -a, -um, adj., Argive, Greek (properly, pertaining to Acrisius, the father of Danaë, and King of Argos).

ācriter [ācer], adv., spiritedly, eagerly. acta, actae, f., seashore, beach, strand.

Actius, -a, -um, adj., of or belonging to Actium (a headland of Epirus, Greece), Actian.

1. āctus: see agō.

 āctus, āctūs [agō], m., properly, driving; vigorous motion, impulse, force.

acumen, -minis [acuo], n., a point; head of a javelin.

acuó, acuere, acuï, acūtus, tr., sharpen. Fig., whet, kindle, arouse. acūtus, -a, -um, pf. pass. part. as adj., sharpened, pointed.

acus, acūs, c., needle.

acūtus: see acuō.

ad, prep., with acc., properly denoting motion toward, used (1) of motion, to, toward, against, (2) with idea of motion partly or wholly lost, over against, by, at, near, among, (3) in modal relations, according to, by, in harmony with, in unison with. As prep. prefix, ad also often has intensive force, very, greatly, exceedingly.

adāctus: see adigō.

adamanteus, -a, -um [adamas], adj., adamantine.

adamās, -mantis, m., adamant (properly the strongest iron or steel, but used in poetry of any lasting material).

Adamastus, -ti, m., Adamastus, father of Achaemenides.

addēnseō, -dēnsēre, --, -- [ad + dēnsus], tr., make close, make compact; close up, compress.

addīcō, -dīcere, -dīxī, -dictus [ad + dīcō], tr., award to, adjudge, deliver to; give up, surrender.

additus: see addō.

addō, -dere, -didī, -ditus [ad +dō], tr., put to, place to, place on, place beside, add; add (in speech).

addūcō, -dūcere, -dūxī, -ductus [ad +dūcō], tr., lead to, guide to, conduct; draw to (one's self), draw back, make taut, make tight, strain. adductus, -a, -um, pf. pass. part. as adj., drawn back, made taut, strained (of the arms or of weapons).

adductus: see addūcō.

adēmptus: see adimō.

1. adeō, -īre, -īvī or -iī, -itus [ad + eō], tr. and intr., go to, go toward, approach, visit; meet, encounter, face, confront; bear the force (brunt) of.

2. adeo [ad+eo, adv., thither], adv., lit., up to that point; to such an extent, to that degree, so far; so, thus; so very, so completely. Often, emphasizing a preceding adj., adv., or pron., it = the proper form of ipse; even, indeed, very may then serve as a rendering.

adfābilis, -e [adfor], adj., easily addressed; easy of access, courteous.

1. adfātus: see adfor.

2. adfātus, -tūs [adfor], m., address, speech.

adfectō, -āre, -āvī, -ātus [freq. of adficiō], tr., make for, strive after; seize, grasp.

adfectus, -tus [adficio], m., state of mind; mood; emotion; good-will,

love; passion.

adferō, adferre, attulī, allātus [ad + ferō], tr., bring to, carry to; bring, present; guide, conduct.

adficio, -ficere, -fecī, -fectus [ad + facio], tr., do something to, deal with; affect, influence for good or ill; afflict.

adfigō, -figere, -fixī, -fixus [ad + figō], tr., join to, fix to, fasten to. adfixus: see adfigō.

adriaus. ecc adrigo.

adflictus: see adfligo.

adfligō, -fligere, -flixī, -flictus [ad + fligō, strike down, dash down], tr., strike down, dash down. adflictus, -a, -um, pf. pass. part. as adj., stricken down, shattered; desperate, forlorn.

adflo, -are, -avī, -atus [ad +flo, blow], tr., blow on, breathe upon.

Fig., inspire.

adfluō, -fluere, -flūxī, — [ad +fluō], intr., flow to, stream to. Fig., come to, hasten to.

adfor, -fārī, -fātus sum [ad +for],

tr., speak to, address.

adglomero, -āre, -āvī, -ātus [ad + glomus, a ball, esp. of yarn], tr., wind up; gather (up), mass. Fig., intr. (§ 151), add (one's self to), join.

adgredior, -gredi, -gressus sum [ad + gradior], tr., step up to, go to, approach; attack, assail; intr., with

inf., attempt, essay, venture. Fig., approach by speech, address, assail.

adhaereō, -haerēre, -haesī, -haesum [ad +haereō], intr., stick to, cling (to); remain fixed (on).

adhibeō, -hibere, -hibuī, -hibitus [ad +habeō], tr., lit., hold (to), apply (to); bring to (esp. as a guest at a banquet, etc.), invite.

adhūc [ad +hūc], adv., properly of space, up to this point, thus far, but usually of time, to this day,

still, yet, as yet.

adiciō, -icere, -iēcī, -iectus [ad + iaciō], tr., throw to, throw beside; put beside, add. Note: for scansion see note on disice, i. 70.

adigō, -igere, -ēgī, -āctus [ad +agō], tr., drive to, drive toward; drive, force; of a weapon, drive home; dislodge, strike down, hurl down; intr., with inf., constrain, compel.

adimō, -imere, -ēmī, -ēmptus [ad + emō], tr., take to (one's self), take

away, remove.

aditus, -tūs [1. adeō], m., a going to, approach; a way of approach, an approach, avenue, passage.

adiungō; -iungere, -iūnxī, -iūnctus [ad +iungō], tr., join (to), unite.

adiuvo, -iuvare, -iūvī, -iūtus [ad + iuvo], tr., help, aid, assist.

adlābor, -lābī, -lāpsus sum [ad +lābor], intr., fall to; glide to, approach.

adlacrimō, -āre, -āvī, -ātum [ad + lacrimō], intr., weep (at something), weep.

adloquor, -loqui, -locutus sum [ad + loquor], tr., speak to, address.

admīror, -mīrārī, -mīrātus sum [ad +
mīror], tr., marvel at, wonder at;
intr., marvel, wonder.

admittō, -mittere, -mīsī, -missus [ad +mittō], tr., send to, send in, let in; give access to, admit, welcome.

admoneō, -monere, -monuī, -monitus [ad +moneō], tr., remind; warn earnestly, admonish, prompt.

admonitor, -toris [admoneo], m., one who reminds another of something.

admoveö, -movēre, -movī, -mōtus [ad +moveö], tr., move to, bring to; set to, apply to; admovēre ūbera, with dat., suckle.

adnisus: see adnitor.

adnītor, -nītī, -nīxus or -nīsus sum [ad +nītor], intr., press against, lean on; strain every nerve, strive strenuously, strain.

adnīxus: see adnītor.

adnō, -nāre, -nāvī, -nātum [ad +nō], intr., swim to; float to, reach.

adnuö, -nuere, -nuï, -nütus [ad + nuö, old verb, nod], intr., nod to, give assent to (by a nod), agree to; tr., promise (solemnly).

adoleō, -olēre, -olēvī or -oluī, -ultus, tr., increase, magnify; honor, worship; offer or render (sacri-

fice).

- adolēscō, -olēscere, -olēvī, -ultus, intr., come to maturity, grow up. adultus, -a, -um, pf. part., in dep. sense, as adj., full grown, mature, adult.
- adoperiō, -operīre, -operuī, -opertus [ad +operiō], tr., cover, veil, inwrap.
- adorior, -orīrī, -ortus sum [ad +orior], intr. and tr., rise up to (against), go at (anything), attack; attempt, undertake, essay.

adoro, -are, -avī, -atus [ad +oro], tr., beseech, entreat, implore; respect,

reverence, worship.

adortus: see adorior.

adquīrō, -quīrere, -quīsīvī, -quīsītus [ad +quaerō], tr., seek and get (in addition to), gain, obtain.

Adrastus, -ti, m., Adrastus, a king of Argos, one of the seven famous chieftains who assailed Thebes.

adsentiō, -sentire, -sēnsī, -sēnsum [ad +sentiŏ], intr., think with (another), agree (with), assent (to).

adservo, -are, -avi, -atus [ad +servo], tr., keep with care; guard, watch.

adsiduē [adsiduus], adv., continually, unceasingly.

adsiduus, -a, -um [ad +sede6], adj., properly, sitting down to(='sticking to') something; untiring, unceasing; constant, incessant. adsimilis, -e [ad +similis], adj., like, similar.

adsimulō, -āre, -āvī, -ātus [ad + simulō], tr., make like unto; counterfeit.

adsistō, -sistere, -stitī, — [ad +sistō], tr., put beside, place (beside); intr. (§ 151), stand (beside), take position (beside), alight.

adspīrō, -āre, -āvī, -ātus [ad +spīrō], tr. and intr., breathe on, blow upon.

Fig., help, favor, assist.

adsuēscō, -suēscere, -suēvī, -suētus [ad +suēscō], tr., accustom to, make used to; familiarize with, make familiar to. adsuētus, -a, -um, pf. p 's. part. as adj., accustomed to, familiar with; familiar, usual.

adsuētus: see adsuēscō.

adsultus, -tūs [ad +saliō], m., leaping; (vigorous) assault, attack.

adsum, adesse, adfui, — [ad +sum], intr., be near, be by, be present, be on hand; with dat., be near (one), be beside (one), favor, assist, support.

adsūmō, -sūmere, -sūmpsī, -sūmptus [ad +sūmō], tr., take to one's self, take, receive.

adsurgō, -surgere, -surrēxī, -surrēctum [ad +surgō], intr., rise up, rise. adulterium, -rī or -riī, n., adultery.

adultus: see adolesco.

aduncus, -a, -um [ad, with intensive force +uncus], adj., crooked, curved.

adūrō, -ūrere, -ussī, -ustus [ad, with intensive force +ūrō], tr., set fire to, burn (up).

advehō, -vehere, -vexī, -vectus [ad + vehō], tr., carry to, carry toward; in pass., sail (sc. nāvī or nāvibus).

advēlo, -āre, -āvī, -ātus [ad +vēlo], tr., veil. Fig., crown, wreathe, drape, garland.

advena, -nae [adveniō], m., newcomer, stranger.

adveniō, -venīre, -vēnī, -ventum [ad + veniō], intr., come to, arrive at; arrive; tr., come to, reach, gain.

advento, -are, -avi, -atum [freq. of advenio], intr., come nearer, approach.

adventus, -tūs [advenio], m., coming, arrival, approach.

adversatus: see adversor.

adversor, -sārī, -sātus sum [cf. advertō], intr., set (one's self) against, oppose, resist.

adversus: see adverto.

- adverto, -vertere, -verti, -versus [ad + verto], tr., turn to, turn toward, direct. Fig., (turn the mind to), observe, heed, mark. adversus, -a, -um, pf. pass. part. as adj., turned to, toward, or against; opposite, opposing, confronting, in front, facing. Fig., hostile, opposing.
- advocō, -āre, -āvī, -ātus [ad +vocō], tr., call to, call, summon.
- advolō, -āre, -āvī, -ātum [ad +1. volō], intr., fly to, toward, or against.
- advolvö, -volvere, -volvī, -volūtus [ad +volvö], tr., roll to, roll toward; roll.
- adytum, -ti, n., the place which is not to be entered, the part of a temple which none but the priest could enter, the holy of holies, shrine, sanctuary.
- Aeacides, -dae, m., Aeacides, i.e. a descendant of Aeacus (King of Aegina and father of Peleus). Vergil applies the name (1) to Achilles, (2) to Pyrrhus, son of Achilles, (3) to Perseus, King of Macedon (vi. 839).
- Aeaeus, -a, -um, adj., of Aea (a city in Colchis, east of the Black Sea), Aeaean, Colchian; also, of Aeaea, an island or peninsula off (on) the west coast of Italy, identified with Circeii.
- aecus, aequa, aecum (for spelling see note on secuntur, i. 185), adj., properly of space, level, even; of things in general, equal. Fig., equal, fair, right, just, impartial; favorable, friendly, kindly. As noun, aecum, aequi, n., justice, righteousness.
- aedes, aedis, f., in sing., temple, sanctuary; in pl., apartments, chambers; house, palace.
- aedifico, -are, -avī, -atus [aedēs + facio], tr., build, erect, construct.

- Aeëtias, -adis [Aeëtēs, Aeëtes, King of Colchis], f., daughter of Aeëtes, a title of Medea.
- Aegaeon, -onis, m., Aegaeon, one of the Giants (§ 310).
- Aegaeus, -a, -um, adj., having to do with the Aegean Sea, Aegean.
- aeger, aegra, aegrum, adj., of the body, sick, exhausted, feeble, weary; of the mind, wretched, disressed; of persons, heartsore, despondent; of things, dire, grievous.
- aegis, aegidis, f., the aegis, the shield carried by Jupiter and Minerva (see note on nimbō...saeva, ii. 616).
- Aegyptius, -a, -um, adj., Egyptian.

Aegyptus, -tī, f., Egypt.

- aemulus, -a, -um, adj., rivaling, vying with, sometimes in good sense, but usually in bad sense, envious, jealous.
- Aeneades, -dae, m., a son or descendant of Aeneas; in pl., the Aeneadae, the Trojans, the Romans.
- Aenēās, -ae, m., Aeneas. (1) Son of Venus and Anchises, hero of the Aeneid. (2) Surname of Silvius, one of the kings of Alba Longa.
- Aenēius, -a, -um, adj., of Aeneas, Aeneas's.
- Aenidės, -dae, m., son of Aeneas, a title of Ascanius.
- aënus, -a, -um [aes], adj., bronze, brazen. As noun, aënum, -ni (sc. väs, vessel), n., a bronze vessel, bronze caldron, caldron.
- Aeolia, -ae, f., Aeòlia, home of the winds; apparently identified by Vergil with Lipara, one of the Insulae Liparaeae or Vulcāneae, volcanic islands north of Sicily.
- Aeolides, -dae, m., descendant of Aeolus. Vergil applies the title (1) to Misenus (as son, perhaps, of the windgod, perhaps of the Trojan Aeolus), (2) to Ulysses, represented as son of Sisyphus (whose father was Aeolus, a king of Thessaly), and (3) to Clytius (see Clytius [1]).
- Aeolius, -a, -um, adj., of Aeolus (the wind-god), Aeolus's, Aeolian.

Aeolus, -li, m., Aeolus. (1) The god of the winds, who dwelt in Aeolia. (2) A Trojan, slain in Italy. (3) Father or ancestor of Clytius (see Clytius [1]), otherwise unknown.

aequaevus, -a, -um [aecus +aevum],
adj., of equal age, of like years

(with).

aequālis, -e [aecus], adj., even; equal, like, esp. in years. As noun, aequālis, -lis, c., comrade, companion.

aeque [aecus], adv., equally, in equal

measure.

aeque, -āre, -āvī, -ātus [aecus], tr., make equal (to), make coextensive (with), equalize; equal, match, keep

pace with.

- aequor, aequoris [aecus], n., level surface, levels; esp., the level surface of the sea, the sea, the deep; level surface of the ground, plain, expanse; in pl., waters, waves, billows.
- aequoreus, -a, -um [aequor], adj., of the sea.
- ăēr, āëris, acc. āëra, m., air; atmosphere; mist, cloud.
- aerātus, -a, -um [aes], adj., covered with bronze, bronze-bound; bronze, brazen.
- aereüs, -a, -um [aes], adj., made of bronze, bronze, brazen; bronze-bound.
- aeripēs, -pedis [aes+pēs], adj., bronzefooted.
- äërius, -a, -um [äēr], adj., pertaining to the air, aërial; with aura, high, aloft, heaven's; heavenly, celestial; towering (high in air), lofty.
- aes, aeris, n., copper; bronze (an alloy of copper and tin; brass is a common but inaccurate rendering, since brass is an alloy of copper and zinc). By metonymy (§ 203), anything made of bronze, shield, trumpet, cymbals, weapons, etc.
- Aeson, Aesonis, m., Aeson, a king in Thessaly. See Introductory Note to Ovid. Selection VII.
- Aesonides, -dae [Aeson], m., son of Aeson, a name of Jason.

Aesonius, -a, -um [Aeson], adj., son of Aeson, Aeson's, Aesonian, an epithet of Jason.

aestās, aestātis [cf. aestus], f., the heated period, summer. Personified, Aestās, Aestātis, f., Summertime, Summer, conceived of as a goddess.

aestuō, -āre, -āvī, -ātum [aestus], intr., seethe. surge.

aestus, aestūs, m., heat, fire, glow, warmth; fiery mass or volume; used of water, (the) seething, (the) surging; tide, flood, spray, surge, seething waters. Fig., tide, flood, surges of passion.

aetas, aetatis [originally aevitas: cf. aevum], f., period of life, time of life; life, age; in general, time, period, age, generation; in par-

ticular, youth, old age.

aeternus, -a, -um [cf. aevum], adj., lifelong, everlasting, eternal.

aether, aetheris, m., the pure upper air, ether; the heavens, sky. As opposed to Acheron, the upper world of light and life (vi. 436).

aetherius, -a, -um [aether], adj., ethereal, airy; heavenly, celestial.

Aethiops, -opis, m., an Ethiopian.

Aethon, Aethontis [a Greek word, meaning burning, blazing], m.,

Aethon, Blazer, one of the steeds of the sun-god.

aethra, aethrae, f., the bright sky, sky; radiance, sheen, brilliance.

Aetna, Aetnae, f., Aetna, a volcano in Sicilu.

Aetnaeus, -a, -um [Aetna], adj., of Aetna, Aetna's, Aetnaean.

Aetōlus, -lī, m., an Aetolian (Aetolia was a district in Greece, north of the Corinthian Gulf).

aevum, aevī, n., properly, never-ending time, eternity; time, the ages; freely, man's lifetime, life, age, years; esp., old age.

Āfer, Āfrī, m., an African.

Africa: see Africus.

Africus, -a, -um, adj., African. As nouns, Āfrica, -cae (sc. terra), f., Africa; Āfricus, -cī (sc. ventus), m., Africus, the stormy Southwest Wind.

Agamemnonius, -a, -um, adj., of Agamemnon, Agamemnon's (Agamemnon was chief leader of the

Greeks against Troy).

Agathyrsī, -sōrum, pl. m., the Agathyrsi, who dwelt in that part of Scythia which corresponded to modern Transylvania; they tattooed themselves.

age: see agō.

Agenor, -noris, m., Agenor, a king of Phoenicia, an ancestor of Dido. He was the father of Cadmus.

Agenorides, -dae [Agenor], m., son of

Agenor, a title of Cadmus.

ager, agri, m., territory or land in general, domain; esp., of productive land, a field (for tillage or pasturage), tilth-land, tilth.

agger, aggeris, m., properly, materials for a pile or heap (earth, brushwood, etc.); mound, wall (of sand); dike, embankment, (artificial) bank; barrier, rampart; eminence, heights; raised surface (of a highway).

 aggero, -are, -avi, -atus [agger], tr., heap, pile up. Fig., pile up,

increase, intensify.

 aggerō, -gerere, -gessī, -gestus [ad +gerō], tr., bring to, carry to; heap up, pile up.

agitător, -tōris [agitō], m., driver, charioteer.

agite: see ago.

agitō, -āre, -āvī, -ātus [freq. of agō], tr., put in violent motion, drive wildly; drive hither and thither; stir, sway; buffet, scatter; hoùnd, pursue.

agmen, agminis [agō], n., a body or line in motion, esp. of men, marching line; train, troop, band, host; herd (of deer). By metonymy, movement, course, motion, progress.

agna, agnae, f., (ewe) lamb.

agnitus: see agnosco.

agnōscō, agnōscere, agnōvī, agnitus [ad +(g)nōscō], tr., properly, know again, recognize; mark, understand. agnus, agnī, m., lamb.

agō, agere, ēgī, āctus, tr., put in motion, cause to move; drive, impel,

force; lead, conduct; chase, pursue, hound; do, perform, manage; conduct, hold (games); deal with, treat, handle; drive, i.e. make, form (a road, a furrow, a testūdō, etc.); with inf., constrain, compel; sē agere, move, proceed; fēstum agere, hold (keep) a holiday, make holiday; gemitūs agere, utter groans, lament (cf. § 223); grātīs agere, give thanks (to the gods). age, agite, imp., come!, up!, quick!

agrestis, -e [ager], adj., of the country,

rural, rustic.

agricola, -lae [ager +col $\bar{o}$ ], m., farmer, husbandman.

Agrippa, -pae, m., Agrippa, i.e.
Marcus Vipsanius Agrippa, friend
of Augustus, and his chief adviser
and supporter in military matters;
he gained for Augustus several important naval victories. See § 13.

Agyllinus, -a, -um, adj., of Agylla (Agylla was the old name of Caere, a town in Etruria). As noun, Agyllini, -norum, pl. m., the Agyl-

lini, the people of Agylla.

Āiāx, Āiācis, m., Ajax, son of O'leus, King of the Locrians.' During the capture of Troy, though his comrades sought to restrain him, he offered violence to Cassandra in Minerva's temple, and was subsequently punished by the goddess.

aio, defective verb, intr. and tr., say yes, say, speak; affirm, assert (found usually in the third person sing., ait, to

be scanned as two syllables).

ait: see aiō.

ala, alae, f., wing (of a bird). Fig., wing or fold of a sail; wing of an army (usually of horsemen), squadron, horse(men), cavalry; wing of a hunting force, hunters, beaters.

alacer or alacris, alacre, adj., lively, brisk, eager; cheerful, joy-

ous, elated.

ālātus, -a, -um [āla], adj., winged.

Alba or Alba Longa, Albae Longae, f., Alba or Alba Longa, represented in the Aeneid as built by Ascanius, and as the mother-city of Rome. Albānus, -a, -um [Alba], adj., haring to do with Alba (Longa), of Alba, Alban. As noun, Albānī, -nōrum, pl. m., the Albans.

albēscō, albēscere, —, — [albus], intr., grow white; become light,

dawn.

albidus, -a, -um [albus], adj., white. Albunea, -ae, f., Albunea, the name of a grove and spring in Latium, containing the oracle of Faunus. Their exact location, as conceived by Vergil, is not known; some think it was near Tibur, others think it was nearer Ardea. See § 326.

albus, -a, -um, adj., white.

Alcander, -dri, m., Alcander, a Trojan. Alcanor, -noris, m., Alcanor. (1) A

Trojan. (2) A Rutulian.

Alcīdēs, -dae, m., descendant of Alcaeus (Alcaeus was 'father' of Amphitryon, who in turn was father of Hercules), esp. Hercules; Alcides.

āles, ālitis [āla], adj., winged. Fig., swift. As noun, āles, ālitis, c.,

bird.

Alētēs, -tis, m., Aletes, a companion of A eneas.

alienus, -a, -um [alius], adj., of another, another's; strange, foreign, alien.

åliger, åligera, åligerum [åla +gerð], adj., wing-bearing, winged.

alimentum, -tī [alō], n., nutriment, nourishment, food.

ālipēs, -pedis [āla +pēs], adj., wingfooted; wing-swift, swift. As noun, ālipēs, -pedis, m., the wing-footed god, i.e. Mercury (§ 322).

aliquis or aliqui, aliqua, aliquid or aliquod, indef. pron. and adj., some one (whose identity is unknown), some one or other, some one, any one; some, any.

aliter [alius], adv., in another manner, otherwise, differently; haud aliter,

just so, even so, so.

alius, alia, aliud, pronom. adj., another, other, different; alius . . . alius, one . . . another; alii . . . alii, pars . . . alii, some . . . others. aliātus: see adfero.

Allecto, -tūs (Greek form), f., Allecto, one of the Furies. See under furiae. allevo, -are, -avī, -atus [ad +levo], tr.,

make light; lift up, raise.

alligō, -āre, -āvī, -ātus [ad +ligō], tr., bind to, bind; hold, confine.

almus, -a, -um [alō], adj., nurturing, quiøkening. Fig., gracious, genial, helpful, kindly, propitious.

alo, alere, alui, altus or alitus, tr., nurture, feed, support, sustain; rear, bring up. Fig., encourage, enliven, strengthen. See altus.

Aloidae, -darum, pl. m., the sons of Aloeus, i. e. the giants Otus and

Ephialtes.

Alpës, Alpium, pl. m., the Alps.

Alphenor, -noris, m., Alphenor, a son of Niobe.

Alpheüs, -ī, m., the Alpheüs, a river of the Peloponnesus, in Arcadia and Elis. Since in part of its course it was subterranean, story made it pursue the nymph Arethusa underground, even to Sicily, where the nymph was changed into a fountain with whose waters Alpheüs was at last mingled.

Alpīnus, -a, -um [Alpēs], adj., of or on the Alps, Alpine.

Alsus, Alsi, m., Alsus, an Italian.

altaria, -rium [altus], pl. n., properly, the top of an altar on which the victims were burned; altar (esp. one high and elaborately ornamented).

altē [altus], adv., high, aloft, on high; to a (great) height, high in air, far upward; deeply, deep. Fig., deep-

ly, carefully, earnestly.

alter, altera, alterum, adj., the other (of two); one of two; second; alter . . . alter, the one . . . the other.

alterno, -āre, -āvī, -ātum [alternus], intr., properly, do (things) by turns. Fig., hesitate, waver, be undecided.

alternus, -a, -um [alter], adj., coming one after the other, alternating, alternate; often best rendered by an adv. phrase, by turns.

altor, altoris [alo], m., nourisher;

foster father.

altrīx, altrīcis [alo], f., nurse.

altum, altī: see altus.

altus, -a, -um, adj. (properly, pf. pass. part. of alo), high, lofty, towering; great, mighty; deep, profound. Fig., lofty, stately, glorious, mighty. As noun, altum, alti, n., a height, esp. the (high) heavens, sky; a depth, esp. the deep sea; in pl., the deeps.

alumnus, -nī [alo], m., a foster child,

nursling, son, offspring. alveüs, -ī [alvus], m., hollow, cavity; a hollow, deep vessel, boat; riverbed, channel.

alvus, alvī, f., belly, abdomen; womb. amans, as noun: see amo.

amaracus, -cī, m., the plant called marjoram.

amārus, -a, -um, adj., bitter. Fig., bitter, harsh, unpleasant.

Amastrus, -trī, m., Amastrus, a Trojan slain by Camilla.

Amāta, -tae, f., Amata, wife of King Latinus.

Amāzon, -zonis, f., an Amazon. The Amazons were female warriors, dwelling in Pontus, Asia Minor, by the River Thermodon; they fought for Trou.

Amāzonis, -nidis, f., an Amazon.

Amāzonius, -a, -um [Amāzon], adj.,

Amazon's, Amazonian.

ambāgēs, -gis, f., properly, a going round, roundabout way; windings, intricacies. Fig., intricate details, details (of a story); of prophecies. intricacies, mysteries.

ambedo, -edere, -ēdī, -ēsus [ambi-+ edo], tr., eat around, gnaw around; consume utterly; waste, destroy.

ambi-, inseparable prefix, around, round about, about; on two (both) sides, on all sides.

ambiguus, -a, -um, adj., properly, going hither and thither, used (1) in act. sense, wavering, hesitating, doubtful, (2) in pass. sense, of things about which one is doubtful, not knowing where to place them, doubtful, uncertain, obscure, misleading, perplexing, mysterious, treacherous.

ambio, ambire, ambivi or ambii, ambītum [ambi-+eo]. tr., .20

around; surround, encompass. Fig., get round with words, cozen, cajole. ambō, -bae, -bō, adj., in pl., both.

AMOR

ambrosia, -ae, f., ambrosia, the food of the gods, the perfume of the gods.

ambrosius, -a, -um [ambrosia], adj., ambrosial, divine, immortal; lovely, wondrously fair, beautiful.

ambūro, -ūrere, -ussī, -ustus [ambi-+ ūro], tr., burn around, scorch. ambustus, -a, -um, pf. pass. part., in dep. sense, as adj., blazing, burn-

ambustus: see ambūrō.

āmēns, āmentis, adj., without mind, without sense, insane; frenzied, frantic, distracted.

amicio, amicere, amicui or amixi, amictus [ambi-+iacio], tr., throw around, wrap about, surround, envelop: veil. cover, clothe.

1. amictus: see amicio.

2. amictus, -tūs [amicio], m., properly, the putting on of a garment; by metonymy (§ 201), (outer) garment, mantle, robe. Fig., covering.

amīcus, -a, -um [amō], adj., loving, friendly, kind, benevolent. As noun, amicus, -ci, m., friend.

āmitto, āmittere, āmīsī, āmissus [ā + mitto], tr., send away, dismiss; let go, let slip, release; more often, lose.

ammentum, -tī, n., spear; properly, a leather thong attached to a spear at its point of equilibrium, used to give greater force to the cast, and to impart to the spear the rotary motion which secured greater accuracy in the throw.

amnis, amnis, m., a broad, deep, rapid stream, river, torrent, flood.

amō, -āre, -āvī, -ātus, tr., like, hold dear, love. amans, amantis, pres. part. act. as noun, c., lover.

amoenus, -a, -um, adj., lovely. charming, delightful, pléasant.

amor, amoris [amo] m., love, affection; fondness for, yearning for, passion, desire; passion, in bad sense; something loved, beloved (object), lover. Personified, Amor. Amoris, m., Cupid, the god of love. āmoveo, āmovēre, āmovī, āmotus [ā+moveo], tr., move away, take

away, remove.

Amphion, -önis, m., Amphion, son of Jupiter and Antiope. He was King of Thebes, in Boeötia, and husband of Niobe. By the magical music of his lyre he made stones come together to form the walls of Thebes.

Amphrysius, -a, -um [Amphrysus, Amphrysus, a river in Thessaly near which Apollo tended the flocks of Admetus, a local king], adj., Am-

phrysian, Apollo's.

amplector, amplecti, amplexus sum
 [am-=ambi-+plecto, plait, weave],
 tr., twine round, envelop; surround, embrace.

1. amplexus: see amplector.

2. amplexus, -xūs [amplector], m., embrace, caress.

amplius [amplus], n. adj., in comp., as adv. (§ 146), used of degree or time, more, further, besides, in addition, longer.

amplus, -a, -um, adj., large, spacious, roomy, ample. Fig., rich, splendid, honorable, glorious.

Amyclae, ~clarum, pl. f., Amyclae, a town on the coast of Latium, between Caiëta and Tarracina.

Amycus, -cī, m., Amycus. (1) A name borne by various Trojans. (2) A king of the Bebrycii in Bithynia, in Asia Minor, a famous boxer, killed by Pollux.

Amymone, -nes, f., Amymone, a spring in Greece, near Argos.

an, conj., introducing the second member of a double or disjunctive question (though the first member is at times suppressed), or; in single questions, with force of nonne, or, more often, of num; -ne . . an, (whether) . . or; in a single dependent question, whether, whether or not. anne: pleonastic for an.

anceps, ancipitis[am-=ambi-+caput],
 adj., two-headed. Fig., of double
 meaning, doubtful, perplexing, am biguous; of persons, irresolute, wav-

ering; of a battle, doubtful, undecided, indecisive.

Anchemolus, -Iī, m., Anchemolus, a Rutulian; he had improper relations with his stepmother, and, to escape his father's wrath, fled to Daunus.

Anchises, -sae, m., Anchises, father of Aeneas, by Venus. Since he boasted of having won the love of the goddess, Jupiter crippled him by a flash of lightning.

Anchīsēüs, -a, -um [Anchīsēs], adj., Anchises's, Anchisean.

Anchisiadës, -dae [Anchisës], m., the son of Anchises, Aeneas.

ancile, -lis, n., shield, shaped like the broad face of a guitar, esp. the shield which, tradition said, fell from heaven in Numa's reign, on whose preservation the safety of Rome depended. To make theft of the shield more difficult and its loss less noticeable, if it should be stolen, eleven others just like it were fashioned. All twelve were carefully guarded by the Salii, and were carried by them in their annual procession in March.

ancora, -rae, f., anchor.

Ancus, Anci, m., Ancus Martius, fourth king of Rome.

Androgeos, -gei or -geo, m., Androgeos. (1) A Greek leader stain at Troy. (2) Son of Minos (King of Crete). In games at Athens he had such success that the Athenians in rage and envy killed him; in punishment they had to surrender seven lads and seven maidens, yearly, to the Minotaur, till Theseus slew the monster.

Andromachē, -chae, f., Andromache, daughter of Eëtion (King of Thebe in Cilicia), and wife of Hector. After the fall of Troy she was captive of Pyrrhus, and, later, wife of Helenus.

Andromeda, -dae, f., Andromeda, daughter of Cepheus and Cassiope. Because her mother boasted of her own beauty as superior to that of the Nereids, Andromeda was chained to a rock in the sea, to be the prey of a sea-monster. Perseus rescued her, and married her.

ānfrāctus, -tūs, m., a breaking round, a bending; curve; freely, of anything curved, winding glen, recess, nook.

angō, angere, ānxī, —, tr., press together, squeeze. Fig., vex, torment, distress.

anguicomus, -a, -um [anguis +coma], adi.. snake-tressed.

anguifer, anguifera, anguiferum [anguis +fero], adj., serpent-bearing.

anguis, anguis, c., serpent, snake, dragon. Personified, Anguis, Anguis, m., the Serpent, the Dragon, the constellation Draco, lying near the North Pole. Some of its brightest stars lie between Vega and the Little Dipper.

angustus, -a, -um [angŏ], adj., compressed, narrow; small, slender.

anhēlitus, -tūs [anhēlō], m., heavy or difficult breathing, panting, puffing.

anhēlō, -āre, -āvī, -ātum, intr., breathe with difficulty, breathe deeply; pant, puff, lit. and fig.

anhēlus, -a, -um, adj., panting, puffing, heaving.

anīlis, -e [anus], adj., old woman's, aged.

anima, -mae, f., air, current (of air), breeze; air as breathed, breath; air as a life-giving element, the animal or physical life, lifeblood, existence; the spiritual being, soul, spirit. By metonymy (§ 201), a living being, soul, creature; aspirit, esp. of the dead, shade, ghost, Manes. Cf. animus.

animal, -mālis [anima], n., living creature, animal (including man).

animosus, -a, -um [animus], adj., spirited, courageous, gallant; proud.

animus, -mī [cf. anima], m., the rational, intellectual, or, usually, the emotional side of the life or soul, reason, soul; intellect, understanding; mind, heart; will, purpose, intention; inclination, passion, feeling, desire; temper, disposition, spirit; esp., in the pl., of particular emotions, courage, ambition, daring, pride, (high) spirits. By metonymy (§ 201), living being, soul, person.

Anius, Ani or Anii, m., Anius, King of Delos, and priest of Apollo.

Anna, Annae, f., Anna, sister of Dido. annālis, -e [annus], adj., yearly, annual. As noun, annālēs, -lium (sc. librī), pl. m., yearbooks, annals, records, chronicles.

anne: see an.

annösus, -a, -um [annus], adj., full of years, aged, old.

annus, anni, m., year; freely, time of the year, season. Personified, Annus, Anni, m., Year, conceived of as a deity.

annuus, -a, -um [annus], adj., a year's; lasting a year; annual, yearly.

änser, änseris, m., goose.

Antaeus, -ī, m., Antaeus, a Rutulian. Antandros, -drī, f., Antandros, a city in Mysia (Asia Minor), near Troy.

ante, adv., (1) of space, before, in front, (2) of time, before, formerly, previously, hitherto; sooner, first; betimes, in season. ante... quam, conj., sooner than, before, until. As prep., with acc., both of space and time, before. Fig., before, in advance of, beyond, above. As prep. prefix, before, in front.

anteferō, -ferre, -tulī, -lātus [ante + ferō], tr., bear before, carry before. Fig., prefer (with dat. and acc.).

antemna, -nae, f., sail-yard, yard.
Antenor, -noris, m., Antenor, a Trojan,
nephew of Priam who, after the capture of Troy, sailed up the Adriatic,
established a new people called the

Veneti, and founded Patavium (Padua).

Antenorides, -dae [Antenor], m., a son of Antenor.

ante . . . quam or antequam: see ante.
Antheus, Anthei, m., Antheus, a comrade of Aeneas.

anticus, antiqua, anticum (for spelling see note on secuntur, i. 185), adj., belonging to the long ago, old-time, former, ancient; often loosely used as = vetus, time-honored, old, aged.

Antiphates, -tae, m., Antiphates, a
Trojan, son of Sarpedon, slain by
Turnus.

Antonius, -nī or niī, m., Marcus Antonius (Mark Antony); see §§ 2-15.

Antores, -rae, m., Antores, a Trojan. antrum, antri, n., cavern, grot.

Anūbis, -bidis, m:, Anubis. Egyptian deity, represented with the form of a human being, but with the head of a dog or jackal.

anus, anus, f., old woman; as adj., old.

aged.

anxius, -a, -um [cf. ango], adj., anxious, troubled; disquieting, harrowing.

Anxuris, Anxur,  $m_{\cdot \cdot \cdot}$ Anxur. Rutulian.

Anxurus, -rī, m., Anxurus, properly, the patron god of Anxur, a town in Latium later called Tarracina; this god was ultimately identified with Jupiter.

Aönius, -a, -um [Aönia, Aönia, a part of Boeötia in Greece], adj., of

Aönia, Aönian, Boeötian.

Aornus, -ni [a Greek word, meaning birdless], m., Aörnus, a name given by the Greeks to Lake Avernus. See Avernus.

aper, aprī, m., a wild boar.

aperio, aperire, aperui, apertus, tr., open, uncover, lay bare; make visible, reveal, disclose; open, unseal. apertus, -a, -um, pf. pass. part. as adj., open, free, clear. Fig., exposed, unguarded; plain, manifest.

apertus: see aperio.

apex, apicis, m., upper extremity, top, summit, peak of anything, e.g. of a tree or mountain; esp., a small rod of olive wood, wrapped at the base with wool, which projected from the closefitting cap worn by the Flamines and the Salii, peak (of a cap), a cap. Fig., tip of fire, tongue of flame.

Aphidnus, -ni, m., Aphidnus, a Trojan,

slain by Turnus. apis, apis, f., bee.

Apollo, -linis, m., Apollo, son of Jupiter and Latona, and twin brother of Diana. See § 317.

appāreō, -pārēre, -pāruī, -pāritum [ad + pāreō], intr., appear, come in(to) sight, be visible, show one's self.

apparo, -are, -avi, -atus [ad +paro], tr. and intr., prepare; with inf., prepare one's self (to), make ready (to).

1. appello, -āre, -āvī, -ātus, tr., speak to, address; name, call; name, de-

clare, proclaim.

2. appello, -pellere, -puli, -pulsus [ad +pello], tr., drive to, bring to; with navem, bring to land, land; with acc. of persons, bring to, drive to, guide, conduct.

Appenninicola, -lae [Appenninus + colo], m., dweller on the Apen-

nines.

Appenninus, -nī, m., the Apennines, arange of mountains running through Italy from north to south.

applico, -plicare, -plicavi or -plicui, -plicatus or -plicitus [ad +plico], tr.. join to, fasten to, pin to, nail to; drive to, bring to (cf. 2. appello); with ensem, drive home.

aprīcus, -a, -um, adj., sunny; as transferred epithet (§ 212), sun-loving.

aptō, -āre, -āvī, -ātus [aptus], tr., fit on, put on, fit, fasten (to); fit, prepare, fashion, shape; fit out, equip, make ready.

aptus, -a, -um [properly, pf. pass, part. of apo, an old verb, fit, join], adj., fitted to, joined to; studded with, decked with. Fig., fitted to, fitted for, suitable, meet.

apud, prep. with acc., at, near, by, with; with words denoting persons,

among.

aqua, aquae, f., water; of the sea, waves, flood.

Aquiculus, -lī, m., Aquiculus, a Rutulian.

aquila, -lae, f., eagle.

Aquilo, -lonis, m., Aquilo, North Wind, wild and stormy; wind (§ 208).

aquosus, -a, -um [aqua], adj., watery, rainy; rain-bringing.

ära, ärae, f., altar (of earth, stone, or turf).

Ara, Arae, f., the Altar, the constellation Ara, in the southern skies, south of the tail of the Scorpion.

Arabs, Arabis, m., an Arabian.

Ārae, Ārārum [āra], pl. f., the Altars, rocks in the sea between Sicily and Africa.

arātor, -tōris [arō], m., plowman, husbandman, farmer.

arātrum, -trī [arō], n., plow.

Araxes, -xis, m., the Araxes, now the Aras, a river of Armenia, in Asia.

arbitrium, -trī or -triī [arbiter, eyewitness, umpire, referee], n., properly, position as an umpire, decision of a referee, authority; privilege, right: judgment, decision; will, caprice.

arbor or arbos, arboris, f., tree.

arboreus, -a, -um [arbor], adj., of a tree; freely, tree-like, tall, towering.

arbos: see arbor.

arbustum, -tī, n., plantation, esp. of trees on which vines are trained, vineyard. In pl., trees (poetic substitute for arborēs, which is impossible in dactylic hexameter verse).

Arcadia. -ae. f.. Arcadia. a district in the Peloponnesus, in Greece.

Arcadius, -a, -um [Arcadia], adj., of

Arcadia, Arcadian.

arcanus, -a, -um [arceo: cf. arca, a chest], adj., properly, closed, confined; hidden, secret, private. noun, arcanum, -ni, n., secret, mystery.

Arcas, Arcadis, m., an Arcadian.

adi.. Arcadian.

arceo, arcere, arcui, -, tr., inclose, confine; shut off or away, keep off, drive away, bar, debar, restrain, withhold; with inf., hinder (from), prevent (from), keep (from).

arcesso, -cessere, -cessivi, -cessitus,

tr., call, summon.

Arcitenens, -nentis [arcus + teneo], m., Bow-Holder, Archer, an epithet

of A pollo.

Arctos, Arcti, f., the Bear, Greater or Lesser, name of two constellations near the North Pole; by metonymy, the North.

Arcturus, -rī, m., Arcturus, the brightest star in the constellation Boötes. rising and its setting were attended by bad weather.

arcus, arcus, m., bow; rainbow; arch; used freely of anything bow-shaped.

Ardea, -ae, f., Ardea, a town in Latium, capital of the Rutuli, about twenty miles south of Rome.

ărdêns: see ărdeo.

ārdeō, ārdēre, ārsī, ārsum, intr., burn, blaze, glow. Fig., glow, glitter, flash; with inf., burn, be eager, ardently desire. ārdēns, ārdentis, pres. part. act. as adj., burning, glowing. Fig., glowing, glittering, burnished; aglow, eager, ardent.

ārdēsco, ārdēscere, ārsī, — [inceptive of ardeol, intr., begin to burn. Fig.,

be inflamed, be eager.

årdor, årdöris [cf. årdeö], m., fire, flame, glow, blaze. Fig., of the passions, heat, ardor, eagerness.

arduum, -i: see arduus.

arduus, -a, -um, adj., high, lofty, aloft, tall, steep; erect; (hence, fig.), proud. As noun, arduum, -ī, n., steep, height.

āreō, ārēre, āruī, -, intr., be dry, become dry; of plants, dry up, shrivel,

wither, languish.

Arethūsa, -sae, f., Arethusa, a fountain near Syracuse in Sicily, into which the nymph Arethusa was changed while she was being pursued by Alpheüs. See Alphēüs.

argenteüs, -a, -um [argentum], adj.,

silver, of silver.

argentum, -tī, n., silver. By metonymy (§ 203), silver-plate, plate; (silver) money.

Argī, Argōrum, pl. m., Argos, a city of Argolis in the Peloponnesus, Greece, one of Juno's favorite cities. See Argos.

Argivus, -a, -um [Argi, Argos], adj., of Argos, Argive, Grecian. As noun, Argīvī, -vorum, pl. m., Argives, Greeks.

Argolicus, -a, -um, adj., of Argolis or Argos, Argive, Grecian.

Argos (found only in the nom. and acc. sing.), n., Argos. See Argī.

argumentum, -tī [arguo], n., anything that makes a matter clear, plot (of a play or story), subject, theme: evidence, proof.

arguō, arguere, arguī, argūtus, tr., make clear, show, reveal; prove, convict.

Argus, Argī, m., Argus, the hundredeyed keeper of Iö, after she had been transformed into a heifer.

āridus, -a, -um [āreō], adj., dry; parched, thirsty.

aries, -etis, m., ram. Fig., battering-ram (the striking end was shaped like a ram's head).

arista, -tae, f., the beard of grain; ear

of grain, grain.

arma, armōrum, pl. n., equipment, implements, utensils in general; tackle, sails, rigging of a ship; warlike equipment, means of defense, armor, arms, esp. the shield; weapons in general, for defense or offense (seldom, however, of missiles); war, strife, battle.

armātus: see armō.

armentum, -ti, n., plow-cattle, cattle; in pl., herd, drove (used of cattle, horses, and deer).

armiger, -geri [arma +gero], m., ar-

mor-bearer.

armipotēns, -potentis [arma +potēns], adj., mighty in arms, warlike, valiant, gallant.

armisonus, -a, -um [arma +sono], adj., resounding with arms, girt

with ringing arms.

armō, -āre, -āvī, -ātus, tr., equip, fit
out, furnish; arm. armātus, -a,
-um, pf. pass. part. as adj., equipped,
armed. As noun, armātus, -tī, m.,
armed man, soldier, warrior.

armus, armī, m., shoulder, side, flank,

of an animal (horse or bull).

aro, -āre, -āvī, -ātus, tr., plow, till, cultivate. Fig., furrow; of a ship, plow the deep, sail through, traverse.

Arpī, Arpōrum, pl. m., Arpī, an important town of Apulia, said to have been founded by Diomedes.

arrēctus: see arrigō. arreptus: see arripiō.

arrigō, -rigere, -rēxī, -rēctus [ad + regō], tr., raise up, raise, uplift, lift up. Fig., uplift, stir up, animate, arouse, excite, encourage. arrēctus,

-a, -um, pf. pass. part. as adj., of the ears, pricked up, uplifted, straining; of the eyes, uplifted, staring; of the passions, deeply stirred.

arripiō, -ripere, -ripuī, -reptus [ad + rapiō], tr., catch up to one's self

(swiftly), catch up, seize.

Arruns, Arruntis, m., Arruns, a Tuscan ally of Aeneas; he slew Camilla, and was himself killed by the nymph Opis, at the command of Diana.

ars, artis, f., skill, dexterity, artistic power in any direction; by metonymy, artistry, handiwork, work, creation; trade, profession, calling; accomplishment, grace; in bad sense, scheme, cunning, wile, stratagem.

artifex, -ficis [ars +facio], m., artisan, artist; maker, author; in bad sense, contriver, schemer, trickster.

artus, -a, -um, adj., close-fitted, compressed, close, tight, narrow.
 artus, artūs, m., joint, limb, mem-

ber.

arvum, arvi [aro], n., arable land, plowed land, field; in pl., fields; the country, as opposed to the city; land, as opposed to the sea; region, district, country.

arx, arcis [arceo], f., fortress, citadel, stronghold, fortified height; height,

summit, shelter.

Ascanius, -nī or -nī, m., Ascanius, son of Aeneas. He was King of Lavinium, and founder of Alba Longa.

ascendō, ascendere, ascendī, ascēnsus [ad +scandō], tr., climb, mount; intr., climb up, mount, ascend.

ascēnsus, -sūs [ascendō], m., climbing, ascent; progress.

Asia, -ae, f., Asia, the continent; more frequently, Asia Minor.

aspectō, -āre, -āvī, -ātus [freq. of aspiciō], tr., view closely; gaze at, survey.

aspectus, -tūs [aspiciō], m., look, glance; organ of sight, sight, eyes; sight, appearance; view, mien, aspect. asper, aspera, asperum, adj., rough, uneven. Fig., rough, harsh, bitter; stern, cruel, fierce, violent.

aspergö, aspergere, aspersī, aspersus [ad +spargö], tr., besprinkle,

bespatter.

- aspergō, -ginis [ad\*+spargō], f., sprinkling; by metonymy, spray, rain.
- asperō, -āre, -āvī, -ātus [asper], tr., make rough, roughen.

aspersus: see 1. aspergō.

- aspiciö, aspicere, aspexi, aspectus [ad + speciö, old verb, look, look at], tr., look at, see, catch sight of; examine, inspect; observe, view.
- Assaracus, -cī, m., Assaracus, a Trojan, King of Phrygia; he was son of Tros, brother of Ilus and Ganymedes.

ast: see at.

- astō, astāre, astitī, [ad +stō], intr., stand by, stand near; stand.
- astrum, astri, n., star; freely, constellation; in pl., stars, heaven, sky.

astū: see astus.

- astus, astūs, m., adroitness, dexterity; in bad sense, cunning, guile. astū, abl. sing., as adv., craftily.
- Astyanax, -nactis, m., Astyanax, son of Hector and Andromache. After the capture of Troy the Greeks hurled him to death from its walls.

asylum, -lī, n., place of refuge, sanctuary, asylum.

at or ast (§ 120), advers. conj., but, yet, however; in an apodosis, yet, still, at least; with the advers. force weakened, further, moreover, now; in imprecations and curses, but.

Atalanta, -tae, f., Atalanta. See Introductory Note to Ovid, Selection XI.

atavus, -vī, m., great-grandfather; freely, sire, ancestor.

**åter**, **ātra**, **ātrum**, *adj*., (*lusterless*) black, dark, murky, gloomy. *Fig.*, deadly, baneful, baleful.

Athesis, -sis, m., the Athesis, now the Adige, a river in northern Italy.

Athos, gen. not found, m., Athos, a high mountain in Macedonia, Greece, opposite the island of Lesbos.

Atii, -ōrum, pl. m., the Atii, a Roman gēns.

Atinas, -nātis, m., Atinas, a Rutulian.
Atlantiadēs, -dae [Atlās (2)], m., a descendant of Atlas; a grandson of Atlas, i. e. Mercury, son of Maia.

Atlās, Atlantis, m., Atlas. (1) A mountain in Western Africa, on which heaven was supposed to rest. (2) A king of Mauretania, father of the Pleiades; he supported the heavens on his shoulders. He was skilled in astronomu.

atque or ac, conj., used to add a more important word or idea, and besides, and in fact, and indeed, and also, and; in comparisons, as, than.

Atrīdēs, -dae, m., a son of Atreus (King of Mycenae); in pl., the sons of Atreus, i. e. Agamemnon and Menelaüs.

atrium, atrī or atrī, n., atrium, reception room of a Roman palace, an oblong room of some size, near the entrance. In poetry, the word is used freely, as English hall is used.

ātrox, ātrocis [āter], adj., dark, gloomy; terrible, dreadful, awful,

savage, cruel, fell, fierce.

attingō, -tingere, -tigī, -tāctus [ad + tangō], tr., touch. Fig., reach, attain; find, come upon.

attollō, -tollere, —, — [ad +tollō], tr., lift up, raise up, rear; rear, build (high), construct. Fig., lift up, excite, intensify.

attonitus: see attonō.

attonō, -tonāre, -tonuī, -tonitus [ad +tonō], tr., thunder at, stun, stupefy. attonitus, -a, -um, pf. pass. part. as adj., awestruck, amazed, bewildered, astounded.

attorqueō, -torquēre, -torsī, -tortus [ad +torqueō], tr., hurl, swing,

fling.

attrecto, -are, -avī, -atus [ad + tracto], tr., touch, handle.

Atys, Atyos, m., Atys, a young Trojan, a friend of Ascanius.

auctor, auctōris [augeō], m., originator, producer, creator, founder, proposer, contriver, author; founder 17

of a family, ancestor, sire; adviser, counselor; voucher, surety, guarantee.

audāx, audācis [audeō], adj., bold, daring, valiant; in bad sense, bold, defiant. reckless, presumptuous.

audēns: see audeō.

audeo, audere, ausus sum, intr.
and tr., dare, venture. audens,
audentis, pres. part. act. as adj.,
daring, bold, in good sense. ausum,
ausī, pf. pass. part. as noun, n.,
something ventured, bold or reckless
deed.

audio, audire, audivi, auditus, tr., hear; listen to, heed, obey; hear (as a judge), inquire into, investigate; hear (reports) of, hear of.

auferō, auferre, abstulī, ablātus [ab +ferō], tr., bear off, carry away;

take away, remove.

augeo, augere, auxi, auctus, tr., increase, enlarge; heap up, pile high. Fig., exalt, magnify, honor.

- augur, auguris, m., augur, diviner, soothsayer, prophet, who foretold the future by interpreting omens derived from the cries and from the flight of birds.
- augurium, -rī or -rii [cf. augur],
  n., science (practice) of augury,
  soothsaying, divination, prophecy;
  by metonymy (§ 201), meaning, import, significance; omen, portent;
  presentiment, foreboding.

augurö, -āre, -āvī, -ātus, or, more often, auguror, augurārī, augurātus sum [augur], tr., foretell, predict, prophesy.

Augustus, -ti, m., Augustus, a title bestowed on Octavianus (§ 20). See, in general, §§ 7-28.

aula, aulae, f., properly, a court before a Greek house; court, hall; palace, royal court.

aulaeum, -ī, n., richly embroidered stuffs, tapestry; curtains, hangings.

Aulestes, -tae, m., Aulestes, a Tuscan ally of Aeneas.

Aulis, Aulidis, f., Aulis, a seaport in Boeötia, Greece, opposite the island

of Euboea, the gathering-place of the Greek forces that destroyed Troy.

Aunus, Auni, m., Aunus, a Ligurian, an ally of Aeneas.

aura, aurae, f., air in gentle motion, breeze, (light) gale; air in general; breath; light (see note on hoc... lūmen, iii. 600), sheen, gleam, luster; sky, heavens (as place of light and air); sub aurās, to the air, to the light, skyward, heavenward, upward, úp. Fig., popular favor, thought of as fickle as the air or wind.

aurātus, -a, -um [aurum], adj., decked with gold, gold-embroidered; gilded.

aureüs, -a, -um [aurum], adj., of gold, golden; decked, ornamented, or inlaid with gold; gilded, gilt; of color, golden, yellow, glittering. Fig., splendid, glorious.

auricomus, -a, -um [aurum +coma], adj., golden-tressed. Fig., of trees, with golden (i. e. yellow or bright)

ioliage

aurīga, -gae, m., charioteer, driver.

auris, auris, f., ear.

aurora, -rae, f., dawn, daybreak, morning. Personified, Aurora, -rae, f., Aurora, goddess of dawn, daughter of Hyperion and wife of Tithonus; the East, the Orient.

aurum, auri, n., gold; by metonymy, anything made of gold, e.g. money, dishes, a beaker, yoke for horses.

Auruncus, -a, -um, adj., of the Aurunci (a people of Latium, dwelling near the coast, about the River Liris), Auruncan. As noun, Aurunci, -corum, pl. m., the Aurunci, Auruncans.

Ausonia, -ae, f., Ausonia, an ancient name for middle and lower Italy; freely, Italy.

Ausonidae, -dārum, pl. m., the Ausonians, Italians. See Ausonia.

Ausonius, -a, -um, adj., Ausonian, Italian. As noun, Ausonii, -ōrum, pl. m., Ausonians, Italians. See Ausonia.

auspex, auspicis [avis + speciō, old verb, look, look at], m., bird-seer, augur, diviner, prophet; favorer, helper, protector, surety.

auspicium, -cī or -ciī [cf. auspex], n., augury (by watching the flight, etc., of birds); omen, portent, auspices; command, power, authority; inclination, will.

Auster, Austrī, m., Auster, South Wind, often rainy; wind (§ 208).

austrālis, -e [Auster], adj., of the south, southerly, southern.

ausum, ausī: see audeō.

aut, disjunctive conj., marking sharp difference, or, or else; aut . . . aut, either . . . or.

autem, advers. conj., but, yet, however. For ecce autem see note on ii. 203; for sed autem see note on ii. 101.

Automedon, -dontis, m., Automedon, charioteer of Achilles, and, later, armor-bearer of Pyrrhus.

autumnālis, -e [autumnus], adj., of autumn, autumnal, autumn (as adj.).

autumnus, -ni, m., autumn. Personified, Autumnus, -ni, m., Autumn, conceived of as a deity.

auxiliāris, -e [auxilium], adj., helping, strengthening; helpful.

auxilium, -lī or -liī [augeō], n., aid, help, assistance, succor.

avārus, -a, -um, adj., avaricious, covetous, greedy, rapacious.

āvectus: see āvehō.

ävrhö, ävehere, ävexī, ävectus [ä + vehö], tr., carry away, bear off, bear away; in pass. (sc. nāvī or nāvibus), sail away, depart.

avello, avellere, avulsi or avelli, avulsus [a +vello], tr., tear off, up, or away, pluck off, lop off, sever; separate forcibly, remove by force.

avēna, -nae, f., oats; oat straw; straw
in general, a straw, a reed.

Averna: see Avernus (at the end).

Avernus, -nī, m., Avernus, a lake near Cumae, whose fumes, it was once said, destroyed birds that attempted to fly over it; near it tradition placed an entrance to the underworld. As adj., Avernus, -a, -um, Avernian, Avernus's. As noun, Averna (sc. loca), -nōrum, pl. n., the

Avernian realms, Avernus, the underworld. See Aornus.

āversus: see āvertō.

avertō, avertere, avertī, aversus [ā + vertō], tr., turn away, turn back, avert, remove. Fig., estrange, alienate; intr. (§ 151), turn (one's self) away, swing round. aversus.—a, -um, pf. pass. part. as adj., turned away, remote; hostile, unfriendly, alienated, averse.

avidus, -a, -um [aveō, crave], adj., craving, longing for, eager (for), desirous (of); ardent.

avis, avis, f., bird.

avitus, -a, -um [avus], adj., grand-father's, ancestral.

āvius, -a, -um [ā +via], adj., away from the path, out of the way, pathless, remote. As noun, āvium, āvī or āviī, n., pathless place, byway, out-of-the-way place.

āvolō, -āre, -āvī, -ātum [ā + 1. volō], intr., fly away. Fig., flee, run

away.

āvulsus: see āvello.

avunculus, -lī [dim. of avus], m., a mother's brother, (maternal) uncle.

avus, avi, m., grandfather, grandsire; sire, ancestor.

axis, axis, m., axle of a wagon or a chariot; by metonymy, wagon, chariot. Fig., the axis (axle) of the earth or the heavens; heavens, sky; vault, dome, height of the heavens or sky.

## В

Babylōnius, -a, -um [Babylōn, Babylon, a great city in Asia], adj., Babylonian.

bāca, bācae, f., any small round fruit, berry, esp. the olive. Fig., a pearl.

bācātus, -a, -um [bāca], adj., studded or set with pearls, jeweled.

Bacchae, Baccharum, pl. f., the Bacchae, the Bacchantes, women who worshiped Bacchus. They were associates of Silenus and the other Satyrs.

bacchor, bacchārī, bacchātus sum, intr., keep the feast of Bacchus. Fig., dance or move wildly, as the Bacchantes move, be frenzied, revel, rage; rage, storm; of Rumor, revel, run wild. bacchātus, -a, -um, pf. part., in pass. sense, reveled (over), visited in revelry by the Bacchantes.

Bacchus, Bacchi, m., Bacchus, god of the vine and of wine, son of Jupiter and Semele (daughter of Cadmus, King of Thebes); by metonymy (§ 207), wine. See § 323. greatest festival was celebrated near Thebes in Boeötia, Greece.

Bactra. Bactrorum, pl. n., Bactra, capital of Bactria or Bactriana (now

called Balkh), in Asia.

baculum, -lī, n., staff, stick, cane.

Bāiae, Bāiārum, pl. f., Baiae, a famous watering-place on the Campanian coast, near Cumae; many Romans built villas there, out into the sea.

bālātus, -tūs [bālō, bleat], m., bleating.

Baleāricus, -a, -um, adj., Balearic, i. e. belonging to the Balearic Islands (now called Majorca and Minorca), which lie east of Spain. Their inhabitants were famous as slingers.

ballaena, -nae, f., whale.

balteus, -i, m., girdle, belt, or strap (of the sword or quiver).

barathrum, -thrī, n., abyss, gulf, pit.

barba, barbae, f., beard.

barbaricus, -a, -um [barbarus], adj., foreign, strange, outlandish, barbaric; in a narrower sense, Phrygian (a common use).

barbarus, -a, -um, adj., strange, foreign; outlandish, barbarous, rude, uncivilized. The word was applied by the Greeks to everybody not a Greek, by the Romans to everybody not a Greek or a Roman.

Barcaei, -orum, pl. m., the Barcaei, the inhabitants of Barca, a city of

Africa, near Cyrene.

Barce, Barces, f., Barce or Barca,

nurse of Sychaeus.

Baucis, Baucidis, f., Baucis, a pious old woman of Phrygia, wife of Philemon. See Introductory Note to Ovid. Selection IX.

beātus, -a, -um [originally pf. pass. part. of beo, a rare verb, make happy], adj., happy, blessed, bliss-

Bebrycius, -a, -um, adj., of Bebrycia (a part of Bithynia in Asia Minor),

Bebrycian.

Bēlīdēs, -dae, m., son or descendant of Belus, a name of Palamedes, as descended from Belus, King of Egypt.

See Belus (3).

Bēlides, -dum [Bēlus (3)], pl. f., the granddaughters of Belus, the fifty daughters of Danaüs, usually called Danaides. Enraged at being obliged to marry their cousins, the fifty sons of Aegyptus, King of Egypt and Arabia, they all, save one, Hypermnestra, killed their husbands on their wedding-night. Hence, in the underworld they had to try to fill a perforated jar with water.

bellātor, -tōris [bellō], m., warrior. As adj., warlike, valiant, gallant.

bellātrīx, -trīcis, f., a woman warrior. As adj., warlike, valiant.

bellicus, -a, -um [bellum], adj., fond of war, warlike, martial.

bellő, -āre, -āvī, -ātum, or bellor, bellārī, bellātus sum [cf. bellum], intr., wage war, make war, war, fight.

Bellona, -nae [cf. bellum], f., Bellona, goddess of war and bloodshed, an old

Italian deity, sister of Mars.

bellum, belli, n., war; in pl., battles, combats, fights; strife. Personified, Bellum, Belli, n., the Demon of War, War-Fiend.

bēlua, -ae, f., (large, wild) beast, monster.

Bēlus, Bēlī, m., Belus. (1) An early king of Tyre and Sidon, founder of the Tyrian line. (2) Father of Dido, King of Tyre, and conqueror of Cyprus. (3) King of Egypt, father of Danaüs, and ancestor of Palamedes.

bene [cf. bonus], adv., comp. melius, sup. optime, well, rightly; in good measure, fully; firmly, securely.

benignus, -a, -um, adj., of a kind nature or heart, good-natured; kind, kindly, friendly, gracious.

Berecyntius, -a, -um, adj., of Berecyntus (a mountain in Phrygia),

Berecyntian, Phrygian.

Beroë, -ës, f., Beroë, a Trojan woman, wife of Doryclus of Epirus.

bibō, bibere, bibī, —, tr., drink, drink of. Fig., drink, drink in.

bibulus, -a, -um [bibō], adj., drinking freely or eagerly; thirsty.

biceps, bicipitis [bis +caput], adj., two-headed; twin-peaked.

bicolor, -lōris [bis +color], adj., of two colors, two-colored; dappled, pied.

bicornis, -e [bis +cornū], adj., two-horned; two-pronged; forked. Fig., of a river, with two mouths.

bidens, bidentis [bis +dens], adj., twotoothed. As noun, bidens, bidentis, f., a sheep, properly, a sheep
in its second year. In their first
year sheep have eight milk teeth in
the front part of the lower jaw. At
the beginning of the second year the
two of these in the center drop out,
and are replaced by two of the second,
or permanent, set. These are so
much larger than the remaining milk
teeth (now much worn, too, by use)
that the sheep seems to have but two
teeth, esp. since it has no teeth at all
in the front part of the upper jaw.

biforis, -e [bis +foris], adj., two-doored; of a musical instrument, with two holes or openings, two-stopped.

biformis, -e [bis +forma], adj., two-formed, double-shaped, dual.

double.

bifrons, bifrontis [bis + 2. frons], adj., with two foreheads, two-faced.

bigae, bigarum [contracted from biiugae: bis +iugum], pl. f., a pair of horses yoked to a chariot, span; two-horsed chariot, chariot.

biiugus, -a, -um [bis +iugum], adj., yoked two-and-two, yoked two-together; of a chariot, two-horsed. As noun, biiugī, -gōrum (sc. equī),

pl. m., team, span; chariot (= bīgae).

bilinguis, -e [bis +lingua], adj., double-tongued. Fig., deceitful, treacherous.

bīnī, bīnae, bīna, distrib. num. adj., in\_pl., two at a time, two by two; less exactly, two.

bipatēns, bipatentis [bis +pateō], adj., doubly-opening, twice-opened, wide-open.

bipennis, -e, adj., two-edged. As noun, bipennis, -nis [sc. secūris], f., two-edged ax, esp. a battle-ax.

birēmis, -e [bis+rēmus], adj., lit., two-oared; of ships, having two lines or rows of oars. As noun, birēmis, -mis (sc. nāvis), f., bireme, galley; ship with two rows of oars, bis, adv., twice.

bisulcus, -a, -um [bis +sulcus], adj. twice-furrowed, two-furrowed, cloven.

Bitiās, -ae, m., Bitias. (1) A Carthaginian nobleman. (2) A Trojan, brother of Pandarus, slain by Turnus.

bivius, -a, -um [bis +via], adj., with two ways or passages.

blanditia, -ae [blandus], f., the act of caressing; in pl., loving utterances.

blandus, -a, -um, adj., caressing, flattering, seductive; soothing, quiet, a charming.

Boeötia, -ae, f., Boeotia, a district in Greece, northwest of Attica. The makers of the Cadmus story derived the name Boeötia from bōs, heifer. To them Boeötia was The Land of the Heifer. Modern scholars do not accept this derivation.

Boeötius, -a, -um [Boeötia], adj., of Boeötia, Boeötian.

Bola, Bolae, f., Bola, a town of the Aequi in Latium.

bonus, -a, -um, adj., comp. melior, melius, sup. optimus, -a, -um, good; brave, gallant, valiant; worthy, noble; kind, gracious, favoring, kindly; skillful, dexterous. As noun, bonum, boni, n., blessing; in pl., goods, treasures. See also bene.

Boötes, -tae, m., Boötes, a northern constellation, situated near the two See Arctos. Bears.

Boreas, -ae, m., Boreas, North Wind; the god of the north wind.

bos, bovis, c., ox, bullock, cow, heifer; in pl. usually f., cattle.

bracchium, bracchi or bracchii, n., lower arm, forearm, arm. sail-yard ( = antemna); arm, branch (of a tree, rock, etc.).

brattea, -ae, f., thin plate of metal, esp.

gold leaf; freely, metal.

brevis, -e, adj., of place or size, short, small; of depth, shallow; of time, short, brief. As noun, brevia, -ium, pl. n., shallows, shoals.

breviter [brevis], adv., usually of speech,

briefly, concisely, tersely.

Briareus, -rei, m., Briareus, a hundredhanded giant, often identified with Aegaeon.

Brontes, Brontae, m., Brontes, the Thunderer, one of the Cyclops who toiled at the forge of Vulcan.

brūma, brūmae [ =breuma =brevima = brevissima: sc. dies], f., properly, the shortest day of the year, the winter solstice; freely, winter.

brūmālis. -e [brūma], adj., of winter,

wintry.

Brūtus, Brūti, m., Brutus, i.e. Lucius Junius Brutus, leader of the movement which led to the expulsion of the Tarquins in 509.

būbō, būbōnis, f. (in other authors m.),

horned owl, owl.

būcina, -nae, f., a spiral horn or

trumpet; horn, trumpet.

bulla, bullae, f., (water) bubble; then any rounded thing, esp. a boss or knob of metal, used to adorn a belt, girdle, door, etc.

bustum, busti, n., the place of the funeral pyre; pyre; funeral mound,

Būtēs, Būtae, m., Butes. (1) A famous boxer, descendant of Amycus; he was slain by the Trojan Dares. (2) Armor-bearer of Anchises, and, later, guardian of Ascanius. (3) A Trojan slain by Camilla.

Büthrötum, -tī, n., Buthrotum, a seaport in Epirus.

buxus, buxi, f., box-tree: bu metonumu (§203), pipe, flute.

Byrsa, Byrsae, f., Byrsa, properly, the citadel of Carthage, a name given by Vergil to the site of Carthage.

cacumen, -minis, n., extremity, end of anything; summit, top, peak.

Cadmēis, -idis [Cadmus], adj., f., belonging to Cadmus, Cadmus's.

Cadmus, Cadmi, m., Cadmus, son of Agenor, and brother of Europa. He built the citadel of Thebes, in Boeotia, Greece.

cadō, cadere, cecidī, cāsum, intr., fall (down), sink; of sun or stars, set, decline; fall in death, die, perish; decrease, diminish, subside. Fig., fall (out), happen, come to pass, befall (one).

cădūcifer, cădūcifera, cădūciferum [cādūceus, a herald's staff, especially the staff carried by Mercury, as herald of the gods (§ 322), + fero], adj., bearing the cādūceus, staff-bearing.

cadūcus, -a, -um [cado], adj., falling, fallen, slain, killed; freely, destined

to fall, doomed.

cadus, cadi, m., a large earthen jar, esp. for wine, oil, or vinegar, jar, flagon: freely, urn.

Caeculus, -li, m., Caeculus, a son of Vulcan, and founder of Praeneste.

caecus, -a, -um, adj., in act. sense, unseeing, sightless, blind, blinded; in pass. sense, unseen, hidden, concealed, secret. Fig., dark, obscure, mysterious.

caedes, caedis [caedo], f., a cutting down or lopping off; slaughter, massacre, carnage; by metonymy (§ 201), blood shed by murder or slaughter.

Caedicus, -cī, m., Caedicus, an Italian,

friend of Remulus.

caedo, caedere, cecidi, caesus, tr., cut, hew, lop; cut down or off, cut to pieces: cut. slay, kill; freely, strike, cudgel, beat.

caelestis, -e [caelum], adj., heavenly, divine, celestial. As noun, caelestēs, -tium, pl. m., dwellers in heaven, deities, gods.

caelicola, -lae [caelum +colo], m., dweller in heaven, deity, god.

caelifer, caelifera, caeliferum [caelum +fero], adj., heaven-carrying; heaven-bearing.

caelo, -āre, -āvī, -ātus, tr., carve or engrave in relief, engrave, chase, emboss.

embos

caelum, caeli, n., the heavens, high heaven, sky; by metonymy, weather (since weather phenomena display

themselves best in the sky).

Caeneus, Caenei, m., Caeneus, originally a maiden named Caenis, then changed by Neptune into a young man, then changed again into a maiden.

caenum, caeni, n., (loathsome) dirt, mud, mire, filth.

caerula, -lorum: see caeruleus.

caeruleus, -a, -um, and, in poetry, caerulus, -a, -um, adj., dark blue, blue, azure; dark green, green; seacolored, sea-hued; dark-hued, dark; freely, like ater, black, dark, gloomy. As noun, caerula, -lōrum, pl. n., the azure deep, dark seas, the sea.

caerulus: see caeruleus.

Caesar, Caesaris, m., Caesar. (1)
Caius (in Latin, Gāïus) Julius
Caesar, the famous Dictator. (2)
Caius (in Latin, Gāïus) Julius
Caesar Octavianus Augustus; see
§§ 3, 7-28.

caesaries, -eī, f., (luxuriant, beauti-

ful) hair, tresses, locks. caespes, caespitis, m., cut sod, sod,

caestus, caestūs, m., a boxing-glove, glove, gauntlet, cestus, made of a leather strap wound round and round the hands, and coming well up on the arm; plummets of iron or lead were fastened into the leather.

caesus: see caedo.

turf.

Caïcus, -cī, m., Caïcus. (1) A Trojan, comrade of Aeneas. (2) A river of Mysia, in Asia Minor. It rises on Mt. Teuthras, and flows past Pergamus into the sea opposite the island of Lesbos.

Căieta, -tae, f., Caieta, a harbor town of Latium, now called Gaëta.

calathus, -thī, m., (wicker) basket, widest at the top, used esp. by women to hold wool while they were spinning. calcar, calcaris [calx], n., spur.

Calchas, Calchantis, m., Calchas, priest and prophet of the Greeks before Troy.

calco, -are, -avi, -atus [calx], tr., set one's heel on, trample under foot, tread on.

calefaciō,-facere,-fēcī,-factus [caleō + faciō], tr., make warm, warm, heat-Fig., inflame, excite, arouse, stir.

caleō, calēre, caluī, —, intr., be warm, be hot, glow; with membra, be still warm with life, be scarce dead.

calēsco, calēscere, caluī, — [inceptive of caleo], intr., grow hot, become warm.

calidus, -a, -um [caleo], adj., warm, hot.

 cālīgō, -āre, -āvī, —, intr., send out thick mist or vapor; be densely dark, be gloomy.

2. călīgō, -ginis, f., dense atmosphere, mist, fog; darkness, gloom.

callidus, -a, -um, adj., shrewd, clever. callis, callis, m., path (stony, rough, and narrow), footpath, track (esp. one on the mountains, made by cattle); freely, path, track (e.g. of bees).

calor, caloris [cf. caleo], m., heat, glow, esp. vital heat, glow of life, heat as indicative of life and health.

calx, calcis, f., heel; freely, foot. Calybe, -bes, f., Calybe, an aged

Rutulian, priestess of Juno.

Calydon, -donis, f., Calydon, an ancient city of Aetolia in Greece, famous for the story of the boar which Minerva sent to ravage its territory because its king, Oeneus, forgot to sacrifice to her.

Calymne, -nes, f., Calymne, an island in the Aegean Sea, near Rhodes, fa-

mous for its honey.

Camarina, -nae, f., Camarina, a city in Sicily, on the southern coast.

Camers, Camertis, m., Camers. (1) A son of Volcens, and King of Amyclae. (2) A Rutulian warrior of distinction. (1) and (2) may be the same person.

Camilla, -lae, f., Camilla, daughter of Metabus, a prince of Privernium, in Latium, and Casmilla. She led the Volscian allies of Turnus, but was slain by Arruns.

Camillus, -lī, m., Camillus, i.e. Marcus Furius Camillus, who captured Veii, a town in Etruria, and saved Rome from the Gauls, in 387,

so tradition said.

caminus, -ni, m., (smelting) furnace, forge. Fig., of the forges, i.e.

the craters, of Aetna.

campus, campi, m., an even, flat, open place; plain, level surface, field; Mävortis Campus, the Field of Mars, the famous Campus Martius, north of the Capitoline Hill, between the walls of Rome and the Tiber.

Cancer, Cancri, m., Cancer, the Crab. the sign of the zodiac through which the sun passes from June 21 to

July 22.

candens: see candeo.

candeō, candēre, canduī, -, intr., glitter, shine, be (lustrously or dazzlingly) white; be white with heat. glow, be warm, be hot. candens, candentis, pres. part. act. as adj., white, glowing; hot, warm.

candesco, candescere, candui, - [inceptive of candeo], intr., grow white, become white: grow white hot.

candidus, -a, -um, adj., (lustrously or dazzlingly) white, glistening, bright, brilliant; of the moon, bright, silvery. Fig., wondrously fair, lovely, beautiful.

candor, candoris, m., (lustrous or dazzling) whiteness, brilliancy.

câneo, cănere, cănui, - [cănus], intr., be gray, be hoary, be white.

canesco, canescere, ---, -- [inceptive of cāneo], intr., grow white.

canis, canis, c., dog, esp. a hunting hound.

canistrum, -trī, n., a basket, woven of

reeds, used esp. for bread, fruit, or flowers.

cānities, -eī [cānus], f., grayish-white color, grayness, whiteness; grayishwhite hair, gray hair, white hair, hoary locks.

canna, cannae, f., a reed.

cano, canere, cecini, cantus, intr. and tr., make melody, by singing, or by playing a musical instrument; sing. chant, play; sing of, relate, recount. rehearse (in verse); foretell, predict. prophesy, reveal, explain (originally oracles and prophecies were delivered in verse); in military language, sound a signal.

canorus, -a, -um [cano], adj., melodi-

ous, tuneful, harmonious.

canto, -are, -avi, -atus [freq. of cano]. intr., sing, chant; tr., sing, chant; sing a chant over, enchant, charm.

cantus, cantūs [cano], m., melody, singing, song, music; (tuneful) strain, blast, peal (of a trumpet).

cānus, -a, -um, adj., white, hoary; gray, grayish.

capesso, capessere, capessivi, capessītus [capiō], tr., catch at eagerly, lay hold on, seize, take; strive for, seek earnestly; hasten to, repair or resort to. Fig., lay hold eagerly on (commands, duties, etc.), execute, perform, discharge. .

capillus, -lī, m., hair (of the head).

capio, capere, cepi, captus, tr., lay hands on, take hold of, seize, take; capture, master, occupy; select, choose. Fig., captivate, hold spellbound; ensnare, deceive, betray, seduce; of diseases, passions, etc., lav hold on, seize, affect, animo capere, apprehend, grasp. captus, capti, pf. pass. part. as noun, m., captive, prisoner.

Capitolium, -lī or -liī, n., the Capitol, the Temple of Jupiter Optimus Maximus at Rome, on the southwestern summit of the Capitoline Hill; the summit itself on which the temple stood; in the pl., this summit, with all its buildings and surroundings, the Capitoline Hill (§ 192).

capra, caprae, f., she-goat.

caprigenus, -a, -um [caper, goat + gigno], adj., goat-born, of the goat kind; in iii. 221 it =the gen. pl. of caper.

captīvus, -a, -um [capiō], adj., captured, captive; belonging to a captive or captives, captive's, captives'.

captō, -āre, -āvī, -ātus [freq. of capiō], tr., lay hold on eagerly, catch at, seize, grasp. Fig., strive to catch (sounds, etc.), listen to, listen for. captus: see capiō.

captus, see capto.

capulus, -lī [capiō], m., properly, a holder; handle, hilt of a sword.

caput, capitis, n., head; by metonymy (see note on iv. 613), life, being, existence, living person, creature; head of cattle, swine, etc. Fig., head, top, summit, peak, of a mountain, etc.; source of a river; source, cause, origin, occasion; chief, leader, ruler.

Capys, Capyos, m., Capys. (1) A Trojan, comrade of Aeneas, reputed founder of Capua. (2) The eighth

king of Alba Longa.

Car, Caris, m., a Carian, an inhabitant of Caria, a district in Western Asia Minor, on the Aegean Sea.

carbaseus, -a, -um [carbasus], adj., made of flax or linen, flaxen, linen.

carbasus, -sī, f. (in pl. also neuter, carbasa, -sōrum), f., fine Spanish flax, flax, linen; by metonymy (§ 203), sail, canvas.

carcer, carceris, m., prison, jail; in pl., the barriers within which chariots were confined till the signal for beginning the race was given, startingplace.

carchésium, -sî or -siî, n., a (Greek) drinking-vessel, often large and splendid, cup, goblet, beaker, narrower in the middle than at the extremities, with slender handles sweeping round from rim to bottom.

cardō, cardinis, m., pivot, properly, the whole arrangement of pivot and socket by means of which doors were made to open and shut. The sockets were in the lintel and in the threshold. The pivots were set into the door, or its leaves (valuae), at top and at bottom; hinge is a convenient but inaccurate rendering. Fig., turning-point, critical moment, crisis.

carens: see careo.

careo, carere, carui, caritum, intr., be without, be free from, be clear of (things undesirable); be deprived of, lack (blessings); construed with the ablative. carens, carentis, pres. part. act. as adj., lacking, wanting, without.

Cāres: see Cār.

Căricus, -a, -um [Căria, Caria, a district in Asia Minor, south of Lydia], adj., Carian. As noun, Cărica, -cae (sc. ficus, fig), f., a Carian fig, a dried fig.

carina, -nae (more often in the pl.), f., hull, frame (the keel and the timbers that start therefrom); by metonymy

(§ 204), ship, vessel.

carmen, carminis, n., melody, strain, tune, song; poem, poetry; a verse, poetic inscription; utterance of an oracle, prophecy, prediction; incantation, charm, spell.

Carpathius, -a, -um [Carpathus, Carpathus, an island in the Aegean Sea, between Crete and Rhodes], adj., of

Carpathus, Carpathian.

carpō, carpere, carpsī, carptus, tr., pick, pluck, cull, gather (flowers, fruits, etc.); of horses, etc., pluck, crop, graze on, browse (on); eat, enjoy; with auram, feed on, enjoy, breathe (see note on i. 388); waste, consume, destroy; with aethera, viam, iter, trāmitem, press quickly on, hasten on (over), pursue, traverse.

Carthago, -ginis, f., Carthage, a city in Northern Africa, the famous rival

of Rome.

cărus, -a, -um, adj., properly, highpriced; dear, preçious; esteemed, beloved; in act. sense, fond, loving.

casa, casae, f., a plain, simple house, hut, cabin, cottage.

Caspius, -a, -um, adj., of the Caspian Sea, Caspian.

Cassandra, -drae, f., Cassandra, a daughter of Priam, beloved by Apollo, who endowed her with prophetic powers, but later, since she failed to keep her promises to him, decreed that no one should believe her utterances.

cassida, -dae, f., helmet, usually of metal; contrast galea.

Cassiope, -pes, f., Cassiope, the wife of Cepheus, mother of Andromeda.

cassus. -a. -um, adj., empty, void; deprived of, wanting, lacking, without. Fig., void, useless, fruitless. in cassum or incassum, adv., uselessly, fruitlessly, to no purpose, without avail.

Castalius, -a, -um [Castalia, Castalia, a fountain on Mt. Parnassus, at Delphi, sacred to Apollo and the Muses], adj., Castalian, Delphic.

castellum, -lī [dim. of castrum], n., castle, fortress, stronghold, citadel.

castīgō, -āre, -āvī, -ātus [castus + agol, tr., properly, drive into purity, correct, set right, either by words, reprove, chide, reproach, rebuke, or by deeds, punish, chastise, avenge.

castra: see castrum.

castrum, castrī, n., rare in sing., commonly castra, castrorum, pl. n., camp (of soldiers), encampment, headquarters. Castrum Inui, n., Castrum Inui, a town of Latium.

Castrum Inui: see castrum.

castus, -a, -um, adj., morally pure and spotless, pure, guiltless, innocent, chaste; pious, holy, sacred.

cāsū: see cāsus.

cāsus, cāsūs [cado], m., a falling, fall, overthrow. Fig., that which falls out or befalls, event, occurrence, happening, chance, fortune, fate, crisis; misfortune, mishap, mischance, sorrow; calamity; hazard, peril. casu, abl. sing. as adv. = forte, by chance.

catena, -nae, f., chain, fetter, shackle. caterva, -vae, f., crowd, troop, throng,

multitude.

Catilina, -nae, m., Catiline, i.e. Lucius Sergius Catilina, the notorious conspirator, whose schemes Cicero, then consul (in the year 63), frustrated.

Cato, Catonis, m., Cato, i.e. Marcus Porcius Cato Uticensis, a consistent Stoic and pure-minded patriot, who, after Julius Caesar's victory at Thapsus in Africa, committed suicide at Utica in Africa, rather than witness the downfall of the Roman State.

catulus, -lī, m., young animal, whelp, cub, e.g. a young dog, a young wolf.

Caucasus, -sî, m., Caucasus, the mountain range in Asia, between the Black Sea and the Caspian Sea.

cauda, caudae, f., tail of an animal.

caulae, caulārum, pl. f., openings, holes, passages; the open fence of a sheepfold, made of bars with openings between them, palings, pickets; sheepfold.

Caulon, Caulonis, m., Caulon or Caulonia, a city on the east coast of

Bruttium, in Italy.

Caurus, Cauri, m., Caurus, the Northwest Wind.

causa, causae, f., reason, cause, ground, occasion, source; feigned cause, pretext, excuse; a cause or case in law, lawsuit, suit.

cautés, cautis, f., a rough, pointed rock, crag, cliff.

cautus: see caveo.

cavătus: see cavo.

cavea. -ae [cavus], f., a hollow, cavity; auditorium, ring of a theater or circus; seats; benches for spectators; by metonymy (§ 206), spectators.

caveo, cavere, cavi, cautus, intr. and tr., take heed, be on one's guard (against), guard against, beware of, avoid. cautus, -a, -um, pf. pass. part., in dep. sense, as adj., having taken care, heedful, careful, cautious.

caverna, -nae [cavus], f., cavity, cavern, grotto.

cavo, -āre, -āvī, -ātus [cavus], tr., make hollow, make a hollow in, hollow out. cavatus, -a, -um, pf. pass. part. as adj., hollow, cavernous.

cavus, -a, -um, adj., hollow, cavernous; hence, enveloping, surrounding,

enshrouding.

26

Sea near the city of Ephesus. Cecropides, -dae [Cecrops, Cecrops, the first king of Athens], m., a (son or) descendant of Cecrops, an

Athenian.

Cecropius, -a, -um [Cecrops, Cecrops, the first king of Athens], adj., Cecro-

pian, Athenian.

cēdō, cēdere, cessī, cessum, intr., be in motion, move, go; go away, depart, withdraw (construed with abl.); esp., go backward, retreat, flee. Fig., yield, abate, cease; yield, give way, die out, vanish; give place or room to, yield (to), submit (to); yield to, be inferior to, come short of; go to, fall to, fall to the lot or share of, accrue to.

cedrus, cedrī, f., cedar-tree (more strictly, the juniper-tree), cedar-wood. Celaenō, -nūs (Greek form), f., Celae-

no, one of the Harpies; see Harpyïa.

celeber, celebris, celebre, adj., of a place, crowded, frequented, and so famous; of a person, densely surrounded, thronged, honored.

celebrō, -āre, -āvī, -ātus [celeber], tr., properly, visit a place in numbers, throng, crowd, or visit often, frequent; keep a festival in numbers, solemnize, celebrate; do repeatedly, engage in (often), practice; praise, honor, extol.

celer, celeris, celere, adj., swift, fleet,

quick, agile, lithe.

celerō, -āre, -āvī, -ātus [celer], intr., be quick, hasten, make speed; tr. (§ 143), quicken, speed, hasten.

cella, cellae, f., storeroom; freely, any small room, e.g. a cell in a beehive.

cēlō, -āre, -āvī, -ātus, tr., hide, cover; keep secret, conceal.

celsus, -a, -um [perhaps pf. pass. part., in dep. sense, of 1. cello, an old verb, rise high, tower], adj., towering, high, lofty, tall.

1. Centaurus, -rī, m., a Centaur. The myth described the Centaurs as half

man, half horse; they were probably a wild, rude people of Thessaly, who fought on horseback.

Centaurus, -rī, f., Centaur, the name of a Trojan ship.

centeni, -nae, -na [centum], distrib.
num. adj., in pl., properly, a hundred each, a hundred at a time;
freely, a hundred.

centum, num. adj., indecl., in pl., a hundred; in poetry used freely of

any large number, many.

centumgeminus, -a, -um [centum + gignō], adj., hundredfold, i.e. having a hundred natures or personalities, an epithet of the giant Briareus, who is described in other writers merely as hundred-handed.

Cēphēnus, -a, -um [Cēpheus], adj.,

Cepheus's; Ethiopian.

Cepheus, Cephei, m., Cepheus, King of Ethiopia, husband of Cassiope, and the father of Andromeda.

Cēphēüs, -a, -um [Cēpheus], adj., belonging to Cepheus, of Cepheus, Cepheus's.

Cephīsis, -sidis [Cephīsus], adj., of the Cephisus.

Cephisus, -si, m., Cephisus, a river of Boeötia and Phocis, in Greece.

cēra, cērae, f., wax.

Ceraunia, - Grum [Greek name; properly, Headlands of Thunder], pl. n., the Ceraunian Mountains, in the northwestern part of Epirus, Greece.

Cerberus, -rī, m., Cerberus, the threeheaded dog that guarded the entrance

to the underworld.

Cereālis, -e [Cerēs], adj., of Ceres, Ceres's.

cerebrum, -brī, n., the brain, brains. Ceres, Cereris, f., Ceres, daughter of Saturn, and sister of Jupiter; she was mother of Proserpina (see § 336); by metonymy, grain, bread.

cerno, cernere, crevi, cretus or certus, tr., properly, separate. Fig., separate by the senses, esp. by the sight, discern, distinguish, perceive, see; intr., decide by a contest, fight, contend. certus, -a, -um, pf. pass. part. as adj., definitely fixed, de-

termined, resolved; settled, fixed, assured, inevitable, unerring, sure, certain, definite; reliable, trusty, faithful. certum (m. acc.) facere, make (a person) certain, i.e. inform; certum (n. nom.) est mihi, with inf., I am resolved (to do something).

CERNUUS

cernuus, -a, -um, adj., bent forward, (turned) face downward; freely, of a horse, pitching head foremost.

certamen, -minis [certo], n., contest, strife, battle, match; rivalry, zeal.

certātim [certō], adv., in rivalry, eagerly, earnestly, zealously.

certe [certus], adv., fixedly, assuredly, certainly, surely, truly; at any rate, at least.

certō, -āre, -āvī, -ātum [freq. of cernō], intr., decide by strife or contest, contend, fight, strive, struggle; contend in rivalry, vie (with one another), rival; with inf., strive eagerly, seek, aim.

certus: see cerno.

cerva, cervae, f., female deer, hind.

cervix, cervicis, f., neck (esp., the back or nape of the neck); freely, head, shoulders.

cervus, cervi, m., stag, deer.

cesső, -āre, -āvī, -ātum [freq. of cēdő], intr:, yield greatly, stand or hang back; be idle, be inactive, be still; delay, loiter, flag, lag, be a laggard; cease, stop, abate.

cētē: see cētus.

cēterus, -a, -um, adj., the rest of, the remainder of, the remaining. As noun, cēterī, -rōrum, pl. m., all the others, the rest; cēterum and cētera, n. sing. and pl. as adv. (§ 146), in all other respects, otherwise.

cētus, cētī, m., pl. nom. and acc. cētē (Greek form), n., sea-monster, e.g. a whale, shark, or dolphin.

ceu, adv. and conj., in comparisons (1) involving facts, as, just as, as when, (2) involving suppositions or hypotheses, as if.

Chalcidicus, -a, -um, adj., of Chalcis (the chief town of Euboea, an island

east of Boeötia, in Greece), Chalcidian, Cumaean (Cumae was a colony from Chalcis).

Chalybes, -bum, pl. m., the Chalybes, the Chalybians, a people in Pontus, Asia Minor, famous workers of steel.

chalybs, chalybis, m., steel.

Chāon, Chāonis, m., Chaon, a son of Priam, brother of the prophet Helenus; after him Helenus named his realm, in Epirus, Chaonia.

Chāonia, -áe [Chāon], f., Chaonia, a district in Epirus, ruled first by Pyrrhus, son of Achilles, later by Helenus.

Châonius, -a, -um [Châon], adj., of Chaonia, Chaonian, Epirote.

chaos, n., only in nom. and acc. sing., chaos, properly, the first state of the universe, thought of as limitless, empty space, void; esp., the limitless underworld; personified as a deity, Chaos (§ 308).

Charon, Charontis, m., Charon, the ferryman of the underworld, who conveyed across the Acheron (or the Styx) the souls of those who had been duty buried.

Charybdis, -dis, f., Charybdis, a whirlpool between Sicily and Italy, in the Straits of Messina.

Chimaera, -rae, f., the Chimaera.

(1) A mythical monster with the head of a lion, a goat's head projecting from its middle, and the tail of a serpent; it was supposed to somit fire, and was localized in Lycia, Asia Minor. It may have been the embodiment in myth of the volcanic fires active in that district. (2) A Trojan ship; see note on v. 122.

chlamys, chlamydis, f., the chlamys, a (Greek) cloak, mantle, cape, made of a large piece of wool, fastened by a clasp on one shoulder, usually the right; it was often richly embroidered, and was worn especially by young men, hunters, and soldiers.

Chloreus, Chlorei, m., Chloreus, a Trojan, priest of Cybele.

chorea, -ae [chorus], f., a (solemn) dance in a ring.

chorus, chori, m., a dance in a ring. esp. by a group or company; a choral dance; by metonymy, troop of dancers or singers; freely, troop, company, throng.

Chromis, Chromis, m., Chromis, a Trojan, slain by Camilla.

chrysolithus, -thi [a Greek word, meaning gold-stone, m., chrysolite, topaz.

Cicones, -num, pl. m., the Cicones, a people of Thrace, on the River Hebrus.

cieō, ciere, civī, citus, rarely ciō, cīre, cīvī, citus, tr., put in vigorous motion, stir (up), move, agitate: call, summon. Fig., effect, produce, cause, bring about; stir up, arouse, excite, spur on, shake. citus, -a, -um, pf. pass. part. as adj., stirred up, swift, speedy, fleet; often =an adv., swiftly, speedily, quickly.

Cilix, Cilicis, adj., Cilician, situated in Cilicia. Cilicia was a district in the southern part of Asia Minor.

cinctus: see cingō.

cingō, cingere, cīnxī, cīnctus, tr., encircle, surround, encompass; girdle, gird; gird one's self with a weapon, esp. a sword, gird on.

cingulum, -lī [cingō], n., girdle, belt,

esp. a sword-belt, baldric.

cinis, cineris, m., ashes, embers; ruins; ashes or material part of the dead. circă, adv., around, about, near (by).

Circaeus, -a, -um [Circe], adj., of

Circe, Circe's, Circaean.

Circe, Circes, f., Circe, a daughter of the Sun, a sorceress skilled in magic and the use of poisons; she dwelt on an island off the west coast of Italy, identified with the promontory of Circeii (cf. iii. 386, with notes). See

circensis, -e [circus], adj., of the cir-As noun, circenses, -sium (sc. lūdī), pl. m., the circensian games, chariot races; in the circus, esp. in the Circus Maximus at Rome.

circueò: see circumeò.

circuitus, -tūs [circum +eō], m., a going round, circuit, roundabout way. circulus, -lī [dim. of circus], m., circle, circlet, chain, ring, band.

circum, adv., around, about. As prep., with acc., around, about, over.

circumdo, -dare, -dedi, -datus [circum +do], tr., with acc. and dat., put round, set round; with acc. and abl., surround with, encircle, inclose, envelop.

circumeo, -īre, -īvī or -iī, -itum, or circueo, -īre, -īvī or -iī, -itum circum +eo], intr., go round, move

round; tr., circle round.

circumfero, -ferre, -tuli, -latus [circum +fero], tr., bear around, carry about; lustrate, purify (see note on vi. 229).

circumflecto, -flectere, -flexi, -flexus [circum +flecto], tr., bend about, wind round; freely, trace (round), traverse.

circumfluo, -fluere, -fluxi, -fluxus [circum +fluo], tr., flow round,

stream round.

circumfundo, -fundere, -fûdī, -fûsus [circum +2. fundo], tr., pour round; with acc. and abl., surround, envelop, encompass; the pass. is often used of persons, in middle sense (§§ 166-167), pour round, gather (about), flock together, throng.

circumfūsus: see circumfundo.

circumlino, -linere, -levi, -litus [circum +lino, daub, smearl, tr., daub all round, smear.

circumsonus, -a, -um [circum +sono], adj., making a noise all around; of hunting hounds, barking around,

baying round.

circumspicio, -spicere, -spexī, -spectus [circum +specio, old verb, look, look at], intr., look round, gaze about; tr., look round on, view on all sides, survey, examine; look round at, catch sight of, espy.

circumsto, -stare, -steti, - [circum + sto], intr., stand around; tr., stand round, surround, encompass, beset,

overwhelm.

circumtextus, -a, -um, pf. pass. part. of circumtexo, an old verb, weave round, as adj., woven round, bordered.

circumveniō, -venīre, -vēnī, -ventus [circum +veniō], tr., come or move round, encircle, surround.

circumvolö, -voläre, -volävī, -volātus [circum +1. volö], tr., fly round, hover round or over, flit about.

circumvolvō, -volvere, -volvī, -volūtus [circum +volvō], tr., roll round, turn round; revolve round.

circus, circī, m., circle, ring, circus, place for chariot races, esp. the Circus Maximus at Rome, race course; by metonymy, a circle or ring of spectators; spectators.

Cisseïs, -ïdis, f., Cisseïs, i.e. Hecuba, wife of Priam; she was daughter of Cisseus, a Thracian king.

Cisseus, Cissei, m., Cisseus. (1)

Thracian king, father of Hecuba.
(2) A Rutulian, son of Melampus, comrade of Turnus.

Cithaeron, -ronis, m., Cithaeron, a mountain in Boeötia, Greece, sacred to Bacchus.

cithara, -rae, f., the cithara (a musical instrument), lute, guitar, lyre.

citō [abl. sing. of citus; sc., perhaps, modō], adv., comp. citius, quickly, speedily, soon.

citră, adv., on this side of, this side of; prep., with acc., this side of.

citus: see cieō.

cīvīlis, -e [cīvis], adj., of a citizen or citizens, civil, civic.

cīvis, cīvis, c., citizen, fellow citizen, countryman or countrywoman.

clādēs, clādis, f., properly, a breaking to pieces; ruin, destruction, disaster, calamity; esp., slaughter, carnage, havoc in war; by metonymy (§ 202), ruin, scourge, destroyer.

clam [akin to celo], adv., secretly, in

secret, stealthily.

clāmō, -āre, -āvī, -ātus, intr., call out, cry out, shout; tr., call to, address.

clāmor, clāmoris, m., loud call, cry, shout, whether of pleasure or of pain; outery, uproar, crash, din, clamor; battle shout; lamentation; applause.

clangor, clangoris, m., clang, din, noise; shouting, uproar; of trumpets, braying, blare.

clărēscō, clărēscere, —, — [clărus], intr., become clear to the ears, grow distinct, be plainly audible, grow loud; fig., become clear to the eyes, grow bright.

Clarius, -a, -um, adj., of Claros, Clarian, a title of Apollo, who had a famous temple and oracle at Claros,

in Ionia, Asia Minor.

clarus, -a, -um, adj., clear to the ears, clear, loud, distinct, ringing; fig., clear to the eyes, visible, bright, brilliant, famous, distinguished, illustrious, renowned.

classis, classis, f., a class or division of Roman citizens, esp. for military purposes, army, (battle) host, fleet; in pl., ships, and, by metonymy, crews, sailors.

claudo, claudere, clausī, clausus, tr., shut (up), close, bar, fasten; hem in, confine, pen up; inclose, encompass, surround.

claudus, -a, -um, adj., limping, lame; maimed, mangled, crippled.

claustrum, claustrī [claudō], n., fastening, shutter, barrier, bar, bolt; door, gate; bulwark, defense, barricade; usually in pl.

clausus: see claudo.

Clausus, Clausi, m., Glausus, a Sabine chieftain; according to Vergil he was the progenitor of the Gens Claudia.

clāva, clāvae, f., a knotty stick, staff, club, cudgel.

clāvus, clāvī, m., a (metal) nail, spike; by metonymy, of objects of like shape, rudder-handle, tiller, steering-paddle, rudder, helm.

cliens, clientis, m., dependent, vassal, client. The clients attached themselves to some patrônus, expecting from him faithful, honest help in all their interests, and, to some extent, financial support; in turn they were bound to respect their patron and to aid in every way to extend his influence and to add to his prestige.

clipeātus, -a, -um [clipeus], adj., equipped with shields, shielded,

shield-bearing.

clipeus, -i, m., and, rarely, clipeum, -i, n., a round shield of bronze.

clīvus, clīvī, m., a slope (up or down), ascent, descent.

Cloanthus, -thi, m., Cloanthus, a comrade of Aeneas.

Cloelia, -ae, f., Cloelia, a Roman maiden. See note on viii. 651.

Clonus, Cloni, m., Clonus, son of Eurytus, a skillful worker in gold; he wrought the designs on the sword belt of Pallas, son of Evander.

Cluentius, -tī or -tiī, m., Cluentius, a name borne by members of the Gens

Cluentia.

Clūsīnus, -a, -um, adj., of Clusium (an important town of Etruria, on the River Clanis, a tributary of the Tiber), Clusian.

Clymene, -nes, f., Clymene, daughter

of Oceanus and Tethys.

Clymeneïus, -a, -um [Clymene], adj., of Clymene, Clymene's.

Clytius, Clyti or Clytii, m., Clytius, the name of several individuals, of whom nothing is really known. (1) A Trojan, descendant of Aeolus, slain by Turnus. (2) A Rutulian. (3) Father of the Trojan Euneüs.

coāctus: see cogo.

Cocles, Coclitis, m., the famous Horatius Cocles, who defended the Pōns Sublicius, a wooden bridge over the Tiber, against Porsenna, the Etruscan ally of the Tarquins.

coctilis, -e [coquō, bake, cook], adj., baked; coctiles mūrī, walls of

burned brick.

Côcytus, -ti, m., Cocytus, a river of the underworld.

coëö, -īre, -īvī or -iī, -itum [con +eō], intr., go or come together, gather, assemble; stream together, flow from all sides; come together, unite (in alliance); come together in combat, meet, join battle; of milk, blood, etc., thicken, curdle, congeal.

coepi, coepisse, defect. verb, intr. and tr., begin, commence; essay, attempt, undertake. coeptus, -a, -um, pf. pass. part. as adj., begin; attempted, essayed, undertaken.

As noun, coeptum, coepti, n., beginning, attempt, essay, undertaking, enterprise, venture.

coeptum: see coepi.

coeptus: see coepi.

coerceö, coercere, coercui, coercitus [con +arceŏ], tr., inclose completely, surround, confine; keep in check, confine, restrain; (keep from straying, i.e.) mershal, keep in line.

coetus, coetus [coeo], m., a coming together, meeting, gathering; by metonymy, gathering, troop, com-

pany.

Coeus, Coei, m., Coeus, one of the Titans (§ 309); he was father of Latona.

cognātus, -a, -um [con +(g)nāscor], adj., of like blood, related by blood, kindred, akin.

cognitus: see cognosco.

cognomen, -minis [con+(g)nomen], n., an added name, a family name (a name added to the nomen and the praenomen to distinguish families of the same gens); freely, name, title.

cognosco, cognoscere, cognovi, cognitus [con+(g)nosco], tr., become acquainted with, grow familiar with, learn, ascertain; know, be conscious of, recognize, cognitus, -a, -um, pf. pass part. as adj., well known, known, familiar.

côgō, côgere, coēgī, coāctus [con+agō], tr., drive together, collect, assemble, mass, muster; (keep from straying, i.e.) marshal, arrange, keep in line; (bring together, i.e.) condense, concentrate, congeal. Fig., force (tears, etc.), squeeze out; with inf., force, constrain, compel.

cohibeō, -hibēre, -hibuī, -hibitus [con +habeō], tr., hold together; hold or shut in, confine, restrain.

cohors, cohortis, f., properly, an inclosure; by metonymy, of the objects inclosed, throng, crowd, multitude, esp. a military company, cohort; freely, fleet, squadron or line of ships. 31

Colchī, Colchōrum, pl. mī, the Colchians. See Introductory Note to Ovid, Selection VII.

Collātīnus, -a, -um, adj., of Collatia, a Sabine town near Rome.

collātus: see confero.

colligō, -ligere, -lēgī, -lēctus [con + legō], tr., bring together, gather, collect, assemble; with arma (ship's tackle) or vēla, gather together, take in, make snug; gather, get, gain, acquire.

collis, collis, m., hill, height.

collum, colli, n., neck (used of men, animals, and even of plants, e.g. of

the poppy).

colo, colere, coluī, cultus, tr., properly, cultivate, till the ground; dwell in, inhabit, occupy, possess. Fig., cultivate, give heed to, care for, cherish, love, esteem; honor, reverence, worship.

colonus, -nī [colo], m., cultivator, farmer, husbandman; inhabitant (of), occupant; settler, colonist.

color, coloris, m., color; tint, hue, complexion.

coluber, -bri, m., snake, serpent.

columba, -bae, f., dove, pigeon. columna, -nae, f., column, pillar, post.

colus, coli, f., distaff.

coma, comae, f., hair, tresses, locks.

Fig., tresses of plants or trees,
foliage.

comans, comantis [coma], adj., hairy, shaggy; of a helmet, hairy, plumed,

crested, bushy.

comes, comitis [con +eo], c., comrade, companion, associate; guide, guardian; in pl., attendants, suite, retinue, train.

1. comitătus: see comitor.

 comitătus, -tūs [comitor], m., properly, an accompanying, then, by metonymy, those who attend, retinue,

train, suite, company.

comitō, -āre, -āvī, -ātus, or comitor, comitārī, comitātus sum [comes], tr., go with, accompany, attend, escort, follow. comitātus, -a, -um, pf. part., in pass. sense, as adj., accompanied, attended, escorted.

commendo, -āre, -āvi, -ātus [con + mando], tr., put into one's hands, commit to, intrust to, commend to.

commercium, -cī or -cii [con +merx, wares, merchandise; cf. mercor], n., commercial dealings; trafficking, trading, bargaining.

comminus [con +manus], adv., hand to hand, in close conflict, at or to

close quarters.

commisceo, -miscere, -miscuī, -mixtus [con+misceo], tr., mix (together), mingle, unite.

commissum: see committo.

committō, -mittere, -mīsī, -missus [con +mittō], tr., send or bring together, join, unite; send into the care of, intrust (to); of contests or battles, join, unite, begin, enter, engage in; of games, hold, celebrate; of misdeeds, commit, perpetrate, practice, be guilty of. commissum, -sī, pf. pass. part. as noun, n., wrongdoing, misdeed, fault, offense, crime.

commixtus: see commisceo.

commoveō, -movēre, -mōvī, -mōtus [con +moveō], tr., move violently, shake, agitate. Fig., move with any violent emotion or feeling, disturb, excite, arouse, agitate, frighten.

communis, -e, adj., common, joint,

general.

communiter [communis], adv., conjointly, unitedly, in common.

como, comere, compsi, comptus [con +emo], tr., (take =) put together, esp. the hair, arrange, comb, dress, braid; deck, adorn.

compactus: see compingo.

compages, -gis [con +panges], f., a joining together; by metonymy, joining, joint, seam; found in Vergil only in the plural.

1. compello, -ăre, -āvī, -ātus, tr., hail,

greet, address, accost.

 compello, -pellere, -puli, -pulsus [con+pello], tr., drive together; drive, force.

compesco, compescere, compescui, —, tr., restrain, check.

compingo, -pingere, -pēgī, -pāctus [con + pango], tr., join together, fit

(together), unite, fasten.

complector, -plecti, -plexus sum [con +plecto, plait, weave], tr., intertwine; embrace, infold, encircle; grasp, hold.

compleo, -plere, -plevi, -pletus [con + pleo, an old verb, fill], tr., fill up, pack, cram, crowd, throng; fill, complete, round out, fulfill, finish.

1. complexus: see complector.

2. complexus, -xūs [complector], m., encircling, embrace, caress.

compono, -ponere, -posui, -positus (and, in poetry, -postus) [con +pono], tr., put together; build, make, construct, raise; devise, contrive, design; (put together, i.e.) arrange, set in order, compose, settle, adjust; quiet, calm, appease, allay, soothe; arrange for rest or sleep, lay down, lay, dispose; arrange for burial, lay away, lay to rest, bury. compositus or compostus, -a, -um, pf. pass. part. as adj., arrayed, ordered, fixed, settled. As noun, compositum, -ti, n., that which is fixed, arrangement, compact, agreement; composito, abl. sing. as adv., by agreement, according to compact, designedly.

comporto, -are, -avi, -atus [con + portol, tr., carry together, heap up. pile up, amass.

composito: see compono (at the end).

compositum: see compono. compositus or compostus: see com-

pono. comprecor, -precari, -precatus sum [con, with intensive force +precor],

intr. and tr., pray, implore; pray

to, beseech, entreat.

comprehendo, comprehendere, comprehendî, comprehênsus, or comprēndō, comprēndere, comprēndī, comprensus [con +prehendo, prendo], tr., lay hold on, seize, grasp, catch. Fig., grasp or embrace in (with) words, describe, recount.

comprendo: see comprehendo. comprehensus: see comprehendo. comprensus: see comprehendo.

compressus: see comprimo.

comprimo, -primere, -pressī, -pressus [con+premo], tr., press or squeeze together; hold in check, hold back. Fig., check, curb, stay, restrain.

comptus: see como.

compulsus: see 2. compello.

con, co, co, com, cor, forms of a prep. prefix, akin to 1. cum, together with, together, with; sometimes with intensive force.

conamen, -minis [conor], n., attempt,

effort, essav.

1. conātus: see conor.

2. conātus, -tūs [conor], m., attempt, essay, effort.

concavo, -āre, -āvī, -ātus [concavus]. tr., make hollow, hollow (out); round, curve.

concavus, -a, -um [con, with intensive force +cavus], adj., hollow, concave; of rocks, cavernous, crannied.

concēdō, -cēdere, -cessī, -cessus [con +cēdō], intr., go away, depart, retire, withdraw; give way to, yield (to), surrender; tr., surrender, deliver; concede, grant, permit, suffer, allow; with inf., grant, suffer, per-

conceptus: see concipio. concessus: see concēdo.

concha, conchae, f., properly, a bivalve shellfish; by metonymy (§ 203), shell, conch, shell-shaped trumpet.

concido, -cidere, -cidi, - [con + cado], intr., fall together, collapse, fall down, fall, sink; perish, be

concieo, -ciere, -civi, -citus [con + cieo], tr., properly, force or drive together; freely, drive, move violently or forcefully, rouse, stir up; fling, hurl (a stone or a weapon). Fig., stir, arouse, excite, provoke; produce, cause. concitus, -a, -um, pf. pass. part. as adj., in fig. sense, stirred up, aroused, excited; at  $times = an \quad adv. \quad phrase, \quad with \quad all$ speed, violently, furiously.

concilio, -are, -avī, -atus, tr., bring together, unite. Fig., unite in feeling, unite as a friend, make friendly, win over, gain, secure, win.

concilium, -li or -lii, n., assembly, gathering, company, throng; esp., a gathering for deliberative purposes, council, council-board.

concipiō, -cipere, -cēpī, -ceptus [con + capiō], tr., lay firm hold on, take in receive, draw in; receive fertilizing seed, conceive, give birth to. Fig., take in by the intellectual faculties, grasp, comprehend, understand, conceive (of), imagine; formulate, draw up (a treaty, etc.); take in (i.e. welcome) some thought, design, etc., admit, harbor, cherish, foster.

concitō, -āre, -āvī, -ātus [freq. of concieō], tr., set in violent motion, spur on (a horse).

concitus: see concieo.

conclāmō, -āre, -āvī, -ātum [con+clāmō], intr., with pl. subject, cry out (together), shout (in unison); with sing. subject, cry out, shout, exclaim; tr. (§ 142), cry out, raise a cry.

conclūdo, -clūdere, -clūsi, -clūsus [con+claudo], tr., shut up, inclose, surround.

concors, -cordis [con +cor], adj., of one heart and mind, friendly, harmonious.

concrēscō, -crēscere, -crēvī, -crētus [con +crēscō], intr., grow together (with), become part of, become ingrained (in); harden, stiffen, curdle, congeal, become clotted. concrētus, -a, -um, pf. pass. part. in dep. sense, as adj., (grown together =) hardened, stiffened, matted (hair).

concrētus: see concrēsco.

concurro, -currere, -curri, -cursum [con +curro], intr., run together or with, dash together; rush, speed, hasten; rush together in hostile spirit, meet in battle shock, fight, contend (with).

concursus, -sūs [concurro], m., a rushing or dashing together; by metonymy, throng, crowd, assembly, concourse.

concussus: see concutio.

concutiō, -cutere, -cussī, -cussus [con +quatiō], tr., shake violently, shatter; agitate, jar, sway. Fig., shake, agitate, jar, alarm, startle, grieve; shake out, as one shakes a robe to search it, search, examine, probe.

condēnsus, -a, -um [con, with intensive force+dēnsus], adj., very dense, close; crowded or huddled

together:

condicio, -onis, f., condition, contract, stipulation, proposal, agreement.

conditus: see condo.

condō, -dere, -didī, -ditus [con +dō], tr., put together; fashion, build, erect; found, establish; put up or away for safe-keeping, store up, stow away; lay away in the grave, lay to rest, bury; put away, hide, conceal; with ēnsem, bury, hide, sheathe in a foe. Fig., put together songs, verses, etc., compose, write; arrange, order, ordain; establish, bring about.

conecto, -nectere, -nexus, -nexus [con +necto], tr., bind together, fasten; wreathe together, entwine.

conexus: see conecto.

confectus: see conficio.

confercio, -fercire, -fersi, -fertus [con +farcio, stuff], tr., stuff or cram together. confertus, -a, -um, pf. pass. part. as adj., pressed together, crowded, dense, serried; = an adv. phrase, in close array, in serried ranks.

confero, -ferre, -tuli, collatus [con + fero], tr., bear or bring together; conferre gradum, bring one's step together with another's, keep pace with, walk with; bring together, unite in hostility; conferre signa, conferre manum, meet in close combat, fight at close quarters, fight, contend; with certamina, begin, launch, engage in.

confertus: see confercio.

conficio, -ficere, -feci, -fectus [con + facio], tr., do thoroughly, do fully; finish, complete, accomplish, execute; use up, waste, exhaust, spend, overcome, destroy; freely, weaken. confectus, -a, -um, pf. pass. part. as adj., worn out, wasted, exhausted; wearied, enfeebled.

confido, -fidere, -fisus sum [con+fido], intr., trust to, rely on, put

faith in.

configo, -figere, -fixi, -fixus [con + figo], tr., join, fasten together; pierce through and through, transfix, perforate.

confisus: see confido.

confiteor, -fiteri, -fessus sum [con + fateor], intr., confess, acknowledge; freely, confess, reveal.

confixus: see configo.

confligo, -fligere, -flixi, -flictum [con +fligo, strike down, dash down], intr., dash or strike together, esp. in conflict, flight, struggle, contend, war.

confodio, -fodere, -fodi, -fossus [con + fodio], tr., properly, dig thoroughly, dig; pierce through and through, transfix, stab.

confossus: sae confodio.

confugio, -fugere, -fugi, — [con + fugio], intr., flee for refuge or aid; resort (to), have recourse (to).

confundo, -fundere, -fūdī, -fūsus [con +2. fundo], tr., pour together, mingle, mix. Fig., mix (up), throw into disorder, disturb, confuse, confound; bewilder (the mind), disturb, confuse; violate, outrage a treaty, etc. confūsus, -a, -um, pf. pass, part. as adj., bewildered, perplexed. confūsus; see confundo.

congelo, -are, -avi, -atum [con + gelu], intr., freeze (together); freely,

grow hard, stiffen.

congeminō, -āre, -āvī, -ātus [con+geminus], tr., double, redouble, deal repeatedly (blows); freely, wield repeatedly (a sword or battle-ax), ply.

congemö, -gemere, -gemuï, -- [con + gemö], intr., groan heavily or loudly, sigh deeply.

congerō, -gerere, -gessī, -gestus [con +gerō], tr., bear together, collect, heap or pile up; build, rear, erect. congestus: see congerō.

congredior, -gredī, -gressus sum [con +gradior], intr., properly, step or valk together (with), meet, esp. in hostile spirit, fight with, contend (with), encounter, engage.

1. congressus: see congredior.

 congressus, -sūs [congredior], m., meeting; encounter, whether in friendly or in hostile spirit; conference, interview; fight, contest.

coniciō, conicere, coniēcī, coniectus [con +iaciō], tr., properly, throw together; heap up, pile up; freely, throw on, pile on, fling at; hurl, cast, throw, drive (esp. a weapon); with sē (throw or) drive one's self to a place, hasten. Note: for the scansion see note on disice, i. 70.

coniectus: see conicio.

conifer, conifera, coniferum [conus+fero], adj., cone-bearing.

conitor, -niti, -nixus or -nisus sum [con +nitor], intr., push (strongly) against; strive with might and main, struggle, exert one's self.

coniugium, -gī or -giī [cf. coniungō, coniūnx], n., union, esp. the marriage union, marriage, wedlock; by metonymy, husband, wife.

coniunctus: see coniungo.

coniungô, -iungere, -iunxi, -iunctus
[con +iungô], tr., join, unite; with
navem, join to a pier, etc., bind fast,
moor.

coniunx or coniux, coniugis [coniungo], c.; properly, one united to another, esp. in marriage; married person, husband, wife; freely, suitor, lover. conixus: see conitor.

conlābor, -lābī, -lāpsus sum [con+lābor], intr., fall or sink together, sink, collapse, fall in ruins; fall, faint, sink, swoon, fall dead; be slain, perish. conlāpsus, -a, -um, pf. part. as adj., that has fallen, fainting, swooning, lifeless.

conlapsus: see conlabor.

conloquium, -qui or -quii [conloquor, talk together], n., talk (with), conversation (with), converse, intercourse (with).

conlūceō, -lūcēre, --, -- [con +lūceō], intr., give light on every side, glare far and wide, be lighted up; shine

brightly, gleam, glitter.

conlüströ, -āre, -āvī, -ātus [con+lüströ], tr., light up on all sides. Fig., examine, survey, inspect.

conor, conari, conatus sum, intr., try, essay, attempt, undertake.

consanguineus, -a, -um [con +san-guis], adj., of like blood, kindred, akin, related. As noun, consanguineus, -ī, m., blood relation, kinsman.

consanguinitas, -tatis [con +sanguis], f., relationship by blood, kinship.

conscelero, -are, -avī, -atus [con, with intensive force+scelero], tr., defile by crime, stain, pollute.

conscendo, -scendere, -scendi, -scensus [con+scando], tr., mount, climb, ascend, surmount; with navem, classem, or aequor, mount, ascend, climb, board, embark on.

conscius, -a, -um [con +scio], adj., properly, knowing in company with another or with one's own self (thought of as another person); conscious (of), aware of, privy to; allied, confederate; having knowledge of, witnessing, all-knowing, all-seeing (of stars, etc.); self-conscious, conscious; conscious of wrong-doing, guilty, self-condemned. As noun, conscius, cons

consenesco, -senescere, -senui, -[con +senesco, grow old], intr., grow old together, become old together.

consequor, -sequi, -secutus sum [con +sequor], tr., follow vigorously, pursue; follow, come (or go) after, succeed; follow successfully, overtake, catch.

consero, -serere, -serui, -sertus [con +1. sero], tr., bind together, join, fasten (together); clasp, buckle; entwine, weave; fashion, make; with manum or dextram (sc. manum), join in close combat; with proclium, wage at close quarters, wage hotly, join, engage in.

consertus: see consero.

consessus, -sús [consido], m., properly, a sitting together; by metonymy, assemblage, concourse, company; throng of spectators, spectators.

considero, -are, -avī, -atus, tr., survey, inspect.

consido, -sidere, -sedi, -sessum [con +sido], intr., take a seat, sit down (together); of birds, bees, etc., alight, perch, settle, swarm; take up a lasting abode, settle (permanently).

Fig., of inanimate subjects, settle (down), fall, perish; be overwhelmed, be plunged in.

consilium, -lī or -liī [cf. consulo], n., deliberation, consultation, planning; shrewdness, good or bad, sagacity, policy, trickery; by metonymy, the result of deliberation, decision, resolution, resolve, determination; plan, purpose, design, scheme; counsel, advice.

consisto, -sistere, -stitī, -stitum [con + sisto], intr. (§ 151), take one's stand, set foot on; halt, stop, come to rest; be at rest, stand still, remain standing; settle, tarry, rest. Fig., rest, be at ease.

consolor, -solari, -solatus sum [con, with intensive force +solor], tr., comfort, soothe, console.

consono, -sonare, -sonui, -sonitum [con +sonoi], intr., sound together; sound loudly or clearly, ring, echo, resound.

consors, consortis [con +sors], adj., of like lot, having an equal share, sharing with. As noun, consors, consortis, c., comrade, partner, sharer (in), colleague.

1. conspectus: see conspicio.

 conspectus, -tūs [conspicio], m., a seeing, viewing; sight, view; by metonymy, the sight or view of others, presence; onlookers, spectators.

- conspicio, -spicere, -spexi, -spectus [con +specio, old verb, look, look at], tr., look at earnestly, view carefully, gaze on; see, observe, behold; catch sight of, espy, descry, perceive.
- consterno, -are, -avi, -atus [akin to 2. consterno], tr., stretch out, lay low; lay low in terror, frighten terribly.
- consterno, -sternere, -strāvi, -strātus [con +sterno], tr., strew over, bestrew, cover.
- constituo, -stituere, -stituī, -stitūtus [con +statuo], tr., set up, put, place; set up, erect, build; found, establish, fix. Fig., determine, resolve.
- cönstö, -ståre, -stiti, -ståtum [con + stö], intr., stand together, stand; stand firmly fixed, be unchangeable, be settled, be in orderly array.
- construo, -struere, -struxi, -structus [con +struo], tr., heap up, pile up; erect, build, fashion, construct.
- consuesco, -suescere, -suevi, -suetus [con +suesco], tr., accustom to, make familiar with; intr. (§ 151), accustom one's self to, become accustomed to. consuetus, -a, -um, pf. pass. part. as adj., used of things with which one is familiar, accustomed, wonted, usual, familiar.

consuetus: see consuesco.

consul, consulis, m., consul, one of the two highest executive officers of the Roman State, elected annually.

consulo, -sulere, -sului, -sultus, intr., take counsel, reflect, consider, consult, plan; take heed, be thoughtful, be careful; tr., consult (esp. a deity or an oracle), ask advice of; examine, inspect. consultum, -tī, pf. pass. part. as noun, n., properly, something resolved; plan, resolve, decree; decree of an oracle, (authoritative) answer, response.

consultum: see consulo.

consumo, -sumere, -sumpsi, -sumptus [con +sumo], tr., take up completely, use up; waste, destroy; of fire, use up, consume; use, employ; spend, pass.

consurgo, -surgere, -surrexi, -sur-

- rēctum [con +surgō], intr., of several persons, rise together; of one person, rise, arise; raise one's self, throw one's self into (a sword, spear, etc., i.e. into the stroke of the sword, etc.). Fig., of things, rise, arise, spring up, come about.
- 1. contactus: see contingo.
- 2. contactus, -tus [contingo], m., touching; touch, contact.
- contegō, -tegere, -tēxī, -tēctus [con + tegō], tr., cover fully.
- contemnö, -temnere, -tempsī, -temptus [con +temnö], tr., make light of, esteem lightly, disregard, despise, disdain, scorn, defy.
- contemptor, -tōris [contemnō], m., scorner, despiser, scoffer, mocker.
- contendō, -tendere, -tendī, -tentus [con +tendō], tr., stretch out, strain, draw taut; (strain, i.e.) hurl, cast, whirl, shoot a missile, a weapon; with cursum, etc., press on, pursue quickly; intr. (§ 151), fig., strain, struggle, strive earnestly; struggle with others, try one's strength with others (= try conclusions with), vie (with), struggle, contend; with inf., strive, endeavor, make haste, try.
- 1. contentus: see contendo.
- 2. contentus: see contineō.
- conterminus, -a, -um [con +terminus], adj., having common boundaries with something, adjoining, near (to).
- conterreo, -terrere, -terrur, -territus [con +terreo], tr., frighten greatly, alarm grievously. conterritus, -a, -um, pf. pass. part. as adj., frightened, alarmed, terror-stricken.
- contexō, -texere, -texuī, -textus [con +texō], tr., weave together; join together, build, fashion, erect, construct.
- conticēscō, -ticēscere, -ticuī, -- [con + tacēscō, freq. of taceō], intr., become silent, grow still.
- contiguus, -a, -um [contingo], adj., in active sense, touching, near, close (to); adjoining, adjacent; in pass. sense, that may be touched, within reach of, near.

contineō, -tinēre, -tinuī, -tentus [con +teneō], tr., hold together; hold back, restrain, repress, stay, check. contentus, -a, -um, pf. pass. part. as adj., properly, restrained, repressed. Fig., curbed, controlled; contented, satisfied (with abl.).

contingō, -tingere, -tigī, -tāctus [con +tangō], tr., touch, take hold of, handle; strike, smite, pierce; reach, come to, attain, arīve at, gain; intr. and impers., (touch, i.e.) fall to the lot of, befall, happen, be one's fate (usually of good fortune).

continuō [abl. of continuus, holding together; sc., perhaps, modō], adv., straightway, forthwith, immedi-

ately.

contorqueō, -torquēre, -torsī, -tortus [con +torqueō], tr., turn violently, turn quickly, whirl (round); hurl, fling, discharge (a weapon with rotary motion, and so with greater force and accuracy; see ammentum).

contortus: see contorqueō.

contră, adv., properly, of space, on the other side, on the opposite side, opposite, facing. Fig., of ideas, utterances, etc., on the other hand, on the contrary, in opposition, in turn, in reply. As prep., with acc., properly, of space, over against, against, opposite to, facing, fronting; of hostile opposition, against, contrary to, in opposition to. Fig., in reply to, answering.

contractus: see contrahō.

contrahō, -trahere, -trāxī, -tractus [con +trahō], tr., draw together, bring together, gather, collect, assemble.

contrarius, -a, -um [contra], adj., properly, of space, lying over against, opposite, fronting; unfavorable, adverse; hostile, unfriendly. Fig., opposite, opposed, confronting.

contremisco, -tremiscere, -tremui, — [con +tremesco], intr., tremble all over, shake (violently), quiver,

quake, shudder.

contundō, -tundere, -tudī, -tūnsus or -tūsus [con +tundō], tr., beat, bruise, grind, crush. Fig., crush, quell, subdue, destroy.

contus, contī, m., pole, esp. for pushing a boat, punt-pole, pike, boat-

hook.

conübium, -bī or -biī [con +nūhō], n., marriage, wedlock; right of intermarriage (between persons of different States).

conus, coni, m., properly, a cone, esp. of a pine-tree or a cypress-tree, by metonymy, of things cone-shaped, esp. the apex or peak of a helmet, a metal ridge in which the crest was set; by metonymy (§ 206), plume (of a helmet).

convallis, -lis [con +vallis], f., an inclosed valley.

convecto, -are, -avi, -atus [freq. of conveho, carry (together), convey], tr., carry (together), carry, convey.

convellō, -vellere, -vellī, -vulsus [con +vellō], tr., tear up, wrench away, pull up, separate; tear to pieces, rend asunder, shatter, batter, convulse, destroy.

convenio, -venīre, -vēnī, -ventum [con +venio], intr., come together, assemble, gather, meet. Fig. and impers., (it comes together, i.e.) it is agreed, is decided, is arranged.

conventus, -tüs [conveniö], m., a coming together; by metonymy, gathering, meeting, assembly, conclave.

conversus: see converto.

convertō, -vertere, -vertī, -versus [con +vertō], tr., turn around, turn, whirl, cause to revolve; turn to or toward, direct, guide. Fig. (turn, i.e.) change, alter, transform, reverse.

## convexum: see convexus.

convexus, -a, -um [convehō, carry (together)], adj., properly, brought or
carried together, rounded, curved,
vaulted, arched; freely, sloping,
winding. As noun, convexum, -xî,
n., arch, vault, concavity, hollow,
recess; esp., in pl., the vault or
canopy of heaven.

convicium, -cī or -ciī, n., loud noise, quarreling; reproach, abuse, insult.

convīvium, -vī or -vii [con +vīvō], n., a living together; esp., a meal taken by many persons in company, feast, banquet.

convolvō, -volvere, -volvī, -volūtus [con +volvō], tr., roll together, roll

up, coil (up).

convulsus: see convello.

coorior, -oriri, -ortus sum [con +orior], intr., arise, rise. Fig., spring up, break or burst forth, break out.

coortus: see coorior.

cōpia, -ae [con + ops], f., plenty, abundance, (rich) store, supply; of persons, esp. in military sense, multitude, throng, force. Fig., chance to do something, opportunity; ability, power.

cor, cordis, n., the heart, either in the physical sense, or as the seat of the emotions: heart, soul, spirit, feeling, emotion; disposition, temper; cordiesse, with dat., be dear to, please,

delight.

Cora, Corae, f., Cora, a town of the Volscians, in Latium.

coralium, -lī or -liī, n., coral; in particular, red coral.

coram [con +os], adv., properly, face to face (with another), in the presence of (another), before the eyes of (another); freely, in person, with one's own eyes.

Corinthus, -thī, f., Corinth, a very famous city of Greece, on the isthmus between the Peloponnesus and the upper, or northern, part of Greece.

1. corneus, -a, -um [cornus], adj., of the cornel-tree, of cornel wood.

2. corneus, -a, -um [cornū], adj., of horn, horn (as adj.), horny.

cornipës, -pedis [cornū+pēs], adj., horn-footed, hard-hoofed.

cornû, cornûs, n., horn of animals; horn (as a substance); by metonymy, of things made of horn or shaped like a horn, horn, end, tip of the crescent moon, the end or tip of the yard of a ship, which curved downward; bow (with ends of horn).

cornum, corni, n., cornel cherry, an oblong red berry.

tree, with very hard wood, cornel-wood; by metonymy, a spear of cornel-wood, dart, javelin.

Coroebus, -bī, m., Coroebus, a Phrygian, an ally of Priam, and suitor of

Cassandra.

corōna, -nae, f., garland, chaplet, wreath, crown, diadem; by metonymy, of things shaped like a wreath or crown. Fig., ring, circle of men, etc., throng, crowd.

corono, -are, -avi, -atus [corona], tr., crown, wreathe; encircle, encom-

pass, surround.

corporeus, -a, -um [corpus], adj., of

the body, bodily, corporeal.

corpus, corporis, n., material body, substance; body of men or animals, alive or dead, frame; corpse, lifeless body; ghost, spirit, shade; creature, being; person, figure, form, beauty; bodily strength, power, force.

correptus: see corripio.

corrigō, -rigere, -rexi, -rectus [con + regō], tr., straighten (out); correct, improve.

corripio, -ripere, -ripui, -reptus [con + rapio], tr., catch up quickly, lay (quick or violent) hold on, seize, grasp, carry away, hurry away; seize, attack, assail; seize or attack a road, etc., dart into, start quickly on, press quickly over, press on, hasten on.

corrumpō, -rumpere, -rūpī, -ruptus [con +rumpō], tr., break to pieces, destroy, injure; taint, infect, corrupt.

corruō, -ruere, -ruī, — [con +ruō], intr., fall (together), sink, fall down, collapse.

corruptus: see corrumpo.

cortex, corticis, m., the bark, rind, shell, of trees and plants.

cortina, -nae, f., a round vessel, caldron; seat of the Delphic priestess (see note on iii. 92).

corusco, -āre, —, — [coruscus], tr., move quickly, shake, brandish, wave; intr., of fire, lightning, etc., (move quickly, and so) flash, gleam, glitter.

coruscus, -a, -um, adj., moving quickly, waving, tremulous; of light, etc., waving, dancing, flashing, glit-

tering, gleaming.

Corybantius, -a, -um, adj., of the Corybantes, priests of Cybele who conducted her worship with loud, wild music and orginatic dances, Corybantian.

Cōrycis, -cidis, adj., f., Corycian, having to do with the Antrum Cōrycium, the Corycian Grot, on Mt.

Parnassus.

Corynaeus, -ī, m., Corynaeus. (1) A Trojan name, denoting, perhaps, two different persons, of whom nothing is

known. (2) A Rutulian.

Corythus, -thi, m., Corythus. (1)
Son of Jupiter, husband of Electra,
who was by Jupiter the mother of
Iäsius and Dardanus. Corythus
was thus an ancestor of the Trojans.
(2) A town in Etruria, said to have
been founded by Corythus; freely, by
metonymy (§ 204), Italy.

Cossus, Cossī, m., Cossus, i.e. Aulus Cornelius Cossus, consul in 428, when he won the Spolia Opīma by slaying the King of Veii.

costa, costae, f., a rib; freely, the part

adhering to the ribs, side.

cothurnus, -nī, m., a high, closed boot, laced in front, covering the whole foot and the lower leg, worn esp. by women and by hunters; hunting-boot, buskin.

crassus, -a, -um, adj., thick, dense, coarse; of blood, clotted.

crāstinus, -a, -um [crās, adv., tomorrow], adj., of tomorrow, tomorrow's.

crātēr, crātēris, m., and crātēra, -rae, f., mixing-bowl, in which wine and water were mixed, bowl, pitcher, jar, urn, usually of large size.

crătera: see crăter.

creatrix, -trīcis [creo], f., a woman who creates or produces, mother.

creber, crebra, crebrum, adj., properly, of things that exist in an unbroken series, or that are repeated at frequent intervals, thick, close; frequent, numerous, repeated, constant, incessant; quick, hurried;

crowded with, abounding in, full of; =an adv, frequently, constantly, incessantly.

crēbrēscō, crēbrēscere, crēbruī, — [crēber], intr., become frequent, increase; of winds, grow strong, grow fresh, freshen; of talk or rumors, increase, spread.

crēditus: see crēdō.

crēdō, crēdere, crēdidī, crēditus, tr., give as a loan, lend (a thing); believe, credit (a thing, story, etc.); commit to one's care, intrust, commit; intr., with dat., denoting a person, put faith in, confide in, trust; with dat., denoting a thing, put faith in some hazard or danger, or some situation, trust, venture on, hazard, risk; with inf., believe, suppose, think, fancy.

cremo, -are, -avi, -atus, tr., consume

by fire, burn.

creō, -āre, -āvī, -ātus, tr., bring forth, produce, create; of a father, beget; of a mother, bear, give birth to.

crepido, -dinis, f., base, foundation of a statue, building, etc.; freely, anything raised, sidewalk; pier, quay, dock.

crepitō, -āre, -āvī, — [freq. of crepō], intr., rattle, crack, creak, rustle; of winds, whisper.

crepitus, -tūs [crepō], m., rattling, creaking, crashing, rolling; used esp. of thunder.

crepō, crepāre, crepū, crepitum, intr., rattle, rustle, creak, crash; by metonymy, like English 'crack,' break with a crash or crack, crack, snap.

Crēs, Crētis, m., a Cretan.

crēscō, crēscere, crēvī, crētus, intr., spring into being, come forth, be born, spring (up); grow, increase, rise. crētus, -a, -um, pf. pass. part., in dep. sense, as adj., having grown from, sprung from, descended from, born of.

Cresius, -a, -um, adj., Cretan.

Cressa, Cressae, f., a Cretan woman. Crēta, Crētae, f., Crete, an island in the Mediterranean. Crētaeus, -a, -um [Crēta], adj., of Crete, Cretan.

Crētheus, Crēthei, m., Cretheus, a Trojan bard and poet.

crētus: see crēsco.

Creüsa, -sae, f., Creüsa, a daughter of Priam, and wife of Aeneas.

crimen, criminis [cerno], n., properly, a judicial decision, verdict; by metonymy, of something to be decided, charge (the usual meaning), accusation, reproach; unfounded charge, slander, calumny; crimina belli, charges that will lead to war, grounds of war, causes of war; the act which gives rise to a charge, misdeed, offense, fault, wickedness, crime, sin, guilt.

crīnis, crīnis, m., hair of the head, locks, tresses. Fig., hair of a comet, i.e. the trail of light it leaves behind

it, train.

Crīnīsus, -sī, m., Crinisus. (1) A river in the southwestern part of Sicily. (2) The god of this river. crīnītus, -a, -um [crīnis], adj., hairy,

long-haired; of a helmet, crested. crīspō, -āre, -āvī, -ātus, tr., wave,

brandish, swing.

crista, cristae, f., properly, tuft or crest on the head of animals, e.g. a cock or a snake; crest, plume of a helmet.

cristātus, -a, -um [crista], adj., crested,
plumed.

croceus, -a, -um [crocus], adj., of saffron, saffron (as adj.); saffron-hued (i.e. yellow tinged with red), yellow, ruddy, orange.

crocus, croci, m., saffron; saffroncolor.

crūdēlis, -e [crūdus], adj., harsh, cruel, fierce, pitiless, merciless, relentless, ruthless.

crūdēliter [crūdēlis], adv., cruelly, ruthlessly.

crūdēscō, crūdēscere, —, — [crūdus], intr., grow harsh, grow violent, grow fierce.

crūdus, -a, -um, adj., bleeding, bloody;
of food or meat, raw, uncooked, undressed; of leather, etc., undressed,
unworked, raw, hard, tough; of

plants which still retain their natural juices, fresh, green. Fig., fresh, green, vigorous, sturdy, robust; raw, unfeeling, ruthless.

cruentō, -āre, -āvī, -ātus [cruentus], tr., make bloody. cruentātus, -a, -um, pf. pass. part. as adj., blood-

stained, bloody.

cruentus, -a, -um [cf. cruor], adj., bloody, bloodstained, gory: delighting in blood, bloodthirsty, ruthless, cruel.

cruor, cruōris, m., blood (properly, blood freshly flowing from a wound), gore; by metonymy (§ 201), death.

crūs, crūris, n., shank, shin, leg.

cubile, -lis [cubō, old verb, lie], n., bed, couch; resting-place.

cubitum, -tī [cubō, old verb, lie], n., elbow (so called because on it one lies or rests), arm.

culmen, culminis, n., top, summit; top of a building, roof, rooftree, housetop; by metonymy, lofty structure, stately buildings.

culmus, culmi, m., stalk, stem, esp. of

grain; straw, thatch.

culpa, culpae, f., guilt, sin, crime, fault, blameworthy conduct; blame, criticism, reproof dealt out to such conduct.

culpō, -āre, -āvī, -ātus [culpa], tr., blame, reprove, censure, revile.

culter, cultri, m., knife.

cultor, cultoris [colo], m., properly, tiller; inhabitant (of), dweller (in); worshiper.

cultrīx, cultrīcis [colo], f., a woman who dwells (on), dweller (on), inhabitant (of).

1. cultus: see colo.

2. cultus, cultus [colo], m., properly, tillage. Fig., culture; care or regard for the person, (fine) mode of life, (good) style of living; dress, clothing, garb.

1. cum, prep. with abl., with (always with the idea of accompaniment, never with that of means). As prep. prefix it appears as col, com, con, co, co, cor. See con.

2. cum, conj., of time, when, while, after, since; of cause, since, seeing that, because; of opposition, although, though.

2. CUM

Cumae, Cumarum, pl. f., Cumae, a city on the Campanian coast, in Italy, founded by colonists from Chalcis in Euboea; it was the home of a Sibyl.

Cūmaeus, -a, -um [Cūmae], adj., of Cumae, Cumaean.

cumba, cumbae, f., small boat, skiff, bark: esp., Charon's boat.

cumulo, -are, -avi, -atus [cumulus], tr., heap up, pile high; increase, augment: heap up with, load, burden.

cumulus, -lī, m., heap, pile, mass. cūnābula, -lorum, pl. n., cradle. Fig., cradle, birthplace, first home of a

race or people.

cunctor, cunctari, cunctatus sum, intr., delay, tarry, linger, loiter, hesitate.

cûnctus, -a, -um, adj., in sing., a rare use, whole, entire; in pl., all together, all in a body, all.

cuneus, -i, m., wedge; by metonymy, of things wedge-shaped, a battle line; a wedge-shaped block of seats or spectators, in the circus or in the theater, rows of spectators; seats, benches.

cupido, -dinis [cupio], f., desire (for), eagerness (for), craving, longing, passion, esp. that of love. Personified. Cupido, -dinis, m., Cupid, the god of love.

cupidus, -a, -um [cupio], adj., eager (for), desirous (of).

cupio, cupere, cupīvī or cupiī, cupītus, tr., long for greatly, crave, desire; with inf., be eager (to), long (to).

cupressus, -si, f., the cypress, an evergreen sacred to Pluto, used at funerals. cur, interrog. adv., for what reason?,

why?, wherefore?

cura, curae, f., care, concern, regard; solicitude, anxiety, grief, sorrow, pain; esp., the pains and pangs of love, passion, love; anxious hope, longing; by metonymy, of the object of care, concern, treasure; concern, task, duty, province. Personified, Cūra, Cūrae, f., Care, Sorrow.

Cures, Curium, pl. m., Cures, the capital town of the Sabines, from which Numa Pompilius came.

Cürētes, -tum, pl. m., the Curetes, the earliest inhabitants of Crete; they worshiped Jupiter and Cybele with noisy music and wild dances.

cūrō, -āre, -āvī, -ātus [cūra], tr., care for, give heed to, regard; with corpora, care for, refresh; with inf., take the trouble (to), care (to), desire (to)

curro, currere, cucurri, cursum, intr., move quickly (in any manner whatever; it is used, too, with subjects of all kinds), speed, run; fly, shoot, glide; of rivers, run, flow, glide; with acc. (§ 144, and Note), speed over, traverse, skim.

currus, currus [cf. curro], m., chariot, car; by metonymy, steeds, team, span of horses or steeds.

cursū: see cursus.

cursus, cursus [curro], m., properly, a running; swift motion, speed; course, way, journey, passage, voyage; by metonymy, of the way traced by one's motion, course, track, way, direction, maneuvers, evolutions; of the mode of one's motion, gait, motion, course. cursū, abl. sing. as adv., swiftly.

curvāmen, -minis [curvo], n., bend, curve, curving sweep; coil, spiral. curvătura, -rae [curvo], f., a bending;

a bend: curved rim of a wheel.

curvătus: see curvo.

curvo, -āre, -āvī, -ātus [curvus], tr., curve, bend in bow shape, arch. curvătus, -a, -um, pf. pass. part. as adj., arched, hollowed; overhanging (of waves).

curvus, -a, -um, adj., bent, crooked,

curved, arched, winding.,

cuspis, cuspidis, f., point, pointed end of anything, esp. of a spear; by metonymy, spear, dart, lance, javelin.

custodia, -ae [custos], f., watching, guarding, care; by metonymy, guardian, keeper, watchman.

custodio, -īre, -īvī or -iī, -ītus [custos], tr., guard, watch, keep watch over; intr., watch, take heed.

custos, custodis, c., guard, guardian, watchman, keeper, overseer.

cutis, cutis, f., skin.

Cybele, -les or -lae, f., Cybele. (1) A goddess, worshiped by the Phrygians as the Great Mother of all things. She was identified by the Greeks with Rhea, by the Romans with Ops or the Magna Mater (§§ 309, 311); she was an embodiment of the fructifying powers of nature. (2) A mountain in Phrygia, sacred to Cybele.

Cyclades, -dum [from a Greek word meaning circlel, pl. f., the Cyclades, a group of islands in the Aegean Sea, lying in a circle round Delos.

Cyclopius, -a, -um [Cyclops], adj., of

the Cyclops, Cyclopean.

Cyclops, Cyclopis, m., a Cyclops. The name was given (1) to certain giants, with cannibalistic tendencies, who dwelt in Sicily, near Aetna: they each had a single large, round eye in the middle of the forehead, (2) to the workmen of Vulcan (§ 320). Note: in English one plural of Cyclops is Cyclops.

cycnus, cycni, m., swan.

Cydon, Cydonis, m., a Cydonian, a man from Cydon, a town in Crete,

Cydon, Cydon, an Italian.

Cyllenius, -a, -um, adj., of Cyllene, a high mountain in Arcadia, Greece, birthplace of Mercury. Cyllenean. As noun, Cyllenius, -nî or -nii, m., the Cyllenean, i.e. Mercury, who was born on Mount Cyllene.

cymbium, cymbi or cymbii [cf. cumba], n., a small drinking vessel, long and narrow, like a boat; cup, bowl.

Cýmodoce, -ces, f., Cymodoce, one of the Nereids, or sea-nymphs.

Cymothoë, -ēs, f., Cymothoë, one of

the Nereids, or sea-nymphs. Cynthus, Cynthi, m., Cynthus, a mountain of Delos, on which Apollo

and Diana were born., cyparissus, -sī [by-form of cupressus]. f., cypress.

Cyprius, -a, -um [Cyprus], adj., of Cyprus, Cyprian.

Cyprus, Cypri, f., Cyprus, a large island in the Mediterranean.

Cythera, -rorum, pl. n., Cythera, an island south of Laconia, near which Venus rose from the foam of the sea.

Cythereus, -a, -um [Cythera], adj., of Cythera, Cytherean. As noun, Cytherea, -ae, f., Cytherea, the goddess of Cythera, i.e. Venus.

Daedalus, -lī, m., Daedalus, described by Greek tradition as an Athenian of consummate skill in all forms of handiwork; he dwelt for a long time at the court of King Minos at Gnosus. in Crete, and built for him the Labyrinth. Later, he helped Theseus to thread the mysteries of the Laburinth: for this Minos imprisoned him, but, with the aid of artificial wings, fastened on by wax, Daedalus escaped from Crete to Cumae.

Dahae, Dahārum, pl. m., the Dahae, a tribe of Scythians east of the Cas-

pian Sea.

Damasichthon, -thonis, m., Damasich-

thon, a son of Niobe.

damno, -āre, -āvī, -ātus [damnum], tr., subjéct to loss; esp. in legal sense, condemn, sentence, declare guilty; in general, condemn, doom, devote.

damnosus, -a, -um [damnum], adi... hurtful, injurious, ruinous.

damnum, damni, n., hurt, injury, damage: destruction, ruin, curse.

Danaë, -ës, f., Danaë, daughter of Acrisius. An oracle had warned Acrisius that he would die by the hand of a son to be borne by Danaë. prevent this Acrisius shut Danaë up in a brazen tower, or, as some say, in a subterranean chamber, but Jupiter, who had seen and loved her, gained access to her, and begat by her a son, named Perseus. When this was discovered, Danaë and Perseus were set adrift on the sea in a chest. Vergil makes Danaë come to Italy and found Ardea.

Danaüs, -a, -um [Danaüs, an ancient king of Argos], adj., of Danaüs, Danaän; freely, Greek, Grecian. As noun, Danaï, -örum or -üm, pl. m., the Danaäns, the Danaï, the Greeks.

daps, dapis, f., usually in the pl., a solemn, sacrificial feast; since such feasts were usually very sumptuous, a rich, sumptuous banquet, feast; rich food, dainty viands, meats; offerings to the dead, of wine, honey, oil, or milk.

Dardania: see Dardanius.

Dardanidēs, -dae [1. Dardanus], m., a descendant of Dardanus; in sing., used esp. of Aeneas; in pl., the Trojans. As adj., in pl., Trojan.

Dardanis, -nidis [1. Dardanus], f., a (descendant or) daughter of Dar-

danus; a Trojan woman.

- Dardanius, -a, -um [1. Dardanus], adj., of Dardanus, Dardanian, Trojan. Dardania, -ae (sc. terra), f., the Trojan land, the Troad, Troy. The name was applied also to a city on the Hellespont, founded by Dardanus.
- 1. Dardanus, -nī, m., Dardanus, son of Jupiter by Electra; he was son-in-law of the Trojan Teucer, and founded the city of Dardania. From him the house of Priam was descended. Vergil represents Dardanus as coming to the Troad from Corythus, in Etruria. As adj., Dardanus, -a, -um, of Dardanus, Dardanian, Trojan.

2. Dardanus, -a, -um: see 1. Dar-

Dares, Daretis, m., Dares, a Trojan boxer, defeated by the Sicilian Entellus.

dator, datoris [do], m., giver, bestower.

datus: see do.

Daucius, -a, -um, adj., of Daucus, an unknown Italian or Rutulian, Daucus's.

Daunius, -a, -um [Daunus], adj., of or belonging to Daunus, descended from Daunus, Daunus's, Daunian; freely, Rutulian.

Daunus, Dauni, m., Daunus, a myth-

ical king of Apulia, son of Pilumnus and Danaë, and father of Turnus.

**DĒCERP**Ō

de, prep. with abl., properly denoting motion from a fixed point, used (1) of space, from, down from, away from, off, out of, (2) of source, origin, material, from, out of, of, by, after, (3) in modal relations, according to, in accordance with, by, concerning, in relation to, in regard to, about, in consequence of, because of. As prep. prefix, it has also (a) intensive force, i.e. down to the bottom, down to the (very) end, (b) occasionally, negative force, through the thought of progress (down from =) away from, i.e. in the opposite direction from the idea represented by the main part of the word.

dea, deae, f., goddess.

dēbellātor, -tōris [dēbellō], m., warrior, fighter; conqueror, victor, subduer, tamer.

děbello, -åre, -åvî, -åtus [dē, with intensive force +bello], intr., wage war to the very end, fight vigorously; tr., conquer, subdue, overcome.

děbeč, děběre, děbuí, děbitus [dě + habeč], tr., properly, keep back money, etc., owe; in general, owe; in pass., be owed to, be due to, be set apart or destined, be appointed or fixed; with inf., be under obligation, be bound, ought. děbitus, -a, -um, pf. pass. part. as adj., owed, due, destined, appointed, assigned; due, fitting, proper.

dēbilis, -e, adj., maimed, disabled,

crippled.

dēbilitō, -āre, -āvī, -ātus [dēbilis], tr., weaken, enfeeble; exhaust, drain. dēbitus: see dēbeō.

dēcēdō, -cēdere, -cessī, -cessum [dē + cēdō], intr., go away from, withdraw from, depart; leave, quit.

decem, num. adj., indecl., in pl., ten.

dēceptus: see dēcipio.

dēcernō, -cernere, -crēvī, -crētus [dē +cernō], intr. and tr., decide, determine; with inf., resolve, decide.

dēcerpō, -cerpere, -cerpsī, -cerptus [dē +carpō], tr., pluck off, pluck.

decet, decere, decuit, —, impers. verb, used esp. with inf. clause as subject, intr., (it) is becoming, is fitting, is seemly; tr., becomes; decet me, te, etc., with inf., I, you, etc., ought.

dēcidō, -cidere, -cidī, - [dē +cadō],

intr., fall down, fall.

dēcīdō, -cīdere, -cīdī, -cīsus [dē + caedō], tr., cut off, lop off, hew off.

dēcipiō, -cipere, -cēpī, -ceptus [dē + capiō], tr., catch, ensnare. Fig., catch, beguile, deceive, betray, trick.

dēcīsus: see dēcīdō.

Decius, Decī or Decīi, m., Decius, a name borne by members of the Gēns Decia. (1) Publius Decius Mus, consul in 340, who, in the battle fought at Veseris against the Latins and the Campanians, devoted himself, it was said, to death that the Romans might gain the victory. (2) Publius Decius Mus, who, in 295, in a battle with the Gauls and the Samnites, at Sentinum, similarly devoted himself.

dēclārō, -āre, -āvī, -ātus [dē +clārus], tr., declare, proclaim, announce,

pronounce.

dēclinō, -āre, -āvī, -ātus [dē+clīnō, an old verb, cause to lean, lean], tr., cause to lean away from, bend away (from), turn away (from); bend aside, bend down; of the eyes, turn away, lower, close, shut.

dēclīvis, -e [dē+clīvus], adj., down-sloping. As noun, dēclīve, -vis, n.,

downward slope.

decor, decoris [cf. decet], m., loveliness, beauty, grace, charm.

decoro, -āre, -āvī, -ātus [decus], tr., beautify, adorn, decorate, embel-

lish, grace, honor.

decōrus, -a, -um [cf. decet, decus], adj., becoming, comely, graceful, beauteous, lovely, fair, beautiful; decorated (with), adorned, graced; resplendent, brilliant.

dēcrēscō, -crēscere, -crēvī, -crētum [dē +crēscō], intr., grow down, grow less, diminish, subside.

dēcurrō, -currere, -currī, -cursum [dē +currō], intr., run down, hasten

down; speed (down), speed, dart, shoot.

decus, decoris [cf. decet], n., comeliness, loveliness, beauty, grace; by metonymy, of that which beautifies, ornament, decoration; of a person, pride, glory, honor of a race, etc. Fig., glory, honor, dignity.

dēdecus, -coris [dē, in neg. sense + decus], n., unloveliness; by metonymy, of that which disfigures, disgrace,

dishonor, infamy, shame.

dēdignor, -dignārī, -dignātus sum [dē, in neg. sense +dignor], tr., not to deem worthy, deem unworthy, disdain, scoff.

dēdūcō, -dūcere, -dūxī, -ductus [dē + dūco], tr., lead or' draw down or away, drag off, carry away; with nāvem, haul down (to the sea), launch; lead, guide, conduct, escort (in this sense esp. of guiding colonists to their new home). Fig., draw (one's lineage), derive.

dēfendō, -fendere, -fendī, -fēnsus [dē +fendō, an old verb, strike], tr., strike away, fend off, avert; freely, protect by striking one away from danger, protect, guard, champion.

dēfēnsor, -sōris [dēfendō], m., defender, protector, guardian, champion.

dēfēnsus: see dēfendō.

dēferō, -ferre, -tulī, -lātus [dē +ferō], tr., bring down or from, carry, convey; in pass., of voyagers, be carried, be conveyed, make one's way, come. Fig., of carrying news, bring word, report, relate, announce, declare.

defessus, -a, -um [de, with intensive force +fessus], adj., thoroughly tired, worn out, wearied, exhausted.

deficio, -ficere, -fecī, -fectum [dē + facio], intr. (§ 151), properly, make (= put, set) one's self down, grow downward, i.e. grow smaller; give out, fail, flag, cease, disappear, vanish; be wanting, be lacking or missing; with dat, be wanting to, fail, be false to; of persons, fail, faint, sink (down), lose one's strength, be exhausted; of a fire, fail, die out; of a ship, (fail, i.e.) sink, founder.

dēfigō, -figere, -fixi, -fixus [dē + figō], tr., fasten down, fasten in; fasten, fix, set.

dēfīxus: see dēfīgō.

dēflectō, -flectere, -flexī, -flexus [dē + flectō], tr., bend away, turn (aside).

dēfleō, -flēre, -flēvī, -flētus [dē, with intensive force+fleō], intr., weep bitterly; tr., weep over, lament, bemoan, mourn.

dēfluö, -fluere, -flūxī, -flūxum [dē + fluö], intr., flow down. Fig., flow down, glide (down), descend, slip, fall; of garments, flow down, stream, descend.

dēfodiō, -fodere, -fōdī, -fossus [dē + fodiō], tr., dig (down, or down into); bury or hide in the earth; in general, hide, conceal, store up.

dēformo, -āre, -āvī, -ātus [dē, in neg. sense +forma], tr./ disfigure, defile.

dēfossus: see dēfodiō.

dēfringō, -fringere, -frēgī, -frāctus [dē +frangō], tr., break off.

dēfunctus: see dēfungor.

dēfungor, -fungī, -functus sum [dē + fungor], intr., with abl., have done with, go through with, get through with; finish, complete, accomplish; with vītā, expressed or implied, get through with life, perish, die.

degener, degeneris [de +genus], adj., properly, departing from (i.e. coming short of) one's race or kind, degenerate. Fig., base-born, lowborn, ignoble, degenerate.

dēgō, dēgere, dēgī, — [dē + agō], tr.,

lead, spend; pass.

dehinc, adv., thence, used (1) properly but rarely of space, more often (2) of order in time, thereupon, then, thereafter, here, hereupon, hereafter, in after days, (3) of order or succession in general, then, afterwards, next. Note: the word is often scanned as of one syllable.

dehîscö, dehīscere, dehīvī, — [dê + hîscö], intr., open deep downward, gape open, split open, yawn.

dēiciō, dēicere, dēiēci, dēiectus [dē + iaciō], tr., throw down, cast down, hurl down, strike down, cast; throw

down in death, lay low, bring down (game); kill, slay; drive down or out (said of game, enemies, etc.), dislodge. Fig., turn down (face, eyes, etc.), cast down; degrade. deiectus, -a, -um, pf. pass. part. as adj., in fig. sense, cast down, dismayed.

dēiectus: see dēicio.

deinde, adv., used (1) properly but very rarely of space, thence, (2) of time, then, thereupon, thereafter, here, hereupon, hereafter, (3) of order and succession in general, then, next. Note: the word is often scanned as of two syllables.

Dēropēä, -ae, f., Deropea, a nymph in

Juno's train.

Dēïphobē, -bēs, f., Deïphobe, daughter of Glaucus. She was the Sibyl at Cumae.

Deiphobus, -bi, m., Deiphobus, a son of Priam, who after the death of Paris married Helen; at the capture of Troy Helen treacherously caused his death.

dēlābor, -lābī, -lāpsus sum [dē + lābor], intr., glide or slip down, swoop down, fall, sink, descend.

dēlāpsus: see dēlābor.

dēlātus: see dēfero. dēlēctus: see dēligo.

dēligō, -ligere, -lēgī, -lēctus [dē + legō], tr., pick out, choose, select. dēlēctus, -a, -um, pf. pass. part. as adj., picked, chosen, choice.

dēlinquō, -linquere, -liquī, -lictus [dē +linquō], tr., properly, leave (something undone); intr., do wrong (by shortcomings). dēlictum, -tī, pf. pass. part. as noun, n., something left undone, shortcoming, crime.

dēlitēsco, dēlitēscere, dēlituī, — [dē + latēsco, inceptive of lateo], intr.,

hide, lie hid, skulk.

Dēlius, -a, -um [Dēlos], adj., of Delos, Delian; an epithet esp. of A pollo, who was born on Delos.

Dělos, Děli, f., Delos, a small island lying in the Aegean Sea, one of the Cyclades, famous esp. as the birthplace of Apollo and Diana.

delphin, delphinis, m., a dolphin.

**dělůbrum, -brī,** n., temple, shrine, sanctuary.

dēlūdō, -lūdere, -lūsī, -lūsus [dē + lūdō], tr., play false to, make sport of, mock, deceive, cheat, delude.

dēmēns, dēmentis [dē, in neg. sense + mēns], adj., out of one's mind, mad, frantic, foolish, insane, infatuated, misguided.

dēmentia, -ae [dēmēns], f., madness, insane frenzy, folly, infatuation.

dēmergō, -mergere, -mersī, -mersus [dē +mergō], tr., plunge down into (water), sink, submerge. dēmersus, -a, -um, pf. pass. part. as adj., sunken, submerged, sinking.

demersus: see demergo.

dēmissus: see dēmittō.

dēmittō, -mittere, -mīsī, -missus [dē +mittō], tr., send down, send, dispatch; let down, let fall, lower, allow to hang; with nāvem or nāvīs, bring to land, land (cf. 2. appello). Fig., cast down, lower (eyes, face, etc.); (send words, i.e. admit words, into one's ear), hear, receive, welcome; of lineage, derive, draw. dēmissus, -a, -um, pf. pass. part. as adj., descended from, sprung from, derived; lowered (of a rope); lowered, low; hanging, drooping (of a cloak); lowered, loosened, streaming (of hair). Fig., of the voice, lowered, sinking, low, subdued.

dēmō, dēmere, dēmpsī, dēmptus [dē +emō], tr., take away, remove,

dispel.

Dēmodocus, -cī, m., Demodocus, an Arcadian, an ally of the Trojans.

Dêmoleos, -î, m., Demoleos, a Greek chieftain slain by Aeneas.

Démophoon, -ontis, m., Demophoon, a Trojan slain by Camilla.

dēmoror, -morārī, -morātus sum [dē+moror], intr., delay, loiter; tr., keep waiting, cause to linger, delay, detain.

dēmum [sup. of dē], adv., properly, at the bottom; at last, at length, finally; tum dēmum, then at last, then only, not till then, thus and thus only. dēnī, dēnae, dēna, distrib. num. adj., in pl., ten each, ten apiece, ten at a time: freely. ten.

dēnique, adv., used (1) properly of time, at last, at length, finally, but (2) much more frequently in enumerations, in summing up, finally, at last, in a word; sīc dēnique (= tum dēmum), only thus, thus and thus only.

dens, dentis, m., tooth; by metonymy, of things shaped like a tooth, e.g.

the fluke of an anchor.

dēnseō, dēnsēre, dēnsuī, — [dēnsus], tr., make thick or close, press together, crowd together, mass (closely); of weapons, scatter or fling in quick succession, fling clouds of; in pass., with middle force (§§ 166-167), stand thick or close together.

dēnsus, -a, -um, adj., properly, of things whose parts stand close together (contrast rārus), thick, dense, close, compact, then of these parts themselves, close-set; set close together, crowded, crowding; of soldiers, massed, in close array, in serried ranks; of one person, closely surrounded (by others), thronged, crowded, hard pressed. Fig., of winds, thick, murky; of things that follow one another in quick succession, frequent, repeated, continuous, incessant.

dēnūntiō, -āre, -āvī, -ātus [dē + nūntiō], tr., announce, proclaim (often with the accessory idea of threatening), threaten; foreshadow, predict.

dēpāscō, -pāscere, -pāvi, -pāstus, or dēpāscor, -pāscī, -pāstus sum [dē + pāscō], tr., properly, of cattle (as eubjects), feed on, browse on; freely, of creatures other than cattle, feed on, eat up, devour, consume.

dēpāstus: see dēpāscō.

dēpellō, -pellere, -pulī, -pulsus [dē +
 pellō], tr., drive away, expel. Fig.,
 remove, ward off, avert.

dēpendeō, dēpendēre, —, — [dē + pendeō], intr., hang down, hang from, hang on, hang.

47

dēpōnō, -pōnere, -posuī, -positus [dē +pōnō], tr., set down, put off, lay aside, set aside, lay down, deposit; (put down, i.e.) leave behind. Fig., throw off (cares, etc.), lay aside, forget.

dêprehendő, dêprehendere, dêprehendî, dêprehensus, or dêprendő, dêprendő, dêprendő, dêprendő, deprensus [dê +prehendő], tr., seize, catch, overtake. Fig., of a storm or of the passage of time, overtake, overwhelm, surprise; grasp, detect (a crime, a secret).

deprensus: see deprehendo.

dēpromo, -promere, -prompsī, -promptus [dē +promo], tr., take out, bring forth, draw forth, produce.

dēpulsus: see dēpello.

dērigēscō, -rigēscere, -riguī, -- [dē + rigēscō, inceptive of rigeō], intr., become stiff, grow rigid, become set, grow fixed, set; of blood, stiffen, harden, thicken, freeze.

dērigō, -rigere, -rēxī, -rēctus [dē + regō], tr., properly, guide along one straight line, guide, direct; aim. dērēctus, -a, -um, pf. pass. part. as adj., guided, directed, aimed; straight.

dēripiō, -ripere, -ripuī, -reptus [dē + rapiō], tr., hurry (down, or away) quickly; tear off, tear away, pull away, pull out, strip off.

dēsaeviō, -saevīre, -saevīi, - [dē + saeviō], intr., rage one's self out, spend one's rage, rage furiously.

dēscendō, -scendere, -scendī, -scēnsum [dē +scandō], intr., climb down, come down, go down, fall down, descend; make one's way into, sink into, penetrate. Fig., go down to, lower one's self to, stoop to, descend to.

dēscēnsus, -sūs [dēscendō], m., a going down, descent.

dēscrībō, -scrībere, -scrīpsī, -scrīptus

[dē +scrībō, write], tr., write down, write out; trace, sketch, draw, delineate.

děsecő, -secāre, -secuī, -sectus [dē + secő], tr., cut off, lop off, sever.

dēserō, serere, seruī, sertus [dē, in neg. sense + 1. serō], tr., properly, disjoin, unjoin; leave, quit, abandon, forsake, desert. dēsertus, -a, -um, pf. pass. part. as adj., deserted, abandoned, lonely, waste, desolate. As nouñ, dēserta, -tōrum, pl. n., wastes, deserts, wilderness, solitude.

desertor, -toris [desero], m., one who leaves or quits, deserter.

dēsertus: see dēserō.

dēsidia, -ae [dēsideō, sit down, be idle], f., a sitting down, inactivity, idleness, sloth.

dēsīdō, -sīdere, -sēdī, - [dē + sīdō], intr., settle down, sink down, sink.

dēsigno, -āre, -āvī, -ātus [dē +signo], tr., mark out, mark off, trace.

dēsilio, -silīre, -siluī, -sultum [dē + salio], intr., leap or jump down, spring.

dēsinō, -sinere, -sīvī, -situm [dē + sinō], intr., leave off, give up; cease, desist, forbear; end.

dēsisto, -sistere, -stitī, -stitum [dē + sisto], intr. (§ 151), properly, set one's self away from; leave off, give up; cease, desist, forbear.

dēsolo, -āre, -āvī, -ātus [dē +solus], tr., make lonely, forsake, desert, abandon. dēsolātus, -a, -um, pf. pass. part. as adj., lonely, deserted, abandoned.

dēspectō, -āre, -āvī, -ātus [freq. of dēspiciō], tr., look down on, view, survey, watch.

despectus: see despicio.

dēspiciō, -spicere, -spexī, -spectus [dē + speciō, old verb, look, look at], tr., look down on, view, survey. Fig., look down on, make light of, slight, disdain, scorn, despise.

dēstinō, -āre, -āvī, -ātus, tr., make fast, make firm, bind. Fig., fix, set apart, determine, appoint, assign, doom, destine. dēstruō, -struere, -strūxī, -strūctus [dē +struō], tr., properly, pile down, i.e. pull down, unbuild; demolish, destroy.

dēsuētus, -a, -um [dē, in neg. sense + suēscē], adj., in act. sense, unused to, unaccustomed to, not familiar with; in pass. sense, unused, disused.

- dēsum, dēesse, dēfuī, [dē +sum], intr., be away, be wanting, be lacking, be missing; with dat., be wanting to, be false to, fail. Note: when the long e and the short e come together, in such forms as dēest, dēesse, dēerit, the short e is neglected in scanning. See § 282.
- dēsuper [dē +super], adv., from above; above.
- deterior, deterior, deterius [a comp., derived ultimately from de, down], adj., lower; inferior, worse.
- dēterreō, -terrēre, -terruī, -territus [dē +terreō], tr., frighten away, deter.
- dētineo, -tinere, -tinuī, -tentus [dē + teneo], tr., hold off, keep back, detain, keep.
- dētono, -tonāre, -tonuī, [dē +tono],
  intr., thunder down, thunder; thunder out ( = dēsaevio), spend one's
  fury.
- dētorqueō, -torquēre, -torsī, -tortus [dē +torqueō], tr., turn away, turn aside, shift, turn back. Fig., turn, divert, alter, change.
- dētrahō, -trahere, -trāxī, -tractus [dē +trahō], tr., draw off, take off, strip off, remove:
- dētrūdō, -trūdere, -trūsī, -trūsus [dē +trūdō], tr., thrust down, shove away; push off, drive away, force away. Fig., thrust out, dislodge, expel, put to flight.

dēturbō, -āre, -āvī, -ātus [dē + 1. turbō], tr., thrust down, shove down, cast down, hurl down, fling; drive away, dislodge.

Deucalion, -ōnis, m., Deucalion, son of Prometheus. He was King of Phthia, in Thessaly, Greece. With Pyrrha, his wife, he was saved from the Flood.

deus, dei, m., god, deity (used of both gods and goddesses).

dēveniō, -venīre, -vēnī, -ventum [dē + veniō], intr., properly, come down (to), descend; freely, come to, go to, arrive at.

dēvictus: see dēvinco.

- dēvinciō, -vincīre, -vīnxī, -vīnctus [dē +vinciō], tr., bind, fetter. Fig., bind, fetter, snare.
- dēvincö, -vincere, -vīcī, -victus [dē + vincö], tr., conquer thoroughly, subdue, overcome; with bella, win, wage successfully.

dēvīnctus: see dēvinciō.

- dēvolō, -āre, -āvī, -ātum [dē +1. volō], intr., fly down.
- dēvolvō, -volvere, -volvī, -volūtus [dē +volvō], tr., roll down, hurl down, fling.

dēvotus: see dēvoveo.

- dēvoveō, -vovēre, -vŏvī, -vŏtus [dē + voveō], tr., vow, devote, set apart, consecrate; esp., devote to the powers of death, doom, curse.
- dexter, dextera or dextra, dexterum or dextrum, adj., right; often = an adv., on the right hand or side, to the right. Fig., since the right hand is commonly the more skillful, skillful, handy, suitable, fitting; as a term of augury (see note on ii. 693), favorable, auspicious, propitious. As noun, dextera or dextra (sc. manus), f., right hand, right arm; by metonymy, pledge (as given by the right hand), assurance, surety, good faith, confidence, trust.

dextera or dextra, as noun: see dexter.

Diana, -nae, f., Diana, daughter of
Jupiter and Latona. See § 318.

- dicio, -onis [dico], f., properly, 'say so'; utterance as evidence of authority, sovereignty, dominion, authority, power, sway.
- dicō, -āre, -āvī, -ātus, tr., make known, proclaim; proclaim as sacred, dedicate, consecrate, assign, set apart.
- dīcō, dīcere, dīxī, dictus, tr., say, speak, relate, recount; intend to say, mean, intend; speak of espe-

cially, appoint (a day, etc.); speak of beforehand, predict, foretell, prophesy; call, name; speak with authority, bid, charge, command; speak of in song, sing of, describe, laud, extol. dictum, dicti, pf. pass. part. as noun, n., a thing said, utterance, word, speech; prophecy, prediction: promise, agreement; order, command.

DICTAEUS

Dictaeus, -a, -um, adj., of Dicte, a mountain in the eastern part of Crete,

Dictaean, Cretan.

dictum: see dīcō.

Dīdo, Dīdus (Greek form) or Dīdonis, f., Dido, daughter of Belus, King of Tyre, and wife of Sychaeus. Vergil makes her founder of Carthage.

dīdūcō, -dūcere, -dūxī, -ductus [dis-+ dūco], tr., draw apart, draw asunder,

part, separate, divide.

Didymāon, -onis, m., Didymaon, a

skilled workman in metals. diēs, diēī, c., a day; freely, period of

time, time, lapse of time; by metonumu, daytime, daylight, light. Personified, Dies, Diei, f., Day, conceived of as a goddess.

differo, differre, distulī, dīlātus [dis-+ fero], tr., bear apart, carry apart, scatter, tear asunder. Fig., of time,

put off, defer, postpone.

difficilis, -e [dis-, in neg. sense + facilis], adj., not easy, hard, difficult: troublesome, painful; trying, dangerous.

diffido, -fidere, -fisus sum [dis-, in neg. sense +fido], intr., put no faith

in. distrust.

diffugio, -fugere, -fugi, - [dis-+fugio], intr., fly or flee in different direc-

tions, scatter, disperse.

diffundo, -fundere, -fūdī, -fūsus [dis-+ 2. fundo], tr., properly, scatter by pouring. Fig., pour out, spread out, scatter, spread abroad.

diffusus: see diffundo.

dīgerō, -gerere, -gessī, -gestus [dis-+ gero], tr., carry apart, bear apart, separate; arrange, set in order, dispose. Fig., of arranging by means of speech, expound, explain, interpret.

dīgestus: see dīgerō.

digitus, -tī, m., finger; toe.

dignor, dignārī, dignātus sum [dignus]. tr. with acc. and abl., deem worthy (of): with inf., think fit, see fit, think (it) right, deign, condescend.

dignus, -a, -um, adj., of a person, worthy, deserving, deserving of; of things, worthy, becoming, meet, fitting, proper, suitable.

dīgredior, -gredī, -gressus sum [dis-+ gradior], intr., go or walk apart, part, separate; go off, depart, quit.

dīgressus, -sūs [dīgredior], m., going

off, departure.

dīlābor, -lābī, -lāpsus sum [dis-+ lābor], intr., glide apart, fall asunder; glide away, vanish, disappear. dīlēctus: see dīligō.

dīligō, -ligere, -lēxī, -lēctus [dís- + lego], tr., pick out, choose; esteem, love, hold dear. dilectus, -a, -um, pf. pass. part. as adj., beloved, loved,

dear, precious. dīluvium, -vī or -viī [dīluō, wash away], n., a washing away; by metonymy, that which washes away, water-

flood, flood, deluge.

dīmittō, -mittere, -mīsī, -missus [dis-+mitto], tr., send in different directions; apply, direct; send off, send away, allow to go, dismiss; set aside, discard, give up, forego, abandon.

dīmoveō, -movēre, -movī, -motus [dis-+moveo], tr., move apart, move asunder, part, cleave, separate, divide: scatter, disperse, dispel, dissi-

Dindyma, -morum, pl. n., Dindyma or Dindymus, a mountain in Phrygia, sacred to Cybele.

dīnumero, -āre, -āvī, -ātus [dis-+numero], tr., count out, count over, tell over, reckon, calculate.

Diomēdēs, -dis, m., Diomedes, son of Tydeus (King of Aetolia), one of the bravest champions of the Greeks before Troy. He wounded Aeneas and Venus herself, and carried off the horses of Rhesus. Later, he came to Italy and founded Arpi.

Dionaeus, -a, -um [Dione, Dione, mother of Venus], adj., of Dione, Dionean; freely, daughter of Dione.

Diores, -ris, m., Diores, a Trojan,

kinsman of Priam.

Dīrae: see dīrus.

Dirce, Dirces, f., Dirce, a spring in Boeötia, near Thebes.

dīreptus: see dīripio.

dīrigō, -rigere, -rēxī, -rēctus [dis-+ regō], tr., properly, guide along a given line or lines, guide, direct, turn; of a weapon, guide, aim, hurl, shoot, cast.

dirimö, -imere, -ëmī, -ëmptus [dis-+emö], tr., take apart, separate, part. Fig., of parting combatants and so ending strife, break off, interrupt, put an end to, decide.

dīripiō, -ripere, -ripuī, -reptus [dis- + rapiō], tr., hurry apart, tear asunder, pull to pieces; less exactly, catch up quickly; tear off, strip off; lay waste, ravage, plunder.

dīruō, -ruere, -ruī, -rutus [dis- +ruō], tr., tear asunder, overthrow; of trees,

uproot.

dīrus, -a, -um, adj., accursed; fearful, awful, dreadful, fell, monstrous; horrible, frightful, fierce, terrible; ominous, fateful, portentous. As noun, Dīrae, Dīrārum (sc. deae), pl. f., the Awful Goddesses, the Furies.

dīrutus: see dīruō.

dis, ditis, adj., comp. ditior, sup. ditissimus [by-form of dives], rich, abounding in, rich in, possessed of.

Dis, Ditis, m., Dis, Pluto, god of the

underworld. See § 336.

dis-, di-, dir-, inseparable prefix, apart, asunder, in pieces, in different directions; semetimes, with neg. force, not, through the thought of progress entirely away from the idea represented by the main part of the compound word.

discēdō, -cēdere, -cessī, -cessum [dis-+cēdō], intr., of several persons, go in different directions, separate, or, freely, depart; of one person, go one's own way, depart, withdraw. discernō, -cernere, -crēvī, -crētus [dis-+cernō], tr., separate, divide; of embroidery, (divide, i.e.) vary, work in varied patterns. Fig., separate, distinguish; separate, end (a quarrel or contest).

discessus, -sūs [discēdō], m., a going apart, separation; going away, de-

parture.

50

discînctus: see discingō.

discingō, -cingere, -cīnxī, -cīnctus [dis-, in neg. sense +cingō], tr., ungirdle. discīnctus, -a, -um, pf. pass. part. as adj., ungirdled, unbelted, wearing loose robes, loosely clad.

disclūdō, -clūdere, -clūsī,-clūsus [dis-, in neg. sense +claudō], tr., unclose,

open, release.

discō, discere, didicī, —, tr., learn, come to know, become acquainted with; examine into, investigate, scan closely; in pf., have learned, know.

discolor, discoloris [dis-+color], adj.,

of a different color or hue.

discordia, -ae [discors], f., disagreement, dissension, strife, discord. Personified, Discordia, -ae, f., Discord, the goddess (or demon) of strife.

discors, -cordis [dis-+cor], adj., of different hearts or minds, unharmonious, contending, hostile; freely, unlike, different, discordant.

discrepo, -crepare, -crepui, - [dis-+ crepo], intr., properly, sound differ-

ently; freely, differ.

discrīmen, -minis [discernō], n., that which separates two things, dividing line; freely, distance, interval. Fig. (separation, i.e.) distinction, difference; a decisive moment, crisis.

discumbō, -cumbere, -cubuī, -cubitum [dis-+cumbō, old verb, lay], intr., of several persons, (lay themselves down [§ 151] =) lie down in different (i.e. their proper) places, take their places; freely, recline.

discurro, -currere, -curri, -cursum [dis-+curro], intr., run or speed in different directions, rush or gallop

apart; scatter, separate.

discussus: see discutio.

discutiō, -cutere, -cussī, -cussus [dis-+quatiō], tr., shake asunder; freely, strike off. Fig., strike asunder (shadows, darkness, etc.), dispel, dis-

sipate.

disicio, disicere, disiecī, disiectus [dis-+iacio], tr., throw apart, scatter, disperse; overthrow, demolish; cleave, split, shatter. Fig., of peace, (scatter, i.e.) destroy, ruin. Note: for the scansion see note on disice, i. 70.

disiectus: see disicio.

disiungö, -iungere, -iūnxī, -iūnctus [dis-+iungö], tr., disjoin, separate; keep away from, drive away from.

dispār, disparis [dis-, in neg. sense + pār], adj., unequal, different.

dispello, -pellere, -puli, -pulsus [dis-+ pello], tr., drive apart, scatter, disperse. Fig., of shadows, etc., cleave, scatter, dispel, dissipate.

dispendium, -dī or -diī [dis-+pendō, weigh, i.e. pay out, money], n., expenditure, expense, outlay, cost, loss.

dispēnsō, -āre, -āvī, -ātus [dis-+ pēnsō, freq. of pendō, weigh], tr., properly, weigh out (= pay) money to different persons, distribute.

dispergö, -spergere, -spersi, -spersus
 [dis-+spargö], tr., scatter (about),
 disperse.

dispersus: see dispergo.

dispicio, -spicere, -spexi, -spectus [dis-+specio, old verb, look, look at], intr., look all about; see with an effort, see through an intervening medium; tr., catch sight of, discern, descry, perceive.

dispōnō, -pōnere, -posuī, -positus [dis-+pōnō], tr., put apart, place apart, set in different places, arrange, dis-

pose

dissiliö, -silīre, -siluī, -sultum [dis-+saliö], intr., leap or fly apart, spring apart, burst asunder, separate.

dissimulo, -are, -avī, -atus [dis-, in neg. sense +simulo], tr. and intr., properly, pretend that what is true is not true, cover up the truth; dissemble, cloak, disguise, hide, conceal.

dissuādeō, -suādēre, -suāsī, -suāsum [dis-, in neg. sense +suādeō], intr., dissuade (a person); advise against (a proposal or plan), oppose by argument.

distendō, -tendere, -tendī, -tentus [dis-+tendō], tr., stretch asunder, stretch out, distend; fill up, pack

closely.

distō, distāre, —, — [dis-+stō], intr., stand off, stand apart, be distant, be away; stand apart from (something else), differ (from).

districtus: see distringo.

distringō, -stringere, -strīnxī, -strictus [dis-+stringō], tr., draw apart, stretch asunder, stretch out, spread out.

dītior: see dīs.

dītissimus: see dīs.

diū, adv., for a long time, long.

dius, dīva: see dīvus.

dīvelļō, -vellere, -vellī, -vulsus [dis-+vellō], tr., tear in pieces, tear asunder, separate; tear away by violence, separate, remove.

dīverberē, -āre, -āvī, -ātus [dis-+verberē], tr., lash apart, strike apart, cleave, divide, part, separate.

diversus, -a, -um [dis-+vertō], adj. (properly, pf. pass. part. of divertō, a rare verb, turn apart, separate), turned in opposite or different ways, diametrically opposed, opposite, contrary, apart; widely sundered, asunder, separate, remote, distant; different, unlike, various; at times = an adv., hither and thither, in divers directions; ex diversō, from different directions.

dives, divitis, adj., of persons, rich, abounding in, possessed of; of things, rich, precious, sumptuous, splendid, magnificent; of land, rich, fertile.

dīvidō, -videre, -vīsī, -vīsus, tr., separate, part, divide; break through, lay open, cleave; part, distribute, divide.

dīvīnus, -a, -um [dīvus], adj., pertaining to the gods, divine, deified, heavenly; holy, sacred; godlike, superhuman; inspired, prophetic.

dīvitiae, -ārum [dīves], pl. f., riches, treasures, wealth.

divortium, -tī or -tiī [dis-+vertō], n., properly, a parting; by metonymy, fork of roads; freely, path.

divus, -a, -um, or dius, -a, -um, adj., divine, heavenly; deified (an epithet applied to Julius Caesar and to many of the Roman Emperors who, after their death, were deified by vote of the Senate); godlike. As nouns, divus, divi, m., god, deity; diva, divae, f., goddess.

do, dare, dedi, datus [this verb corresponds to two roots, one meaning give, the other meaning put, place; the latter meaning is esp. conspicuous in the compounds of do], tr., give, bestow, vouchsafe, furnish, yield, supply, present, offer, grant, allow, permit; surrender, consign; very freely used in periphrases with nouns (see § 223); se dare, take one's self, go, move, proceed, hasten; terga dare, turn in flight, flee; vēla or lintea dare, spread one's sails, set sail, sail; with verba, dicta, etc., (give, i.e.) utter, say, deliver; with iūra, give, lay down, deliver, administer; with poenas, pay, suffer; (give, offer, i.e.) make, cause, bring about, produce; put, place, set.

doceō, docēre, docuī, doctus, tr., teach, train, instruct, inform; tell, recount, explain, describe; show, indicate, point out, prove. doctus, -a, -um, pf. pass. part. as adj., taught, trained, skilled, versed in.

doctus: see doceo.

Dodonaeus, -a, -um, adj., of Dodona, a city in Epirus, Greece, famous for its oak grove and its oracle, both sacred to Jupiter, Dodonean.

doleo, dolere, dolui, dolitum, intr., feel (physical) pain, suffer; feel (mental) pain, grieve, be sorrowful, lament, mourn.

Dolopes, -pum, pl. m., the Dolopes, the Dolopians, a people of Thessaly who fought with the Greeks against Troy. dolor, doloris [doleo], m., pain, physical or mental, suffering, anguish, agony, sorrow, grief, anxiety; esp., of resentment, anger, wrath, grudge, and, by metonymy, of the cause of grief or anger, affront, grievance, wrong.

dolus, doli, m., device, artifice; usually in bad sense, scheme, guile, trick,

wiles, deceit, treachery.

domina, -nae [feminine of dominus], f., mistress of a household; freely, mistress, ruler, queen; of Juno, queen, goddess.

dominor, dominārī, dominātus sum [dominus], intr., be lord and master,

hold (absolute) sway, rule.

dominus, -nī, m., master, esp. of slaves; lord, ruler, governor; in bad sense, tyrant, despot.

domitor, -tōris [domō], m., tamer, breaker (of steeds). Fig., conqueror, subduer, victor (over).

domō, domāre, domuī, domitus, tr., tamer-break (horses). Fig., subdue, conquer, vanquish, overcome.

domus, domüs, f., house, home, habitation, abode, mansión; by metonymy, of the occupants of a house, house, family, line, race.

donec, conj., while, as long as; until,

till.

dono, -are, -avi, -atus [donum], tr., give, present, bestow; reward or honor with a present. The verb is construed with acc. of thing given and dat. of person, or with acc. of person and abl. of thing given.

donum, doni [do], n., gift, present; esp., present to gods, (votive) offering,

sacrifice.

Donÿsa, -sae, f., Donysa, an island in the Aegean Sea, one of the Cyclades.

Döricus, -a, -um [Döres, the Dorians, one of the three main divisions of the Hellenic or Greek race], adj., of the Dorians, Doric; by metonymy (§ 204), Greek, Grecian.

Döris, Döridis, f., Doris, daughter of Oceanus and Tethys. As wife of Nereus, she was mother of the Nereids. dorsum, dorsī, n., back of an animal, including man; by metonymy, of things similar in shape, reef, ridge in the sea.

Doryclus, -clī, m., Doryclus, a man from Epirus, husband of Beroë.

dos, dotis [do], f., marriage gift or portion, dowry; freely, endowment, possession, portion, merit, excellence.

dōtālis, -e [dōs], adj., pertaining to a dowry; freely, obtained with a dowry.

dōtō, -āre, -āvī, -ātus [dōs], tr., provide with a marriage portion, dower,

Dôtō, Dōtūs (a Greek form), f., Doto, a Nereïd or sea-nymph.

draco, draconis, m., serpent, dragon.

Drancës, Drancis, m., Drances, a Latin, chief opponent of Turnus.

Drepanum, -nī, n., Drepanum, a town on the northwestern coast of Sicily.

Drūsus, Drūsī, m., Drusus, a cognomen borne by members of the Gēns Līvia, esp. by Claudius Nero Drusus, son of Livia Drusilla (wife of Augustus), and stepson of Augustus; he was a distinguished soldier. He died in the year 9.

Dryope, -pes, f., Dryope, a nymph, mother, by Faunus, of Tarquitus.

Dryopes, -pum, pl. m., the Dryopes, the Dryopians, a Pelasgic people who dwelt first in Thessaly, later in Doris, a district south of Thessaly, in Greece; they fought with the Greeks against Troy.

Dryops, Dryopis, m., Dryops, a Trojan, slain by Clausus.

dubitandus: see dubito.

dubitō, -āre, -āvī, -ātum, intr., be in doubt, doubt, be undecided, waver, hesitate; with inf., hesitate (to), be unwilling (to) or reluctant (to); tr., doubt, disbelieve, mistrust; call in doubt, question, challenge, dubitandus, -a, -um, gerundive as adj., to be questioned, to be doubted, doubtful.

dubius, -a, -um, adj., fluctuating,

wavering; of persons, in act. sense, wavering, uncertain, doubtful, in suspense; of things, in pass. sense, doubtful, uncertain, perplexing, dubious; critical, dangerous, difficult. As noun, dubium, dubī or dubī, n., doubt, uncertainty.

dūco, dūcere, dūxi, ductus, tr., lead, draw, bring, guide, conduct, escort; lēad off, carry away; lead, command, rule, govern; draw, drag; (draw =>) develop (a crack); lead in, usher in (the day); of origin, draw, derive, deduce; of lots, honors, etc., draw, select, win, gain; of time, spend, pass; of sleep, sounds, etc., prolong, protract. Fig., reckon, compute, consider, think, believe; draw forth, fashion (said of work in plastic materials).

ductor, ductoris [duco], m., leader,

captain.

dudum, adv., a while ago; esp. of recent events, not leng since, lately, recently; of more remote events, esp. in the phrase iam dudum, long ago, long since.

dulcis, -e, adj., sweet to the taste or to the smell; of water, fresh. Fig., pleasant, delightful, charming; dear, precious, loved, beloved.

Dülichium, -chī or -chiī, n., Dulichium, an island in the Ionian Sea,

not far from Ithaca.

dum, conj., while, as long as, during the time that; until, till; in provisos, provided (that), if only, only. As enclitic adv., with words directly expressing or indirectly implying a neg. meaning, yet (cf. nondum, not yet, vixdum, hardly yet).

dūmus, dūmi, m., thorn-bush, bram-

ble, brier; thicket, brake.

duo, duae, duo, num. adj., in pl., two. duplex, duplicis, adj., twofold, doubled, double; freely, in pl., two, both.

duplico, -are, -avi, -atus [duplex], tr., double, redouble; double (up); bend.

duritia, -ae [durus], f., hardness, toughness.

dūrities, -ei [dūrus], f., hardness, toughness, stiffness.

dūrō, -āre, -āvī, -ātus, tr., make hard or rugged, harden; intr. (§ 151), harden one's self, be hard, remain hard. Fig., endure, hold out, persevere.

dūrus, -a, -um, adj., hard to the touch, rough, rugged; stubborn, unyielding. Fig., rough, rude, uncultivated; as opposed to the overdeveloped and effeminate, rough, hardy, rugged, vigorous, sturdy; rough, savage, unfeeling, cruel, obdurate, ruthless; trying, grievous, irksome, dangerous.

dux, ducis [dûcō], m., leader, guide, conductor; chieftain, lord, king.

Dymas, Dymantis, m., Dymas, a Trojan, slain at the fall of Troy.

## E

ē: see ex.

ebur, eboris, n., ivory.

eburneus, -a, -um, and, esp. in poetry, eburnus, -a, -um [ebur], adj., of ivory, ivory (as adj.).

eburnus: see eburneus.

Ebysus, -sī, m., Ebysus, an Italian slain by Corynaeus.

ecce, interj., used to call attention sharply to some scene or to some utterance, lol, behold!, seel, look!; ecce autem, but lo!, when lo! (see note on ii. 203), of sudden, unexpected occurrences.

Echion, -onis, m., Echion, one of the five survivors of the men born of the dragon's teeth sown by Cadmus.

ecquis, ecqui, ecqua, ecquid, ecquod, interrog. pron. and adj., used in excited questions implying a neg. answer, (whether) any one, any one at all?; often best rendered by a periphrasis, Is there any one who . . . ?; as adj., any?, any at all?, Is there any . . . ? ecquid, interrogative adv. (§ 146), whether at all?, whether?

ecus, equi (for the spelling see note on secuntur, i. 185), m., steed, courser.

edāx, edācis [edō], adj., fond of (i.e. given to) eating. Fig., devouring, consuming, destructive.

ēdicō, ēdīcere, ēdīxī, ēdictus [ē+dīcō], tr., speak out, say publicly, make public, proclaim (esp., a decree, etc.); command, order, ordain; charge, bid.

ēdiscō, ēdiscere, ēdidicī, — [ē, with intensive force+discō], tr., learn

thoroughly.

ēdisserō, -serere, -seruī, -sertus [ē+disserō, discuss, speak], tr., set forth in words, unfold, explain, tell, relate.

ēditus: see ēdō.

edō, edere, ēdī, ēsus, tr., eat. Fig., with things as subjects, eat (up), devour, prey on, consume, destroy.

ēdō, ēdere, ēdidī, ēditus [ē+dō], tr., give forth, give out; bring forth, bear, beget; give forth by (in) speech, utter, announce, say; (give forth, i.e.) produce, cause, bring about.

ēdoceō, ēdocēre, ēdocuī, ēdoctus [ē, with intensive force+doceō], tr., teach thoroughly, inform (of), acquaint with; set forth, decree.

ēducō, -āre, -āvī, -ātus, tr., bring up, rear, nurture.

ēdūcō, ēdūcere, ēdūxī, ēductus [ē + dūcō], tr., lead forth, lead out, draw forth; (lead, i.e.) build up, rear, erect; lift up, draw up; bring forth, bear, bring up, rear. Fig., (draw out, i.e.) fashion, forge (metals). effātus: see effor.

effectus: see efficio.

effero, efferre, extuli, ēlātus [ex+fero], tr., bring out, carry out, produce; put out, thrust forth; carry out (for burial), bury; bear up, lift up, raise, rear, elevate; with diem, ortūs, etc., lift up, usher in, display; with ēnsem, draw, unsheathe; with pedem or gressum, go forth, come forth. Fig., in pass., be puffed up, be proud or boastful. ēlātus, -a, -um, pf. pass. part. as adi., uplifted, towering, rising. Fig., (lifted up, i.e.) puffed up, proud.

efferus, -a, -um [ex, with intensive force +ferus], adj., very wild or savage; maddened, frenzied, crazed.

effetus, -a, -um, adj., properly, of creatures that have borne young; then of creatures exhausted by continued bearing of young, then, in general, worn out; exhausted, feeble.

efficio, -ficere, -feci, -fectus [ex + facio], tr., work out, make, effect,

form, produce.

effigiës, -ëi [effingo], f., that which (makes, i.e.) counterfeits something, image, effigy, likeness, statue.

effingo, -fingere, -finxi, -fictus [ex + fingo], tr., make, counterfeit, mimic,

portray, represent.

efflägitő, -āre, -āvī, -ātus [ex+flägito], tr., ask (for) or demand earnestly.

efflo, -are, -avi, -atus [ex +flo, blow], tr., blow forth, breathe out.

effluo, -fluere, -flüxī, -flüxum [ex + fluo], intr., flow forth, stream from, stream away (from).

effodio, -fodere, -fodi, -fossus [ex +fodio], tr., dig up, dig out; make by digging, dig, construct, build.

effor, -fārī, -fātus sum [ex +for], tr. and intr., speak out, relate, utter: speak, say.

effrāctus: see effringō.

effringō, -fringere, -frēgī, -frāctus [ex +frango], tr., break out, break upon, break to pieces; dash out.

effugio, -fugere, -fūgī, - [ex +fugio], intr., flee away, make off, escape; tr., flee from, escape, seek to escape, shun, avoid.

effugium, -gī or -giī [effugiō], n., flight;

effulgeo or effulgo, effulgere or effulgere, effulsi, — [ex +fulgeo], intr., shine forth, gleam, glitter, be resplendent.

effultus, -a, -um [ex+fulcio], adj., propped up, supported by, resting

on, lying on.

effundo, -fundere, -fūdī, -fūsus [ex + 2. fundol, tr., pour out, pour forth, shed (tears), breathe out (life); let loose, let something hang free; crines effundere, let one's hair fly free: habēnās effundere, with dat., give free rein to, spur on, drive with all speed; with reflex. pron., or in pass., in middle sense (§§ 166-167), pour out, hasten (forth), spring forward, rush headlong, speed. Fig., stretch out, lay low in death: throw off. throw out, fling off (e.g. a rider or pilot); pour out freely, waste, exhaust; pour out words, utter, say. effüsus, -a, -um, pf. pass. part. as adj., poured out, flowing, drenching; loosened, distended, streaming; hurrying, rushing (in this sense often with adv. force, hastily, wildly). Fig., wasted; profuse, lavish, extravagant.

effüsus: see effundo.

egens: see egeo.

55

egēnus, -a, -um [egeo], adj., lacking, wanting; in want, poor, needy; distressing, trying; humbled, strait-

egeō, egere, eguī, -, intr., lack, be in want of, have need of, need, require, be in need, be needy. egēns, egentis, pres. part. act. as adj., wanting, in want (of), lacking; needy, poor.

egestās, -tātis [egeo], f., want, poverty, penury. Personified, Egestås, -tätis,

f., Want, Poverty.

ego, mei, pers. pron., I, I myself; egomet, mëmet, etc., strengthened forms of ego, mē, I myself, me myself.

egomet: see ego.

ēgredior, ēgredī, ēgressus sum [ē+ gradior], intr., go (or come) out, go forth, esp. from a ship, disembark.

ēgregius, -a, -um [ē+grex], adj., properly, out of (i.e. above) the common herd, choice. Fig., matchless, peerless, brilliant, distinguished, illustrious.

ēgressus: see ēgredior.

ei, interj., alas!, ah!, woel; with a dat., mihi, ah me!, woe is me!

eia, or heia, interj., with exhortations and commands, come!, on, on!, quick!, all haste!

ēiaculor, ēiaculārī, ēiaculātus sum [ē +iaculor], tr., throw out, shoot

out.

ēiciō, ēicere, ēiēcī, ēiectus [ē+iaciō], tr., throw out, cast forth; cast upon shore, shipwreck, wreck; exile, banish; throw out of joint, dislocate. ēiectus, -a, -um, pf. pass. part. as adj., cast out on the shore, shipwrecked, stranded; cast out from home, outcast, exiled.

ēiecto, -āre, -āvī, -ātus [freq. of

ēiciō], tr., cast out.

ēiectus: see ēiciō.

ēlābor, ēlābī, ēlāpsus sum [ē +lābor], intr., glide out, slip away, make off, escape. Fig., slip off, escape.

ēlāpsus: see ēlābor.

ēlātus: see efferō.

**ēlectrum**, **-trī**, *n*., *properly*, amber; *by metonymy*, electrum, *a metal*, *ambercolored*, *a mixture of gold and silver*.

elephantus, -tī, m., elephant. By me-

tonymy, = ebur, ivory.

ēlīdō, ēlīdere, ēlīsī, ēlīsus [ē +laedō], tr., strike out, dash out, force out,

crush out; force upward.

Elis, Elidis, f., Elis, a province in the northwestern part of the Peloponnesus, Greece; its capital was also called Elis. In Elis, too, lay the district of Olympia where the famous Olympian Games were held.

Elissa, -sae, f., Elissa, another name

of Dido.

ělīsus: see ělîdő.

ēloquor, ēloquī, ēlocūtus sum [ē+ loquor], tr. and intr., speak out, speak.

ēlūdō, ēlūdere, ēlūsī, ēlūsus [ē+lūdō], tr., parry or escape a blow; foil, baffle; mock, cheat, frustrate.

ēluō, ēluere, ēluī, ēlūtus [ē +1. luō], tr., wash out, wash away, wash off, remove.

Elysium, -si or -sii, n., Elysium, Land of Bliss, the part of the underworld to which the souls of the good were assigned.

ěměnsus: see ēmētior.

ēmētior, ēmētīrī, ēmēnsus sum [ē+mētior], tr., measure off, measure

out. Fig., pass over, traverse, cover.

ēmicō, ēmicāre, ēmicuī, ēmicātum [ē+micō], intr., spring out, dart forth, dash forth, leap up or out.

ēminus [ē+manus], adv., from a distance, from afar, at long range; esp., at the distance of a spear cast; contrast comminus.

ēmissus: see ēmittō.

ēmittō, ēmittere, ēmīsī, ēmissus [ē + mittō], tr., send forth, send away, dismiss; let loose; of weapons, send forth, hurl, cast, discharge.

emō, emere, ēmī, ēmptus, tr., take, esp. by purchase; buy, purchase.

ēmōtus: see ēmoveō.

ēmoveō, ēmovēre, ēmovī, ēmotus [ē + moveō], tr., move out, move from, force from, remove. Fig., remove, dispel, banish.

ēn, interj., lo!, behold!, see!, mark you!, used sometimes merely to attract attention (cf. ecce), more often to indicate various emotions, e.g. wonder, passionate excitement, anger, irony; it is usually, as ecce is, without influence upon the construction.

ēnārrābilis, -e [ē+nārrō], adj., that may or can be explained or described, describable.

Enceladus, -di, m., Enceladus, a giant who fought against Jupiter. See § 310.

enim, adv., with affirmative or asseverative force, indeed, verily, of a truth; esp. in the expressions sed enim, but indeed, but of a truth, however, neque enim, nor indeed, nor yet, and in questions, as in quid enim, why, indeed?, why, pray? As conj., in explanatory and causal clauses, for.

ēniteō, ēnitēre, ēnituī, — [ē+niteō], intr., shine forth, gleam, glitter.

ênîtor, ênîtî, ênîxus sum [ê+nîtor], intr., strive earnestly, struggle; intr. and tr., labor (be) with child, bring forth with pain and sorrow, bear.

ēnīxus: see ēnītor.

ēnō, ēnāre, ēnāvī, — [ē+nō], intr., properly, swim out, swim away; fig., fly forth, make one's way out, escape.

ēnsis, ēnsis, m., falchion, blade, sword.
Entellus, -lī, m., Entellus, a Sicilian boxer who vanquished Trojan Dares.

ēnumerō, -āre, -āvī, -ātus [ē +numerō], tr., count up, count over, reckon up, recount, enumerate.

eō, ire, ivi or ii, itum, intr., go, come; go or rush forth, move, proceed, sail. i, ite (cf. age, agite), come!, up!, quick!

eödem [īdem], adv., to the same place. Éöüs, -a, -um [Ēōs, Dawn], adj., of the morning; of the East, eastern, orient. As noun, Eöüs, Eöï [sc. aster, star], m. (1) The Morning-Star, Dawn, Morning. (2) Eöus, Dawn, one of the steeds of the sun-god.

Epēos, -î, m., Epeüs, designer and builder of the Wooden Horse by means of which Troy was captured.

Ephyrē, -rēs, f., Ephyre, i.e. Corinth. Ephyrē was the earlier name, Corinthus the later name of the town.

Epimethis, -thidis [Epimetheus, Epimetheus, Afterthought, brother of Prometheus], f., daughter of Epimetheus, i.e. Pyrrha.

Epirus, -rī, f., Epirus, a district in Northern Greece, along the Adriatic Sea.

epulor, epulārī, epulātus sum [epulum], intr., feast, banquet; tr., eat. epulum, -lī, n., a solemn public banquet, religious in character; in pl., epulae, -lārum, f., feast, banquet; dainty or rich food, viands.

Epytides, -dae, m., son of Epytus. Epytus, -ti, m., Epytus, a Trojan, comrade of Aeneus.

equa, equae [feminine of ecus, equi], f., a mare.

eques, equitis [ecus, equi], m., horseman, rider; horse-soldier, trooper, cavalryman.

equester, equestris, equestre [eques], adj., of a horseman, equestrian. equidem [strengthened form of quidem],

adv., indeed, verily, truly, of a truth; surely, certainly, at least.

equinus, -a, -um [ecus], adj., of a horse, of horses; with crista or nervus, made of horsehair.

equito, -āre, -āvī, -ātum [ecus, eques], intr., ride on horseback.

equus, more correctly spelled ecus: see ecus.

Erebus, -bī, m., Erebus, god of darkness, son of Chaos and brother of Night', darkness, esp. that of the underworld, underworld.

ērēctus: see ērigō.

ēreptus: see ēripiō.

ergō, adv., therefore, consequently, as a result, then, so then; to resume an interrupted narrative; to come back to my story, to resume, as I was saying; in a question, do you say?, do you mean?, is it true that, etc? As a virtual preposition, with gen., an archaic use, = causā, for the sake of, on account of.

Eridanus, -nī, m., Eridanus, the name of a river, which, issuing from the underworld, made its way to the world above; variously identified by ancient writers with the Po, the Rhine, and the Rhone, usually with the Po.

ērigō, ērigere, ērēxī, ērēctus [ē + regō], tr., raise up, set up, uplift, upheave; erect, build, rear.

Erinys, -yos, f., a Fury; freely, curse, scourge, plague, bane.

Eriphyle, -les, f., Eriphyle, wife of Amphiaraüs, who was slain by her son because she had induced her husband to join the expedition of the seven famous chieftains who assailed Thebes, though he knew it would cause his death.

ēripiō, ēripere, ēripuī, ēreptus [ē + rapiō], tr., take away, steal; hurry out of danger, rescue, save; catch quickly; lay hold on, seize; whirl away, take away, wrest away.

errö, -äre, -ävi, -ätum, intr., stray about, wander, rove, roam, go astray; tr., wander over, through, or past. Fig., of breath, flicker. error, erroris [erro], m., wandering, straying, roving; by metonymy, of that which makes one wander, maze, labyriath. Fig., straying from truth, error, mistake, delusion, deception; by metonymy, artifice, trick.

ērubēscō, ērubēscere, ērubuī, — [ē + rubēscō], intr., grow red, esp. with shame, blush with shame; tr. (§ 142), blush before or at, respect, give

heed to.

ērūctō, -āre, -āvī, -ātus [ē+rūctō, belch], tr., belch forth, vomit forth; throw or spout up.

ërudio, -īre, -īvī or -iī, -ītus [ē +rudis], tr., properly, free from roughness,

polish; train, teach.

ērumpō, ērumpere, ērūpī, ēruptus [ē +rumpō], tr., cause to break or burst forth; intr. (§ 151), break through, rush forth, break one's way out of.

ēruö, ēruere, ēruī, ērutus [ē +ruō], tr., tear out, tear up, pluck out; destroy, overthrow, root out, uproot, upheave.

erus, erī, m., master of a household, esp. of the slaves; freely, master, lord.

Erycinus, -a, -um [Eryx], adj., of Eryx, Erycinian, Eryx's.

Erymanthus, -thī, m., Erymanthus.
(1) A range of mountains in Arcadia,
Greece. (2) A river which rises on
Mt. Erymanthus.

Erymās, -mantis, m., Erymas, a Trojan, slain by Turnus.

Eryx, Erycis, m., Eryx. (1) A Sicilian king, son of Venus, famous as a boxer, but killed by Hercules in a boxing contest. (2) A mountain in the western part of Sicily.

et, conj., and, connecting not only words and phrases alike in function, but also clauses; it usually marks the connected words, etc., as alike in importance(contrast atque and -que); et ... et, et ... -que, both ... and, not only ... but also; with emphasis on the added word (cf. atque), and indeed, and moreover; neque ... et, and not ... and, not ... but; after negative expressions or clauses, but; introducing a detail il-

lustrating a general statement, and in particular; with a clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo!; = etiam, even, also, likewise. et in poetry frequently follows the word it adds, i.e. it is postpositive.

etiam, conj., yet, still; also, besides, furthermore, moreover, likewise; even; in a question, really, actually.

etiamnum, adv., even to this day, still (=etiam nunc).

Etrūria, -ae, f., Etruria, a district in Italy, north of Latium.

Etruscan. As noun, Etrusca, -cōrum, pl. m., the Etruscans.

etsī [et +sī], conj., even if; granting or

assuming that, although.

Euadnē, -nēs, f., Evadne, wife of Capaneus, one of the seven famous chieftains who assailed Thebes; for love of her husband she threw herself on the funeral pile whereon his body was burning.

Evander or Evandrus, -dri, m., Evander, son of Mercury and the nymph Carmentis, an Arcadian chieftain who, about sixty years before the Trojan War, came to Italy and founded a city called Pallanteum on the site later occupied by Rome.

Euandrius, -a, -um [Euander], adj.,

of Evander, Evander's.

Euboïcus, -a, -um [Euboea, Euboea, a large island in the Aegean Sea, opposite Boeötia], adj., of Euboea, Euboean.

euhāns, euhantis, adj., crying euhan or euhoe; in act. sense, celebrating with the cry euhan or euhoe, celebrating noisily (i.e. joyously, wildly).

Eumēlus, -lī, m., Eumelus, a Trojan. Eumenides, -dum [a Greek name, meaning, properly, the Kindly Minded Women, a euphemistic name given to the Furies to propitiate them], pl. f., the Eumenides, the Furies.

Eumolpus, -pī, m., Eumolpus, a singer of Thrace, pupil of Orpheus.

Eunēüs, -ī, m., Euneüs, a Trojan slain by Camilla.

Euphrätës, -tis, m., the Euphrates, a large river of Asia.

Europa, -pae, f., Europe, the continent. Eurotas, -tae, m., the Eurotas, a large river of Laconia, in the Peloponnesus.

Euroüs, -a, -um [Eurus], adj., properly, of the East Wind; freely, eastern.

Eurus, Euri, m., Eurus, the Southeast (on East) Wind.

Euryalus, -li, m., Euryalus, a Trojan, a warm friend of Nisus.

Eurydice, -ces, f., Eurydice, wife of Orpheus.

Eurypylus, -li, m., Eurypylus, one of the Greeks before Trou.

Eurytidės, -dae, m., Eurytides, son of Eurytus.

Eurytion, -onis, m., Eurytion, a Lycian ally of Troy, brother of Pandarus; he was famous as an archer.

ēvādō, ēvādere, ēvāsī, ēvāsus [ē+ vādō], intr., go forth or out, come out, make one's way; make off, escape; move upward; tr., ascend, climb; make one's way over, traverse; pass beyond, escape.

ēvānēscō, ēvānēscere, ēvānuī, — [ē + vānus], intr., vanish, disappear.

êvehō, evehere, evexī, evectus [e +
vehō], tr., earry forth, carry out;
carry up, uplift, exalt.

ēveniō, ēvenīre, ēvēnī, ēventum [ē + veniō], intr., come forth, come out. Fig., come ('turn') out, come to pass, happen.

ēventus, -tūs [ēveniō], m., in fig. sense, outcome, issue, sequel; happening, occurrence, event.

ēverbero, -āre, -āvī, -ātus [ē +verbero], tr., beat vigorously.

ēvertō, ēvertere, ēvertī, ēversus [ē + vertō], tr., turn out; turn up, up-turn, upheave; overturn, over-throw, throw down, upset, destroy.

ēvictus: see ēvinco.

evinciō, evincīre, evīnxī, evīnctus [e + vinciō], tr., bind up, bind; wind around, wreathe, encircle.

ēvincō, ēvincere, ēvīcī, ēvictus [ê + vincō], tr., overcome completely, vanquish, subdue, master.

ēvīnctus: see ēvincio.

ēvīscerō, -āre, -āvī, -ātus [ē + vīscus], tr., disembowel; rend apart, mangle.

ēvītābilis, -e [ $\bar{\mathbf{e}}$  + $\mathbf{v}$ īt $\bar{\mathbf{o}}$ ], adj., avoidable, escapable.

evoco, -are, -avi, -atus [e +voco], tr., call out or forth, summon; speak to, address.

ēvolvō, ēvolvere, ēvolvī, ēvolūtus [ē + volvō], tr., roll out or forth; with sē,

roll forth, glide.

ex or ë (ë is used only before consonants, ex before either vowels or consonants), prep. with abl., used (1) of motion out of a place, out of, forth from, from, away from, (2) of time, from, since: ex quō (sc. tempore), from the time that, ever since, (3) of origin, source, material, cause, from, out of, of, because of, by reason of, (4) in modal relations, according to, in accordance with, after the measure or manner of: ex ordine, in order, in sequence, duly, (5) with numerals, instead of a partitive genitive, of, out of. As a prep. prefix, ex often means up, upward; it also, at times, has intensive force, through the idea of out to the end, thoroughly.

exactus: see exigō.

exaestuō, -āre, -āvī, -ātum [ex + aestuō], intr., boil up, seethe. Fig., seethe, boil, burn, glow, rage.

examen, -minis [exigo], n., group led out, troops; esp., a swarm of bees; tongue or pointer of a balance, balance, scales (properly, a tester).

exanimătus: see exanimō.

exanimis, -e, and exanimus, -a, -um [ex +anima], adj., breathless, lifeless, dead; freely, half dead, esp. with fear, terrified, frightened, unnerved, unmanned.

exanimō, -āre, -āvī, -ātus [exanimis], tr., rob of breath, kill; frighten, alarm; in pass., be out of breath. exanimātus, -a, -um, pf. pass. part. as adj.. breathless, gasping, fainting.

exanimus: see exanimis.

exărdēscō, -ărdēscere, -ārsī, -ārsum [ex +ārdēscō], intr., be kindled, kindle, begin to blaze out. Fig., blaze up with wrath, etc., kindle, be inflamed.

exaudiō, -īre, -īvī or iī, -ītus [ex + audiō], tr., hear from afar (and so with difficulty), overhear; freely, hear, hearken to, heed.

excēdō, -cēdere, -cessī, -cessum [ex + cēdō], intr., go out, forth, or away; depart, retire; fig., retire, withdraw, disappear, vanish.

excellêns: see excellô.

excellō, -cellere, -celluī, -celsum [ex + 1. cellō, rise high, tower], intr., rise high, tower. Fig., rise high, be eminent or conspicuous; surpass, excel. excellēns, excellentis, pres. part. act. as adj., towering, high. Fig., surpassing, excellent, fine, splendid, stately, beautiful.

exceptus: see excipio.

excidium, -di or -dii [ex +cado], n., a falling, collapse; overthrow, destruction, ruin.

excidō, -cidere, -cidī, — [ex+cadō], intr., fall out, fall from, fall down. Fig., fall from (one's lips), escape, be uttered; fall (from memory), pass away, fade away, perish.

excīdō, -cīdere, -cīdī, -cīsus [ex +
 caedō], tr., cut out, hew (out),
 quarry; cut down, cut away, de-

molish, destroy.

exciō, -cīre, -cīvī or -ciī, -cītus or -citus [ex +cieō, ciō], tr., call out, call forth, summon, bring out. Fig., call out, produce, cause; rouse, excite, throw into frenzy. excitus, or excitus, -a, -um, pf. pass. part. as adj., stirred up, aroused, frenzied, excited, routed forth (iii. 676).

excipio, -cipere, -cepī, -ceptus [ex + capio], tr., take out, take away; take out as an exception, except, make an exception of; catch, seize, lay hold on, overtake; catch, capture (a wild beast, enemy, etc.), lie in wait for, surprise, lay low; receive, greet,

welcome. Fig., overtake, overwhelm, befall, attend; catch up a speaker, make reply to, answer; catch with the ear, hear, learn; catch with the mind, understand, detect.

excisus: see excido.

excitō, -āre, -āvī, -ātus [freq. of excio], tr., call or summon forth. Fig., arouse, excite, awaken, spur; stimulate, intensify.

excitus or excitus: see excio.

exclāmō, -āre, -āvī, -ātum [ex+ clāmō], intr., cry out, cry aloud, exclaim.

exclūdō, -clūdere, -clūsī, -clūsus [ex + claudō], tr., shut out, bar out.

excolò, -colere, -coluī, -cultus [ex + colò], tr., till carefully. Fig., cultivate, improve, grace, adorn, refine.

excubiae, -ārum [ex+cubō, old verb, lie], pl. f., properly, a lying out on guard (picket); by metonymy, picket, watchman, sentry, guard.

excūdō, -cūdere, -cūdī, -cūsus [ex + cūdō, strike], tr., strike out, beat out, drive out; make by striking, beat out, forge (out), mold.

excussus: see excutio.

excutiō, -cutere, -cussī, -cussus [ex + quatiō], tr., shake out, shake off, cast out, fling out, drive off, drive 'away, dislodge; shake out, uncoil. Fig., arouse, awaken; startle, frighten.

exedō, -edere, -ēdī, -ēsus [ex +edō], tr., eat up, devour, eat out. Fig., consume utterly, destroy, waste.

exemplum, -plī [eximō], n., properly, something selected, sample, specimen, pattern, model, example; fashion, manner.

exēmptus: see eximõ.

exeō, -îre, -īvī or -ii, -itum [ex +eō], intr., go (or come) out, forth, or away, depart; tr., go out from, escape, avoid, ward off.

exerceō, exercēre, exercuī, exercitus, tr., keep busy, exercise; keep moving, ply, drive; train, try, test; with acc. of thing, be busy at, work at, practice, ply diligently, perform;

with pacem, practice, pursue, devote one's self to. Fig., try, vex, disquiet; harass, persecute, torment.

EXERCITUS

exercitus, -tūs [exerceo], m., properly, training; by metonymy, trained force, army; freely, host, multitude, group, troop; flock, herd.

exēsus: see exedo.

exhālo, -āre, -āvī, -ātus [ex +hālo], intr. and tr., breathe out, exhale.

exhaurio, -haurire, -hausi, -haustus [ex +haurio], tr., draw out (liquids), drain. Fig., use up, spend, wear out; of trials, punishment, etc., undergo, endure.

exhaustus: see exhaurio.

exhibeo, -hibere, -hibuī, -hibitus [ex +habeo], tr., hold forth, display, exhibit; employ.

exhorrēscō, -horrēscere, -horruī, -[ex +horresco], intr., tremble or shudder violently; tr. (§ 142), shudder at, be afraid of.

exhortor, -hortārī, -hortātus sum [ex +hortor], tr., exhort earnestly, urge.

exigo, -igere, -ēgi, -āctus [ex +ago], tr., drive out, drive forth, thrust out: measure, weigh, examine, test, investigate, track out, learn; of a weapon, drive home, thrust; drive (bring) to an end, finish, perform; of time (drive by, i.e. make pass), spend, pass. Fig., weigh in thought, ponder, consider.

exiguus, -a, -um [exigo], adj., properly, weighed, measured; hence, limited, scanty; small, tiny, petty, trifling, insignificant.

eximius, -a, -um  $[ex + em\delta]$ , adj., taken out, selected, select, choice, extraordinary.

eximo, -imere, -ēmī, -ēmptus [ex + emö], tr., take out or away, remove. Fig., remove, efface, bring to naught, destroy.

exin: see exinde.

exinde, and in abbreviated form, exin, adv., used (1) properly, but rarely, of space, thence, (2) of time, then, thereupon, afterwards, (3) of succession in general, then, next.

exitialis, -e [exitium], adj., destructive, ruinous, fatal, baneful.

exitium, -tī or -tiī [exeō], n., a going out, esp. to destruction, ruin, destruction, death.

exitus, -tūs [exeō], m., a going forth, departure, exit; by metonymy, of the means of exit, place of egress, exit, outlet; esp. of exit from life, end of life, death. Fig., outcome, sequel, issue, rescue.

exoptātus: see exoptō.

exopto, -are, -avi, -atus [ex +opto], tr., pick out; wish or long for greatly, crave. exoptātus, -a, -um, pf. pass. part. as adj., longed for, dear, beloved.

exordium, -dī or -diī [ex +ordior], n., properly, beginning of a web; freely, beginning; advances (in speech).

exorior, -oriri, -ortus sum [ex +orior], intr., rise, arise, come forth. Fig., break forth; spring up, appear.

exoro, -are, -avi, -atus [ex + oro], tr., entreat earnestly, ask for, beg; entreat successfully, prevail on, persuade; secure.

exosus, -a, -um [ex+odi], pf. part., dep., in act. sense, as adj., hating beyond measure, detesting.

expallesco, -pallescere, -pallui, -- [ex +pallesco], intr., grow (very) pale, become (very) pale; grow frightened.

expedio, -īre, -īvī or -iī, -ītus [ex + pes], tr., properly, free the feet from a snare, then, in general, disentangle, free; make ready, prepare, bring out, produce. Fig., unfold by speech, disclose, describe, relate,

expello, -pellere, -puli, -pulsus [ex + pello], tr., drive out, expel, banish; drive from one's place, dislodge.

expendo, -pendere, -pendo, -pensus [ex +pendo], tr., weigh out; esp. of weighing out money, the original method of paying out money, pay out, pay; with poenas, pay, suffer, undergo; (pay for, i.e.) atone for, expiate.

experiens: see experior.

experior, experiri, expertus sum, tr., try, test, prove; with inf., try, attempt; in pf., have tried or tested, have had experience of, know by experience. experiens, experientis, pres. part. as adj., properly, making trial of, and so experienced in, trained in, tried in, skilled in; hardened to, inured to.

expers, expertis [ex +pars], adj., without part or share in, free from.

expertus: see experior.

expleo, -plēre, -plēvī, -plētus [ex + pleo, an old verb, fill], tr., fill out, fill up, fill full, fill; of time, number, etc., fill, complete, round out; fill out, finish, perform (a task). Fig., of the appetite, passions, etc., glut, satisfy.

explicō, -āre, -āvī or -uī, -ātus or -itus [ex +plicō], tr., unfold, uncoil, unroll. Fig., unfold in speech, describe.

explorator, -toris [exploro], m., scout, spy.

exploro, -āre, -āvī, -ātus, tr., examine, explore, search out. Fig., examine, test, ponder, consider carefully.

expōnō, -pōnere, -posuī, -positus [ex +pōnō], tr., put out, set out or forth, expose; esp., set out from a ship, disembark, land.

exposco, exposcere, expoposci, —[ex +posco], tr., ask earnestly, sue for, demand; entreat, implore.

expositus: see expono.

expromo, -promere, -prompsi, -promptus [ex +promo], tr., take out, bring
out, produce. Fig., bring out in
speech, utter, express.

expulsus: see expello.

exquiro, -quirere, -quisivi, -quisitus
[ex + quaero], tr., search out diligently, seek carefully, sue for, demand.

exsanguis, -e [ex +sanguis], adj., bloodless; by metonymy, pale, wan; frightened, sorely dismayed.

exsaturābilis, -e [exsaturō], adj., capable of being filled or satisfied, satiable, placable.

exsaturo, -āre, -āvī, -ātus [ex +

saturo], tr., fill full. Fig., satisfy, satiate, sate.

exscindo, -scindere, -scidi, -scissus
[ex +scindo], tr., tear out, tear up;
destroy, overthrow, raze.

exseco, -secare, -secui, -sectus [ex + seco], tr., cut out.

exsecror, -secrări, -secrătus sum [ex +sacer], tr., curse.

exsectus: see exseco.

exsequor, -sequi, -secûtus sum [ex + sequor], tr., follow out, follow to the end. Fig., accomplish, perform, fulfill, complete, execute.

exserō, -serere, -serui, -sertus [ex +
1. serō], tr., properly, weave out;
stretch out, thrust out. exsertus,
-a,-um, pf. pass. part. as adj., thrust
out, protruding; bared, exposed.

exsertő, -āre, -āvī, -ātus [freq. of exserő], tr., thrust out, thrust forth.

exsertus: see exserô.

exsilium, -li or -lii, n., a going forth, esp. from home, exile, banishment; by metonymy, place of banishment or exile.

exsistō, -sistere, -stitī, — [ex +sistō], tr., cause to stand forth; intr. (§ 151), stand out; stand forth, rise up.

exsolvō, -solvere, -solvī, -solūtus [ex +solvō], tr., loosen, unbind. Fig., set free, release, deliver.

exsomnis, -e [ex +somnus], adj., sleepless, wakeful, watchful.

exsors, exsortis [ex +sors], adj., without part or lot in, not sharing in, deprived of; not sharing in (i.e. not subject to) general allotment, out of the ordinary course, choice, splendid.

exspatior, -spatiari, -spatiatus sum [ex +spatior], intr., wander out of the proper course, stray aimlessly.

exspectătus: see exspecto.

exspectő, -ăre, -āvī, -ātūs [ex+]
spectő], tr., look out eagerly for, long,
for, hope for, expect; await, wait,
for; intr., wait, linger, loiter, tarry,
dally. exspectātus, -a, -um, pf.
pass. part. as adj., awaited, longexpected, dear, welcome, precious.

exspergo, -spergere, -spersi, -spersus
[ex +spargo], tr., strew, scatter,
sprinkle; besprinkle, bespatter,
spatter.

exspersus: see exspergo.

exspīrō, -āre, -āvī, -ātus [ex +spīrō], tr., breathe out, exhale; intr. (sc. animam), breathe one's last, die, perish.

exstinctus: see exstinguo.

exstinguō, -stinguere, -stīnxī, -stīnctus [ex +stinguō, a very rare verb, quench], tr., properly, of fire, lights, etc., put out, quench, extinguish. Fig., (quench, i.e.) blot out, remove, destroy, annihilate; (put out the light of life, i.e.) slay, kill.

exstō, -stāre, -, - [ex +stō], intr., stand out or forth, project, stand up (or upward), tower.

exstructus: see exstruo.

exstruō, -struere, -strūxī, -strūctus [ex +struō], tr., heap up, pile up; build up, erect, rear. exstrūctus, -a, -um, pf. pass. part. as adj., heaped up, elevated, high, lofty. As noun, exstrūctum, -tī, n., something raised, elevation, platform, throne.

exsul, exsulis, m., exile, outcast, wanderer.

exsultō, -āre, -āvī, -ātum [ex +sultō, saltō, freq. of saliō], intr., leap forth, leap up, jump up, leap, dance; of water, leap, dance, boil madly, rage, surge, seethe. Fig., of the heart, dance, beat wildly; dance or leap with joy, rejoice, exult; leap or dance in pride, vaunt, boast.

exsupero, -āre, -āvī, -ātus [ex+supero], tr., surmount, mount over, overtop, tower above; pass over or by, get beyond. Fig., (surmount, i.e.) conquer, overcome.

exsurgō, -surgere, -surrēxī, — [ex + surgō], intr., rise up, rise.

exta, extōrum, pl. n., inwards, vitals (properly, the nobler internal organs, heart, lungs, liver, from whose appearance omens were drawn), the exta; freely, heart. See viscus.

extemplo, adv., on (at) the moment, immediately, forthwith, at once, instantly.

extendō, -tendere, -tendī, -tentus [ex +tendō], tr., stretch out, stretch, extend; stretch out in death, lay low. Fig., (stretch out, i.e.) put forth, display.

exter or exterus, extera, exterum [ex], adj., comp. exterior, -ius, sup. extrēmus, -a, -um, on the outside, outer, external; foreign, strange, stranger. In sup., extrēmus, -a, -um, of space, outermost, utmost, furthermost, extreme, furthermost part of, last part of; of time, latest, last, final. As noun, extrēma, -mōrum, pl. n., the last things (dangers, sufferings, etc.), extremities, hazards, death.

exterior: see exter.

externus, -a, -um [exter], adj., outer, on the outside, external; foreign, strange. As noun, externus, -ni, m., stranger, foreigner.

exterreō, -terrēre, -terruī, -territus [ex +terreō], tr., frighten greatly, affright, terrify.

exterritus: see exterreo.

exterus, -a, -um: see exter,

extimēscō, -timēscere, -timuī, — [ex +timēscō, inceptive of timeō], intr., become afraid, grow fearful.

extorris, -e [ex +terra], adj., driven from one's land, exiled, banished.

extră, prep. with acc., outside of, without, beyond.

extrēmus: see exter.

extundō, -tundere, -tudī, -tūnsus or -tūsus [ex +tundō], tr., strike or beat out; fashion metal work by beating, emboss; freely, forge, fashion.

exūberō, -āre, -āvī, -ātum [ex+ ūberō, be fruitful; abound], intr., properly, be fruitful; abound in; of rivers, abound in water, overflow; freely, be full (of).

exuō, exuere, exuī, exūtus, tr., draw off, put off, take off, strip off, lay off or aside; strip, rob; lay bare, free. Fig., put off, throw off, lay aside, remove.

exūrō, -ūrere, -ussī, -ustus [ex +ūrō], tr., burn up completely, consume; freely, bake, parch, dry up, wither.

exustus: see exūrō.

exūtus: see exuö.

exuviae, -ārum [exuō], pl. f., anything stripped off or put off, skin, slough of a snake; arms stripped from a warrior's body, spoils; clothing laid aside, relics, mementos.

## F

Fabius, Fabī or Fabī, m., Fabius, a name borne by members of the Gēns Fabia; in pl., the Fabii, the many famous members of the gēns.

fabricator, -toris [fabrico], m., maker, framer, contriver, fashioner.

Fabricius, -cī or -ciī, m., Fabricius, i.e.
Caius (in Latin, Gāius) Fabricius
Luscinus, consul in 283, 279, and
274; he fought with success against
Pyrrhus and his allies. He was
famous esp. for his incorruptible integrity, and was a model of plain
and simple living.

fabrico: see fabricor.

fabricor, fabricārī, fabricātus sum, and, esp. in poetry, fabricō, -āre, -āvī, -ātus [faber, a workman in hard materials, artisan], tr., frame, build, fashion.

fābula, -lae [for], f., what is said, talk, a story, tale, esp. a fictitious tale.

facessö, facessere, facessivi or facessi, facessitus [facio], tr., do eagerly, execute, perform (hastily).

faciës, -ëi [faciö], f., properly, the make' of a thing; external form, figure, shape, guise, likeness; the face, countenance; beauty; in general, appearance, aspect; by metonymy, a shape, specter, apparition; form, type, sort, kind.

facile: see facilis.

facilis, -e [facio], adj., of things that may or can be done, easy, ready; of persons, easy, accessible, good-natured, courteous, ready, willing; of fortune, favorable, propitious, facile, n. sing. as adv. (§ 146), easily, readily.

facio, facere, fēcī, factus, tr., make, fashion; do, perform, carry out, accomplish; bring about, cause, produce; of speech or writing, represent, assume, suppose, esp. in the imp., fac, with inf.; cause, constrain, compel; certum (or certiorem) facere, inform; vēla facere (make, i.e.) set sail. In pass., fiō, fieri, factus sum, be made, become; be caused, arise, spring up. factum, facti, pf. pass part. as noum, n., deed, action, undertaking, exploit factum; see faciō.

Fādus, Fādī, m., Fadus, a Rutulian.

faex, faecis, f., the sediment or dregs of liquids, esp. the lees of wine. fagus, fagi, f., a beech-tree, beechwood.

falcātus, -a, -um [falx], adj., sickle-shaped, hooked.

fallāx, fallācis [fallō], adj., full of deceit, treacherous, traitorous, false.

fallo, fallere, tefelli, falsus, tr., dupe, baffle, mock, cheat, deceive; (cheat, i.e.) prove false to an oath or promise, violate, outrage, break; trick one by escaping his notice, escape the notice of, pass unobserved by, escape; counterfeit, assume by trickery; in pass., be mistaken, err. falsus, -a, -um, pf. pass. part. in deponent sense, as adi., deceiving, lying, false, deceptive, spurious, counterfeit, mock. falsus: see fallo.

falx, falcis, f., sickle, pruning-knife,

scythe; knife, shears.

fama, famae [for], f., talk common talk, report, rumor, public opinion; story, legend, tradition; what is said of one, reputation, either in a good sense, fame, renown, or in a bad sense, notoriety, ill-fame, scandal. Personified, Fama, Famae, f., Rumor, Scandal, the goddess of gossip and scandal.

fames, famis, f., hunger. Fig., hunger or thirst for anything, greed. Personified, Fames, Famis, f., Famine. famula, -lae, f., woman slave, attendant.

famulus, -li, m., male slave, attend-

fandum: see for.

fandus: see for.

far, farris, n., spelt, a kind of grain, much used in sacrifices, meal.

fas [for], n., indecl., something uttered, esp. by religion or by divine law. divine law, the divine will, fate, destiny; right in the sight of heaven, sacred duty, law. As adj., with est, etc., right, proper, fitting; permissible, lawful.

fascis, fascis, m., properly, a bundle; esp., in pl., the fasces, the bundles of rods from which an ax head projected, carried by the lictors before certain magistrates whenever they appeared in public (the rods symbolized the magisterial right to flog offenders, the ax head the right to inflict the death penalty); by metonymy, government, authority, sovereignty.

fastīgium, -gī or -giī, n., a gable end of a building; sloping roof, rooftop; battlement, turret; top, summit in general. Fig., (tops, i.e.)

main points of a story.

fastus, fastūs, m., contempt, disdain of others; haughtiness, arrogance, pride; in pl., scornful whims, caprices.

fātālis, -e [fātum], adj., ordained by fate, destined, fated, allotted; fateful, pregnant with fate; fatal, dead-

ly, destructive.

fateor, fatëri, fassus sum, tr., confess, acknowledge, own; with inf., consent, agree, be willing.

fātidicus, -a, -um [fātum +dīcō], adj., fate-speaking, soothsaying, prophetic, inspired.

fātifer, fātifera, fātiferum [fātum + fero], adj., fate-bringing, deadly,

fatal.

fatīgo, -āre, -āvī, -ātus, tr., weary, tire (out), exhaust. Fig., exhaust, vex, torment, disturb, harass.

fatīsco, fatīscere, —, --, intr., gape open, yawn open, open in chinks or cracks.

fātum, fātī [for], n., properly, some-

thing said, an utterance; prophetic utterance, prophecy; esp., what is said (ordained) by the gods, destiny, fate. Personified, Fātum, Fātī, n., Fate, Destiny. See \$\$ 338-342.

fātus: see for.

fauces, faucium, pl. f., properly, the upper part of the throat, the pharynx; gullet, throat; freely, jaws, mouth, lips. Fig., jaws, opening of a lake; any narrow opening or passage, opening, pass, defile.

Faunus, Fauni, m., Faunus, an ancient Italian king, later worshiped as a deity of forests, of agriculture, of shepherds and their life. makes him son of Picus, grandson of Saturnus, and father of Latinus. He had an oracle in the grove of Albunea. Later he was identified with the Greek god Pan.

fautrīx, fautrīcis [faveo], f., one who favors, supporter, helper, champion.

faveo, favere, favī, fautum, intr., be favorable to, be well-disposed to, be propitious to, favor, befriend. favēns, faventis, pres. part. act. as adj., friendly, favoring; = an adv., with (in) friendly spirit.

favilla, -lae, f., hot, glowing ashes,

embers, cinders.

favor, favoris [faveo], m., favor, goodwill, partiality; (general good-will, i.e.) popular favor.

favus, favi, m., honeycomb.

fax, facis, f., a pine torch, as carried in weddings or by the Furies; fagots, firebrands, brands. Fig., fierv train, tail of a meteor or a comet; torchlike train.

fecundus, -a, -um, adj., properly, of plants and animals that bear freely, fruitful, fertile, prolific. Fig., rich in, abounding in.

fel, fellis, n., gall.

fēlīx, fēlīcis, adj., of trees, etc., fruitful, productive. Fig., in active sense, auspicious, favorable, helpful; in pass. sense, happy, fortunate, blessed, lucky, rich.

fēmina, -nae, f., a female animal, female; a woman.

fēmineus, -a, -um [fēmina], adj., of a woman, woman's or women's, feminine; womanish.

femur, femoris or feminis, n., the thigh.

fenestra, -trae, f., an opening to admit light, window; freely, opening, hole, aperture, breach.

fera: see ferus, -a, -um.

fērālis, -e, adj., pertaining to the dead, funeral; freely, ominous of death, mournful, fateful.

ferāx, ferācis [ferō], adj., bearing (crops), fruitful, fertile.

ferē, adv., nearly, almost; in expressions of time, about.

feretrum, -trī [ferō], n., properly, a carrier: couch for the dead, bier.

ferina: see ferinus.

ferīnus, -a, -um [ferus], adj., of or belonging to wild animals. As noun, ferīna, -nae (sc. carō, flesh), f., game, venison.

ferio, ferire, —, —, tr., strike, smite, beat; cut, pierce, sever; slay, kill.

fero, ferre, tuli, latus, tr., bear, carry, support, in literal sense, of burdens, and fig., carry, bear (sorrows, trials, etc.), endure, suffer, undergo; bear upward, lift, raise; bear onward, drive, and, fig., prolong, continue, urge on, arouse, excite; carry, bear, wear, hold parts of the body; carry to one, bring, fetch, convey; bring, present, offer, proffer, give, grant; bear away, carry off, overwhelm, overthrow, destroy; carry off, plunder, steal, and, from the idea of carrying off plunder, plunder, rob, sack, ravage; of bearing young or yielding produce, bear, give birth to; with a reflex. pron., esp. sē, bear or carry one's self, make one's way, go, move, proceed; in pass., with middle force (§§166-167), go, proceed, move, advance; intr. (§ 151), of chance or of fate, offer or present (itself), proffer. tend, trend, set. Fig, of bearing news, etc., relate, report, assert; pronounce, utter; represent, portray; with se, etc., (lift, i.e.) exalt one's self, pride one's self, boast.

Feronia, -ae, f., Feronia, an old Italian goddess, worshiped near Anxur, consort of Jupiter Anxurus.

ferox, ferocis [ferus], adj., wild, untamed; usually in a bad sense, maddened, mad, fierce, haughty, ferocious; in good sense, spirited, highmettled, mettlesome, warlike.

ferratus, -a, -um [ferrum], adj., shod
 or pointed with iron, iron-bound;
 with calx, armed with a steel spur,

spurred.

ferreus, -a, -um [ferrum], adj., of iron, iron. Fig., iron, enduring, firm; of sleep, unyielding, neverending, eternal; hard, unyielding, unfeeling, pitiless, cruel.

ferrügineus, -a, -um [ferrügö], adj., properly, of the color of iron rust, rust-colored, iron-hued; dusky,

dark.

ferrugō, -ginis [ferrum], f., properly, rust of iron, then, the color of iron rust, but the word is loosely used of various colors, e.g. of a dark, bluishgreen color, approaching blackness, dark-blue color, purple.

ferrum, ferri, n., iron, steel; by metonymy (§ 203), of things made of steel, blade of sword, sword, spear, ax, arrow, or of fighting with steel,

warfare, war.

fertilităs, -tătis [fertilis, adj., bearing (crops), fertile, from fero, bear], f., fertility.

ferus, -a, -um, adj., wild, untamed. Fig., wild, fierce, cruel, ruthless. As nouns, ferus, feri, m., wild beast, beast, monster; fera, ferae, f., wild beast, beast.

ferveo, fervere, ferbui, —, and fervo, fervere, fervi, —, intr., be boiling hot, glow with heat, be hot, seethe. Fig., of work, activity, glow, seethe, be all aglow, be alive, teem, move briskly.

fervidus, -a, -um [ferveō], adj., boiling hot, glowing, seething. Fig., hot, glowing, seething, aglow; fiery, furious, ardent.

fervo, fervere: see ferveo.

fervor, fervoris [ferveo], m., violent heat, glow of heat. Fig., glow, fury, ardor, frenzy.

fessus, -a, -um, adj., wearied, enfeebled, exhausted; tired, feeble.

festīno, -āre, -āvī, -ātum, intr., hasten, hurry; tr. (§ 143), speed, hasten, perform with speed.

fēstus, -a, -um, adj., festive, festival, festal, holiday. As noun, festum, fēstī, n., holiday; fēstum agere, make holiday, keep holiday.

1. fētus, -a, -um, adj., properly, filled with young, pregnant, then of animals that have just given birth to young, newly-delivered. Fig., filled with, abounding in, teeming with.

2. fētus, fētūs, m., a bringing forth, bearing of young; by metonymy, of the young, brood, offspring, young; in pl., a litter; swarm of bees. Fig., growth on a tree, shoot, branch; fruit (berries, mulberries).

fibra, fibrae, f., fiber, filament, whether in a plant or in an animal substance; esp., the fibers of the inwards, inwards, entrails, liver.

fibula, -lae, f., clasp, buckle, brooch. fictilis, -e [fingo], adj., made of clay, earthen, earthenware (as adj.). As noun, fictile, -lis, n., an earthen vessel, a vessel of earthenware.

fictor, fictoris [fingo], m., fashioner, molder, maker; in bad sense, contriver, schemer, trickster,

fictus: see fingo.

fidelis, -e [1. fides], adj., faithful, trusty, trustworthy.

Fidēna, -nae, f., or, more often, Fidēnae, -narum, pl. f., Fidenae, an old town of Latium, not far from Rome. fidens: see fido.

1. fidēs, fideī [fīdō], f., trust put in some one or in something, faith, belief, reliance, confidence, credit; credibility, reliability; by metonymy, of that which begets or inspires confidence, faithfulness, integrity, honesty, loyalty; pledge, promise, guarantee; truth. Personified, Fides. Fidei, f., Good Faith, Faith, Honor.

2. fides, fidium, pl. f., strings of musical instruments.

fido, fidere, fisus sum, intr., put faith in, trust; with inf., have faith (to), dare, venture, essay. fīdēns, fīdentis, pres. part. act. as adj., bold, confident, resolute.

fiducia, -ae [fido], f., trust, confidence,

faith (in); reliance (on).

fidus, -a, -um [fido], adj., of persons or things in which trust may be reposed, faithful, trusty, loyal, trustworthy, reliable, safe.

flgo, figere, fixi, fixus, tr., fix, fasten; lodge a weapon in its mark; fasten up, nail up, hang up; transfix, pierce. Fig., fix, fasten, set firmly, plant (footsteps), establish; with oscula or dicta, imprint. fixus, -a, -um, pf. pass. part. as adj., fixed, set, firm, immovable, resolute.

figura, -rae [fingo], f., form, shape, figure; beautiful form, beauty; by metonymy, apparition, shade.

filia, -ae, f., daughter. fīlius, fīlī or fīliī, m., son.

filum, fili, n., a thread of anything woven, cord, clew. Fig., the thread of life.

fimus, fimi, m., excrement, dung; dirt, mire, filth.

findo, findere, fidī, fissus, tr., split, cleave, divide, separate.

fingo, fingere, finxī, fictus, tr., mold plastic materials, shape, fashion, make; set in order, arrange (e.g. the hair). Fig., mold, fashion, make; with or without animo or mente, mold with (or in) the mind, conceive, imagine, think, devise, conjure up. fictus, -a, -um, pf. pass. part. as adj., made up, feigned, false.

fīnio, fīnīre, fīnīvī or fīniī, fīnītus [finis], tr., put an end to, finish, end.

finis, finis, m. (but sometimes f., un archaic use), boundary, limit, border; end, goal of a race, and, occasionally, starting-point of a race; end, finish, conclusion in general; by metonymy, the land between certain limits, territory, country, domain.

finitimus, -a, -um [finis], adj., bordering on, near, neighboring. As noun, finitimi, -morum, pl. m., neighbors, neighboring peoples or races.

fīō, fierī, factus sum: see faciō.

firmö, -āre, -āvī, -ātus [firmus], tr., make firm, strengthen, make steady or secure. Fig., confirm, strengthen; corroborate, ratify.

firmus, -a, -um, adj., firm, strong, steady, stable, solid. Fig., steady, stout, sturdy, resolute.

fissilis, -e [findo], adj., that may or can be split, fissile, split, cleft.

fistula, -lae, f., pipe; leaden waterpipe; reed-pipe, shepherd's pipe. fixus: see figō.

flagellō, -āre, -āvī, -ātus [flagellum], tr., lash, scourge, smite.

flagellum, -lī [dim. of flagrum, whip], n., scourge, lash.

flägitō, -āre, -āvī, -ātus, tr., ask (for) urgently, demand.

flagrans, flagrantis: see flagro.

flagrö, -äre, -ävi, -ätum, intr., burn, blaze, flame. Fig., burn, glow. flagräns, flagrantis, pres. part. act. as adj., burning, blazing. Fig., glowing, shining, gleaming, beaming; warm, ardent, passionate.

flāmen, flāminis [flō, blow], n., blast, breeze, gale, wind.

flamma, flammae [akin to flagro], f., blazing fire, fire, flame, blaze; by metonymy (§ 202), a blazing torch, brand, brightness, brilltancy, radiance. Fig., fire, in various senses, e.g. of love, passion, hate, vengeance: love, passion, fury, hatred.

flammāns: see flammō.

flammātus: see flammō.

flammeus, -a, -um [flamma], adj., flaming, fiery, blazing, flashing.

flammifer, flammifera, flammiferum [flamma + ferō], adj., flame-bearing; flery.

flammö, -āre, -āvī, -ātus, tr., set on fire. Fig., set ablaze, inflame, incense, arouse, anger; intr., be on fire, blaze, burn. flammāns, flammantis, pres. part. act. as adj., fiery, blazing. flammātus, -a, -um, pf. pass. part. as adj., set afire, ablaze; inflamed, furious, frenzied.

flātus, flātūs [flō, blow], m., breeze, blast, gust, gale.

flavens: see flaveo.

flaveo, flavere, —, — [flavus], intr., be yellow or golden-hued. flavens, flaventis, pres. part. act. as adj., yellow, golden, auburn.

flāvēscō, flāvēscere, —, — [flāvus], intr., grow yellow, turn yellow.

flavus, -a, -um, adj., flame-colored, reddish yellow, yellow, golden, flaxen-hued.

flectō, flectere, flexi, flexus, tr. and intr., bend, curve; turn, guide, direct. Fig., turn, bend, move, influence, persuade.

fleo, flère, flèvi, flètum, intr., weep, cry, lament, mourn; tr. (§ 142), weep for, lament, bewail, mourn.

flētus, flētūs [fleö], m., weeping, lamentation, wailing; by metonymy, wail, tears, sobs.

flexilis, -e [flecto], adj., that can be turned or bent, flexible, pliant.

flexus: see flecto.

flictus, -tūs [flīgō, strike down, dash down], m., a striking or dashing together, esp. of weapons, clash, collision.

flörens: see flöreö.

flöreö, flörere, flöruï, — [flös], intr., flower, bloom, blossom, Fig., flourish, be prosperous or successful. flörens, flörentis, pres. part. act. as adj., flowering, blooming. Fig., shining, glittering, bright, resplendent.

floreus, -a, -um [flos], adj., flowery, blooming.

flös, flöris, m., flower, blossom. Fig., bloom, freshness, flower (of youth, strength, etc.).

flüctuö, -āre, -āvī, -ātum [flüctus], intr., rise in waves, surge, heave, ebb and flow, toss. Fig., surge, seethe, heave, waver, vacillate.

flüctus, flüctüs [fluö], m., properly, a flowing, a waving motion; by metonymy, wave, billow, surge, swell, tide, flood. Fig., tide, flood, surges, of passion, anger, etc.

fluens: see fluo.

fluentum, -ti [fluo], n., found usually in pl., running water, stream, flood, river, torrent.

fluidus, -a, -um [fluō], adj., flowing, fluid; trickling, streaming.

fluito, -āre, -āvi, -ātum [freq. of fluo], intr., flow or float about; move unsteadily, like the waves, drift.

flümen, flüminis [fluö], n., flowing or running water, stream, river. Fig., stream, flood (e.g. of tears).

flumineus, -a, -um [flumen], adj., of a (the) river, river (as adj.).

fluō, fluere, flūxī, flūxum, intr., flow, stream, flow or trickle (with), drip. Fig., stream, flow, fly or fall free (said of garments); flow away, disappear, vanish; fail, faint, droop. fluēns, fluentis, pres. part. act. as adj., in fig. sense, flowing, streaming, loosened.

fluviālis, -e [fluvius], adj., of a river, river (as adj.).

fluvius, fluvi or fluvii [fluō], m., running water, a stream, river.

focus, foci, m., fireplace, hearth, usually a fixture built of brick or stone; sometimes a portable fireplace of bronze, fire-pan, brazier; the fireplace or fire-pan on top of an altar; freely, altar.

fodio, fodere, fodi, fossus, tr., dig, dig out, dig up; dig through and through, pierce, tear, prick, stab.

foedē [1. foedus], adv., foully, shamefully, basely.

foedö, -äre, -ävi, -ätus [1. foedus], tr., make foul or hideous, disfigure, mar; mutilate, cut to pieces; lay waste, spoil. Fig., defile, pollute.

1. foedus, -a, -um, adj., foul, filthy, hideous, loathsome.

2. foedus, foederis, n., league, treaty, alliance; covenant, agreement;

terms or conditions of a compact, law.

folium, foli or folii, n., leaf; in pl., leaves, foliage.

follis, follis, m., bellows.

fomes, fomitis [foveo], m., properly, chips made in cutting down trees or hewing wood, tinder, kindling-wood, fuel.

fons, fontis, m., spring, fountain; source of a river; lake, pool; by metonymy (§ 201), spring-water, water.

for, fārī, fātus sum, tr. and intr., speak, say, utter; foretell, prophesy, predict. fandus, -a, -um, gerundive as adj., that may be spoken, permissible, right. As noun, fandum, fandī, n., = fās, right.

forāmen, -minis [forō, bore, pierce], n., hole, opening, aperture.

forceps, forcipis, c., a pair of tongs, pincers, forceps.

fore and forem: see sum.

foris, foris, f., door, gate; usually in pl., because doors were made in two or three leaves, leaves of a door; in general, doorway, gateway, entrance.

förma, förmae, f., form in the widest sense, contour, shape, figure, person; substance, reality; a form, figure; vision, apparition, specter; semblance, likeness; fine figure, beauty; type, species, kind, sort.

formica, -cae, f., ant.

formīdābilis, -e [1. formīdō, 2. formīdō], adj., to be feared, to be dreaded; dreaded; terrible, formīdable.

 formīdō, -āre, -āvī, -ātus, tr., fear, dread, be afraid of; intr., be afraid.

2. formido, -dinis, f., dread of impending terror or expected woe, foreboding, alarm, panic.

formo, -āre, -āvī, -ātus [forma], tr., form, fashion, build.

formosus, -a, -um [forma], adj., of fine shape, shapely; lovely, beautiful.

fornāx, fornācis, f., furnace, oven; forge.

fornix, fornicis, m., arch, vault.

fors, f., found only in nom. and abl. sing., chance, hap, luck. As adverb, fors (nom. sing.; originally est was used or understood with it; see note on ii. 139), perhaps, perchance, maybe, possibly; forte (abl. sing.), by chance, as it chanced, it so chanced that; by accident, accidentally; with sī, nisi, nē, perchance, perhaps, haply.

forsan [properly, fors sit an: cf. forsitan], adv., perhaps, possibly, may-

hap. See fors.

forsitan [see note on ii. 506], adv., perhaps, possibly, mayhap.

fortasse [fors, forte], adv., perhaps, possibly, mayhap.

forte: see fors.

fortis, -e, adj., strong, stout, sturdy physically; strong mentally, bold, brave, gallant, valiant, steadfast, undaunted.

fortiter [fortis], adv., strongly, vigorously, firmly; bravely, manfully.

fortuna, -nae [fors], f., chance, hap, luck; fortune, fate, destiny, whether in good sense, good fortune, glory, success, or in bad sense, misfortune, adversity: situation. condition. state, plight. Personified, Fortuna, -nae, f., Fortune, conceived of as a goddess.

fortunātus, -a, -um [fortuna], adj., fortunate, happy, blessed.

forum, fori, n., market-place, market; especially the Forum of a Roman town, originally its market-place, then the place where the citizens assembled for business, political, or religious purposes, in particular, for the transaction of legal business; by metonymy, law courts, court.

forus, fori, m., gangway, passageway

in a ship.

fossa, fossae [fodio], f., ditch, trench. foveo, fovere, fovi, fotus, tr., keep warm, warm. Fig., cherish, foster, nurse, keep alive, care for; caress, fondle, embrace; cling to, hug.

fractus: see frango.

frāgmen, frāgminis [frangō], n., a piece broken off, fragment, piece. fragor, fragoris [frango], m., a breaking; by metonymy, of noise made by breaking, crash, din, uproar, roar.

fragrans: see fragro.

fragro, -are, -, -, intr., smell; esp., be fragrant. fragrans, fragrantis, pres. part. act. as adj., fragrant, sweet-scented.

frango, frangere, frēgī, frāctus, tr., break, break or dash to pieces, shatter, crush; overpower, weaken, exhaust; of ships, wreck. fractus,
-a, -um, pf. pass. part. as adj., broken, shattered, shivered.

fräter, frätris, m., brother.

fraternus, -a, -um [frater], adj., brotherly, fraternal, friendly.

fraudo, -are, -avi, -atus [fraus], tr., cheat, defraud, rob.

fraus, fraudis, f., fraud, deceit, trickery; tricks, wiles; damage, loss, injury, caused by trickery.

fraxineus, -a, -um [fraxinus, ashtreel, adj., of ash-wood, ashen.

fremitus, -tūs [fremo], m., any confused noise; uproar, din, hubbub; shouting, acclamation, applause.

fremo, fremere, fremui, fremitum, intr., make a dull, confused noise, murmur, roar, howl, shout; of horses, neigh; shout, assent, applaud; of places, ring, resound, echo, Fig., howl with rage. thunder. rage, rave.

frēnātus: see frēnō.

frēno, -āre, -āvī, -ātus [frēnum], tr., bridle, curb. Fig., curb, check, restrain. frenatus, -a, -um, pf. pass. part. as adj., bridled, bitted.

frēnum, frēnī, n., bridle, bit, curb,

rein, lit. and figuratively.

frequents, frequentis, adj., of places, crowded, thronged, much visited, frequented; of persons, thronging, crowding, numerous, in crowds, in throngs; of things, many, numerous.

frequento, -are, -avi, -atus [frequens], tr., crowd, throng; people, tenant; visit frequently, resort to, frequent.

fretum, freti, n., strait; in pl., waters, seas.

frētus, -a, -um, adj., construed with abl., trusting to, relying on.

frīgēns, frīgentis: see frīgeo.

frigeo, frigere, —, — [frigus], intr., be cold, freeze, be stiff with cold, be cold in death. frigens, frigentis, pres. part. act. as adj., cold, esp. cold in death, lifeless, dead.

frīgidus, -a, -um [frīgus], adj., cold,

chilly, frozen.

frigus, frigoris, n., cold, coldness, esp. the chill of fear or of death, chilling fear, fear, dread; in pl., frosts, chilling blasts.

frondens: see frondeo.

frondeō, frondēre, —, — [1. frōns], intr., have leaves, bloom. frondēns, frondentis, pres. part. act. as adj., having leaves, leafy, blooming.

frondēscō, frondēscere, —, — [inceptive of frondeō], intr., put forth leaves, shoot (out), bloom, blossom. frondeus, -a, -um [1. frōns], adi..

leafy.

frondosus, -a, -um [1. frons], adj., full of leaves, leafy, blooming.

 frons, frondis, f., leaf, leaves, foliage; leafy branch or bough; by metonymy, chaplet, garland.

 frons, frontis, f., forehead, brow, face; by metonymy, the front of anything, e.g. brow, front, face of a cliff, prow of a ship.

fructus, fructus [fruor], m., enjoyment; fruit (of effort, of service), reward, recompense.

frümentum, -tī [originally frügmentum: cf. früx], n., grain.

fruor, fruī, fructus sum [akin to frux], intr., with abl., enjoy, find pleasure in, derive delight from.

frustrā [akin to fraus], adv., erroneously; in vain, to no purpose, fruitlessly, without effect; groundlessly, needlessly, without cause.

früstror, früsträrī, früsträtus sum [cf. früsträ], tr., deceive, cheat, trick, mock, disappoint.

früstum, früstī, n., bit, piece, morsel, of food; of strange, improper, or revolting food, gobbet.

frutex, fruticis, m., shrub, bush; the trunk (stem) of a shrub or bush.

frux, frugis, f., usually in pl., fruits of the earth, esp. grain; by metonymy, meal (= ground grain).

fūcus, fūcī, m., drone-bee, drone.

fuga, fugae, f., a fleeing, flight; swift course or progress, speed, haste.

fugăx, fugăcis [fugið], adj., apt to flee, given to flight, fugitive; fleet, swift. fugið, fugere, fūgī, —, intr., flee, run

away; tr., flèe from, avoid, shun; escape (from), avoid.

fugö, -äre, -ävī, -ätus [cf. fugiö], tr., caúse to flee, put to flight, rout, dispel, disperse, scatter.

fulcio, fulcire, fulsi, fultus, tr., prop up, stay, support.

fulcrum, fulcri [fulcio], n., prop. stay, support; the headrest of a couch.

fulgēns: see fulgeö.

fulgeō, fulgēre, fulsī, —, or fulgō, fulgere, fulsī, —, intr., properly, of lightning, flash, lighten; in general, flash, gleam, glitter, shine, fulgens, fulgentis, pres. part. act. as adi., gleaming, flashing, glittering. fulgō, fulgere: see fulgeō.

fulgor, fulgoris [fulgoo], m., lightning, lightning-flash; in general, gleam, glitter, brightness.

fulica, -cae, f., a coot, a kind of waterfowl.

fulmen, fulminis [originally fulgmen: cf. fulgeo], n., properly, lightning that strikes or set things afire, lightning-flash, thunderbolt. Fig., of persons, as destroying forces or agencies, thunderbolt.

fulmineus, -a, -um [fulmen], adj., of or pertaining to lightning; freely, flashing, gleaming, lightning-like;

deadly, murderous.

fulmino, -are, —, — [fulmen], intr., hurl the lightning; lighten. Fig., lighten, thunder; flash, gleam, glitter.

fultus: see fulcio.

fulvus, -a, -um, adj., reddish yellow, tawny, yellow, golden, auburn, lurid, ruddy.

fūmeus, -a, -um [fūmus], adj., smoky. fūmidus, -a, -um [fūmus], adj., smoky, smoking, steaming.

fumificus, -a, -um [fumus +facio], adj., smoke-making, smoke-causing, steaming.

fūmō, fūmāre, —, — [fūmus], intr., smoke, fume, steam, reek.

fūmus, fūmī, m., smoke, vapor.

fūnāle: see fūnālis.

funalis, -e [funis], adj., of or pertaining to a cord-or rope. As nown, funale, -lis, n., a (waxen) torch, taper, consisting of a cord dipped in tallow or wax.

functus: see fungor.

funda, fundae, f., a sling.

fundamentum, -tī [1. fundā], n., foundation, groundwork.

funditus [fundus], adv., from the (very) bottom; completely, entirely, utterly.

 fundo, -āre, -āvī, -ātus [fundus], tr., properly, lay the bottom (foundation) of anything; make firm or secure; found, establish, build.

2. fundo, fundere, fūdī, fūsus, tr., pour, pour out or forth, shed (tears). Fig., scatter, spread, lavish; overthrow, lay low, prostrate; overcome, vanquish, conquer, rout. Fig., pour out words, etc., utter, voice, express; in pass., with middle force, spread out, extend; in pass., with pl. subject, pour out, stream forth, hasten. fūsus, -a, -um, pf. pass. part. as adj., spread out, extended, spreading; outstretched, lying at ease, at ease.

fundus, fundi, m., bottom, foundation; esp., the bottom of the sea, deeps, depths; by metonymy, gulf, abyss.

funereus, -a, -um [funus], adj., of a funeral, funeral (as adj.); deadly, fatal.

funestus, -a, -um [funus], adj., causing death or destruction, deadly, fatal.

fungor, fungi, fünctus sum, intr., with abl., busy one's self with, engage in; experience, undergo, have done with; perform, execute, discharge. fünis, fünis, m., cord, rope, cable. funus, funeris, n., funeral procession, funeral rites (esp. cremation), funeral; by metonymy, dead body, corpse; violent death, murder; destruction, ruin, disaster, calamity, horror.

furca, furcae, f., anything shaped like a fork with two prongs; a forked stick; forked support (of a roof, etc.).

furens: see furo.

furiae, -ārum, pl. f., violent passion, rage, frenzy, madness, fury. Personified, Furiae, -ārum, pl. f., the Furies, goddesses of vengeance, named Allecto, Megaera, and Tisiphone, who pursued those guilty of grievous crimes; in general, avenging or tormenting spirits.

furiālis, -e [furiae], adj., of or pertaining to the Furies or to a Fury;

the Furies', the Fury's.

furiātus: see furiō.

furibundus, -a, -um [furo], adj., raging, frantic, frenzied, mad.

furiō, -āre, -āvī, -ātus [furō], tr., madden, enrage, make frenzied. furiātus, -a, -um, pf. pass. part. as adj., maddened, frenzied, infuriate.

furō, furere, furuī, —, intr., rage, rave, be mad. Fig., of water, seethe, boil; of winds, rage, blow furiously. furēns, furentis, pres. part. act. as adj., freely used of any strong feeling, raging, mad, insane, frenzied, frantic; esp., of those in love, frenzied with lovė, infatuate, impassioned; inspired, prophetic; full of warlike spirit, warlike, gallant, valiant.

furor, furoris [furo], m., fury, rage, madness, frenzy; of strong feeling in general, esp. the passion of love, love, passion; hate. Personified, Furor, Furoris, m., the demon of fury, Frenzy.

fūror, fūrārī, fūrāfus sum [fūr, (sneak) thief], tr., steal. Fig., take away stealthily, steal away, withdraw,

fürtim [fürtum], adv., stealthily, secretly.

fürtīvus, -a, -um [fürtum], adj., stolen.
Fig., secreted, hidden, secret, clandestine.

fürtum, fürtī [für, (sneak) thief], n., (stealthy) theft. Fig., secret act, stealth; artifice, trickery, stratagem; fürtō, abl. sing. used as adv., = fürtim, stealthily.

fuscus, -a, -um, adj., dark, swarthy,

dusky, sable.

fūsilis, -e[2. fundō], adj., outpoured; liquid, flowing; streaming, molten.

fūsus: see 2. fundo.

futtilis, -e [akin to 2. fundo], adj., properly, perhaps, of vessels that easily pour out (yield up) their contents, leaky. Fig., worthless, useless; of glass or ice, worthless, brittle. futurus: see sum.

## G

Gabii, -ōrum, pl. m., Gabii, an ancient town of Latium, near Rome.

gaesum, gaesi, n., a Gallic javelin,

long and heavy.

Gaetūlus, -a, -um, adj., of the Gaetuli, a race in Northwestern Africa, south of Mauretania and Numidia, i.e. in the modern Morocco, Gaetulian.

Galatea, -ae, f., Galatea, a Nereïd or sea nymph.

galea, -ae, f., a helmet of leather; contrast cassida.

Gallus, Galli, m., a Gaul.

Ganges, Gangis, m., Ganges, a great

river of India.

Ganymēdēs, -dis, m., Ganymedes, a Trojan, son of Laömedon or of Tros; on account of his beauty, Jupiter's eagle carried him off to heaven from Mount Ida, that he might be the cupbearer of the gods in the place of Hebe, the daughter of Juno.

Garamantës, -tum, pl. m., the Garamantes, the Garamantians, a powerful tribe in the interior of Africa, south of the Gaetuli, in the modern

Fezzan.

Garamantis, -tidis, f., adj., of the Garamantes, Garamantian; freely, Libyan.

gaudeō, gaudēre, gāvīsus sum, intr., rejoice, be glad, delight; with abl., delight in, be pleased with; with inf., delight (to), love (to), note with joy (that), see with delight (that).

gaudium, gaudī or gaudīi [gaudeō], n., joy, gladness; delight, pleasure; by metonymy, of that which gives joy, a delight, joy, treasure. Personified, Gaudium, Gaudī or Gaudīi, n., Delight, Pleasure.

gaza, gazae, f., royal treasure; freely,

treasure, riches, wealth.

Gela or Gelā, Gelae, f., Gela, a city on the southern coast of Sicily, situated on a river also called Gela. Note: for the final ā see note on iii. 702.

gelidus, -a, -um [gelū], adj., iey cold, cold, iey, frozen. Fig., of fear and

its effects, chilling, cold.

Gelōnī, -nōrum, pl. m., the Geloni, a people of Scythia, on the River Borysthenes.

Gelöüs, -a, -um [Gela], adj., of Gela, Geloan.

gelü, gelüs, n., icy coldness, cold, chilliness, frost. Fig., chill, e.g. of death or of old age.

geminö, -āre, -āvī, -ātus [geminus], tr., make twofold, make double, double.

geminus, -a, -um, adj., born at the same time, twin-born, twin; freely, paired, double, twofold; like, similar. As noun, gemini, -norum, pl. m., twins, (twin) brothers.

gemitus, -tūs [gemo], m., sighing, groaning, moaning; bellowing, roaring of animals; muttering, rumbling of the earth, etc.; by metonymy, sigh, wail, groan, moan. gemitum dare or dūcere, heave a sigh, sigh, groan, moan.

gemma, gemmae, f., a bud or eye on a plant. Fig., gem, esp. one cut or

set, precious stone, jewel.

gemō, gemere, gemuī, gemitum, intr., sigh, moan, groan; creak, mutter, rumble; of animals, bellow, roar; tr. (§ 142), sigh over, lament, bemoan, bewail.

gena, genae, f., usually in pl., cheek, cheeks.

gener, generi, m., son-in-law; freely, son.

generator, -toris [genero], m., generator, breeder, producer.

generātus: see generō.

genero, -āre, -āvī, -ātus [genus, gigno], tr., beget, engender; produce, breed; in pass., be born of, be descended from. generātus, -a, -um, pf. pass. part. as adj., born of, son of.

genetrix, -trīcis [gigno], f., a woman that bears or has borne, mother.

geniālis, -e [genius], adj., pertaining to the genius; freely, joyous, festive, festal. See genius.

geniāliter [geniālis], adv., joyously, cheerily, merrily.

genitor, genitoris [gigno], m., a begetter: father, sire.

genitus: see gigno.

genius, geni or genii [gigno], m., the genius, guardian spirit, a spirit having special care or protection of a given individual or place. See §§ 327-328. Each person was believed to have his genius, or protecting spirit, born with him and dying with him; this spirit was the giver of all his jous and pleasures.

gens, gentis [gigno], f., a company of persons related to one another by descent from the same male ancestor, a clan, consisting of several related families; freely, race, nation, people; in pl., the nations, mankind.

genū, genūs, n., knee; freely, leg.

genuālia, -lium [genü], pl. n., kneefastenings, knee-ribbons, garters.

genus, generis [gigno], n., birth, descent, origin, lineage; by metonymy, those of like birth, race, stock, tribe, breed; things of like birth, kind, sort, species; scion, offshoot, offspring, descendant: being, creature.

germāna: see germānus.

germanus, -a, -um [germen, bud. shoot], adj., properly, from the same shoot or bud, own, full (brother or sister). As nouns, germānus, -nī, m., full brother, brother; germana, -nae, f., full sister, sister.

gerō, gerere, gessī, gestus, tr., bear about with one, bear, carry, wield. wear, have; (carry off, i.e.) possess, enjoy; of parts of the body, bear, carry; (bear, carry, i.e.) display, exhibit; of war, wage, conduct; in general, do, execute, perform.

 $GL\bar{O}RIA$ 

gestämen, -minis [gestö], n., something borne or worn, esp. by a soldier, equipment, arms, harness, gear.

gestio, gestire, gestivi or gestii, gestītum, intr., be joyful; with inf., be eager (to), desire (to).

gesto, -are, -avi, -atus [freq. of gero], tr., bear about with one, bear, carry; esp., of parts of the body, carry, pos-

gestus: see gerō.

Geticus, -a, -um, adj., of the Getae, a Thracian tribe on the Danube; freely, Thracian.

gigno, gignere, genui, genitus, tr., beget; bear, bring forth; produce. genitus, -a, -um, pf. pass. part. as adj., born of, descended from, son

glaciālis, -e [glaciēs], adj., icy, cold, frozen.

glacies, -eī, f., ice.

gladius, gladī or gladiī, m., sword.

glaeba, glaebae, f., lump of earth, clod; freely, land, earth, soil, glebe.

glaucus, -a, -um, adj., bright, gleaming; bluish-green, green, bluish-gray,

Glaucus, Glauci, m., Glaucus. (1) A prophetic sea-god, originally a fisherman of Anthedon, a seaport of Boeötia. (2) The father of Deiphobe, the Cumean Sibyl; perhaps identical with (1), (3) A Trojan, son of Antenor.

glīsco, glīscere, -, intr., grow, swell up, increase.

globus, globi, m., a round body, globe, orb, sphere. Fig., company, troop.

glomero, -are, -avi, -atus [glomus, ball; esp. of yarn], tr., properly, wind or form in a ball; gather, mass, muster; in pass., in middle sense, gather, assemble. 1 3

gloria, -ae, f., glory, fame, renown; by metonymy, the desire of glory. ambition; of a person, the glory, the pride; boasting, boast, vaunt,

glörior, glöriārī, glöriātus sum [glöria, boast, vaunt], intr., pride one's self (on), boast (of).

gnātus: see nātus.

Gnösius, -a, -um, adj., of Gnosus, the ancient capital of Crete, situated on its northern coast, Gnosian; by metonymy, Cretan.

Gorgō, Gorgonis, f., a Gorgon, one of three dread sisters, daughters of Phorcus, but esp. Medusa; she had snakes for hair, and all she looked on was turned to stone. Perseus slew her, cut off her head, and gave it to Minerva, who fixed it on her shield (the aegis); freely, a Gorgon, Gorgonlike creature or monster.

Gortŷnius, -a, -um, adj., of Gortyna, a city of Crete, Gortynian; freely,

Cretan.

Gracchus, Gracchi, m., Gracchus, a cognōmen in the Gēns Semprōnia.

gradior, gradī, gressus sum [gradus], intr., step, walk, go; go forth or out; proceed, move, advance.

Grādīvus, -vī, m., Gradivus, a name of Mars.

gradus, gradus, m., step, pace, movement, course; by metonymy, step, round of a ladder.

Grāiugena, -nae [Grāius +gignō], m., properly, one Grecian born; a Greek. Grāius, -a, -um (of two syllables), adj.,

Greek, Grecian. As noun, Grai, Graōrum, pl. m., the Greeks.

grāmen, grāminis, n., grass; freely, plant, herb; herbage.

grāmineus, -a, -um [grāmen], adj., of grass, grassy.

grandaevus, -a, -um [grandis + aevum], adj., old, aged.

grandis, -e, adj., full-grown; large, big, great, huge.

grandō, grandinis, f., hailstorm, hail, hailstones.

grātēs, pl. f., usually found only in nom. and acc. (grātīs), thanks; reward, requital, return; grātīs agere, give thanks (to the gods).

grātia, -ae [grātus], f., anything that pleases, loveliness, charm, beauty, grace; favor, kindness, courtesy; by

metonymy (§ 201), of the results of favor, etc., regard, esteem, affection, love; thanks, gratitude, thankfulness, appreciation.

grātor, grātārī, grātātus sum [grātus], intr., with dat., wish one joy, rejoice with one, congratulate; freely, note or remark thankfully.

grātus, -a, -um, adj., pleasing, charming, delightful, agreeable, dear.

gravidus, -a, -um [gravis], adj., properly, heavy, burdened, weighted; heavy with child or young; pregnant with, lit. and fig., teeming with, full of, abounding in, rich in.

gravis, -e, adj., heavy, weighty; firm, solid, sturdy, massive; = gravidus, heavy (with child), pregnant. Fig., burdened, enfeebled, sorely afflicted; heavy, burdensome, trying, severe, grievous; of persons, in complimentary meaning, weighty, venerable, respected.

gravitās, -tātis [gravis], f., heaviness; weight.

graviter [gravis], adv., heavily, violently. Fig., weightily, strongly, deeply, vehemently.

gravō, -āre, -āvī, -ātus [gravis], tr., weigh down, load, burden, oppress, clog, lit. and fig.; with inf., count something heavy (to do), be unwilling (to), be reluctant (to).

gremium, gremi or gremii, n., lap, bosom, breast. Fig., lap, bosom, embrace.

1. gressus: see gradior.

2.gressus, gressüs [gradior], m., stepping, walking, gait; by metonymy (§ 201), step, way, course; course, progress; a step, a stride.

grex, gregis, m., flock, herd, drove, litter.

Gryneüs, -a, -um, adj., of Grynia (or Grynium), a small town in Aeolis, Asia Minor, with a noted temple of A pollo, Grynean.

gubernäclum or gubernäculum, -li [gubernö, steer], n., steering-gear, helm, tiller, rudder.

gubernātor, -tōris [gubernō, steer], m., steersman, helmsman, pilot.

gurges, gurgitis, m., a raging abyss, surging gulf, swirling waters; freely, gulf, abyss; flood, water, sea.

gusto, -are, -avī, -atus, tr., taste, take a little of. Fig., taste (joys, etc.),

partake of, enjoy.

gutta, guttae, f., (liquid) drop.

guttur, gutturis, n., throat, gullet.

Gyaros, Gyarī, f., Gyaros, a small island in the Aegean Sea, one of the Cyclades.

Gyas, Gyae, m., Gyas. (1) A Trojan, comrade of Aeneas. (2) An Italian. Gyges, Gygis, m., Gyges, a Trojan,

slain by Turnus.

Gylippus, -pī, m., Gylippus, an Arcadian.

gyrus, gyrī, m., circle, esp. one described by a horse in maneuvers, circling movement; freely, circle, coil, spire (of a snake).

## $\mathbf{H}$

habēna, -nae [habeō], f., that by which a thing is held; thong, strap; in pl., reins; habēnās dare or immittere, give free rein to, drive at full speed.

lit. and figuratively.

habeō, habēre, habuī, habitus, tr., have, in a wide variety of uses, lit. and fig., hold, possess, keep, occupy, inhabit; fig., (hold, i.e.) consider, deem, regard.

habilis, -e [habeo], adj., easily handled, handy, light, suitable, con-

venient.

habitābilis, -e [habitō], adj., habitable. habito, -are, -avī, -atus [freq. of habeo], tr., possess permanently, possess; dwell in, inhabit; intr., dwell, live, abide.

habitus, -tūs [habeo], m., the way a thing holds itself, condition, state; appearance, aspect; dress, attire.

hac [abl. sing. fem. of hic: sc. parte or viā. See illāc], adv., (by) this way; on this side, here; hac . . . hac, this way . . . that way, here . . . there.

hactenus [hac + tenus], adv., used (1) of space, up to this point, thus far, (2) of time, up to this time, hitherto, till this present (time), till now.

Haedī: see haedus.

haedus, haedī, m., a young goat, kid. Haedī, Haedōrum, pl. m., the Haedi, the Kids, two stars (or a double star), in the constellation Auriga, the Wagoner, or Charioteer, whose rising was attended by rain.

Haemon, Haemonis, m., Haemon, a

Rutulian.

Haemonides, -dae, m., Haemonides, son of Haemon, a Latin, priest of Apollo and Diana.

Haemonius, -a, -um [Haemus], adj., Haemonian, Thessalian.

Haemus, Haemi, m., Haemus, a range of high mountains in Greece, now called the Great Balkan Range.

haereō, haerēre, haesī, haesum, intr., stick (to), cling (to), be fixed, remain fixed, stand immovable, be fastened. Fig., linger, halt, falter, be at a loss, be embarrassed, hesitate.

Halaesus, -sī, m., Halaesus, ally of Turnus, leader of the Aurunci; he was slain by Pallas, son of Evander.

hālitus, -tūs [hālo], m., breath; vapor, exhalation.

Halius, Hali or Halii, m., Halius, a Trojan, comrade of Aeneas.

hālō, -āre, -āvī, -ātum, intr., breathe; of flowers, breathe, be fragrant.

Halys, Halys, m., Halys, a Trojan.

Hammon, Hammonis, m., Hammon, properly, the name of a god native to Lybia and Upper Egypt, with a famous temple and oracle in an oasis of the Libyan desert; he was identified by the Greeks with Zeus and by the Romans with Jupiter. The name finally became merely a title of Jupiter (in English usage, Ammon).

hāmus, hāmī, m., hook; barbed head (of a spear), barb; hook-shaped weapon, scimitar; link in chain mail.

harēna, -nae, f., sand; by metonymy. seashore, strand, beach.

harēnosus, -a, -um [harēna], adj., sandy.

Harpalyce, -ces, f., Harpalyce, a Thracian princess, famous as a warrior and a huntress.

Harpalycus, -cī, m., Harpalycus, a

Trojan.

Harpyia, -ae [sometimes scanned as of but three syllables; yi then represents a Greek diphthong], f., a Harpy, a winged monster, described by Vergil as having the face of a woman and the body of a bird. See Phineus.

harundo, -dinis, f., reed; by metonymy,

arrow, shaft, fish-pole.

haruspex, -spicis, m., a soothsayer, who learned the future by examining the exta, diviner, prophet.

hasta, hastae, f., spear, lance, dart.

hastile, -lis [hasta], n., properly, the shaft of a spear; by metonymy, spear, javelin, dart, lance.

haud, adv., used commonly with a single word, esp. with adverbs, occasionally adjectives and verbs, not, not at all, by no means. haud secus ( = haud aliter), not otherwise, just so, precisely so, so,

haurio, haurīre, hausī, haustus, tr., draw up, draw out, draw (liquids), drain; drain by drinking up, drink up. Fig., drink in speech, etc., listen to, hearken to; drink in air, etc., breathe, inhale; of punishment, suffer, endure; of a weapon, drink one's lifeblood, slay, destroy.

1. haustus: see haurio.

2. haustus, haustūs [haurio]. properly, a drawing (of a liquid),

hebeo, hebere, -, - [hebes, dull, blunt], intr., be blunt, be dull. Fig., be dull; be sluggish, be inactive.

hebető, -āre, -āvī, -ātus [hebes, dull. blunt], tr., blunt, make dull. Fig., blunt, dull, dim, impair, weaken.

Hebrus, Hebri, m., Hebrus, a river of Thrace.

Hecate, -tes, f., the goddess Hecate. See § 318.

Hector, Hectoris, m., Hector, son of Priam and Hecuba, bravest champion of Troy, slain by Achilles.

Hectoreus, -a, -um [Hector], adj., of Hector, Hector's; freely, Trojan, and, since the Romans were thought of as descended from the Trojans, Roman.

Hecuba, -bae, f., Hecuba, daughter of Cisseus, and wife of Priam.

heia: see eia.

Helena, -nae, f., Helen, daughter of Jupiter and Leda, wife of the Spartan king Tyndareus. She was wife of Menelaus of Sparta, but was carried off to Troy by Paris (§ 54). This breach of hospitality by Paris caused the Trojan War.

Helenus, -nī, m., Helenus, a son of Priam, celebrated as a soothsayer. After Troy fell, Pyrrhus carried him to Epirus; there he later became king

and married Andromache.

Helice, -ces or -cae, f., Helice, the constellation usually known as the Greater Bear (see Arctos).

Helicon, -conis, m., Helicon, a mountain in Boeötia, sacred to Apollo and the Muses.

Helorus, -rī, m., Helorus, a river of Eastern Sicily, with wide marshes at its mouth.

Helymus, -mī, m., Helymus, a Sicilian in the suite of Acestes.

herba, herbae, f., springing vegetation, green stalk, green blade, grass, herbage, herb, plant.

Herbesus, -si, m., Herbesus, a Rutulian.

Hercules, -lis, m., Hercules, son of Jupiter and Alcmene, famous for many marvelous feats of strength and daring; after his death he was deified and worshiped as a god of strength and prowess.

Herculeus, -a, -um [Hercules], adj., of Hercules, Herculean.

hērēs, hērēdis, m., heir.

Hermione, -nes, f., Hermione, daughter of Menelaus and Helen, married first to Pyrrhus, then to Orestes.

hēros, hērois, m., a human being of divine parentage, a demigod, hero.

Hesperia: see Hesperius.

Hesperides, -dum, pl. f., properly, the Western Maidens, the Hesperides, keepers of a garden of golden apples vaguely located in the far West, either in Western Africa or on an island off its coast. To aid them in their watch (or, as some say, to replace them) a sleepless dragon was set to guard the apples.

Hesperius, -a, -um, adj., properly, of the evening, or, since the evening seems to come from the West, of the West, western; poetically, since, from the point of view of the ancient world, Italy lay far to the west, Italian. As noun, Hesperia, -ae (sc. terra), f., Hesperia, a poetic name of Italy.

hesternus, -a, -um [cf. herī, adv., yesterday], adj., of yesterday, yesterday's: freely, of the day before.

heu, interj., alas!, ah!, ah me!

heus, interj., ho!, what ho!, ho there! hiātus, -tūs [hiō], m., yawning mouth, opening, mouth of a grotto, etc.

hibernus, -a, -um [akin to hiems], adj., of winter, wintry, winter (as adj.): stormy. As noun, hiberna, -nōrum (sc. castra), pl. n., winter quarters, winter camp; by metonymy, winter spent in camp; freely, year.

hic, haec, hoc, dem. adj. and pron., this near the speaker, in space or in the speaker's thought, this of mine, my, mine; this; he, she, it; hic... hic, this... that, the one... the other, in pl., these... those, some... others; hic... ille, the latter... the former. When it is used alone, hic often = the following or the aforesaid. Note: hic and hoc often count as heavy syllables (§ 258).

hic, adv., used (1) of space, in this place, here, there, (2) of time and kindred ideas, at this moment, at this point, there, thereupon.

hiems, hiemis, f., winter; by metonymy, wintry weather, storm, tempest; storminess, inclemency, severity of the weather or of the sea. Personified, Hiems, Hiemis, m., the god of winter, Winter; the Storm-God, the Storm.

hinc [hic], adv., used (1) of space, from this place, hence, thence; hinc . . . illine, hinc . . . hinc, on this side . . . on that (side); hinc atque hinc, on this side and on that, all around, everywhere, (2) of time, from this time, thereupon, thereafter, (3) of source, origin, cause, from this source, from (for) this cause, hence, therefore.

hinnītus, -tūs [hinniō, neigh, whinny], m., neighing, whinnying.

hiō, -āre, -āvī, -ātum, intr., stand open, gape; open the mouth, gape wide, yawn.

Hippocoon, -ontis, m., Hippocoon, a comrade of Aeneas.

Hippolyte, -tes, f., Hippolyte, daughter of Mars, Queen of the Amazons.

Hippomenes, -nis, m., Hippomenes, successful suitor of Atalanta. See Ovid, Selection XI.

Hippotades, -dis, m., son or descendant of Hippotes. (1) A Trojan, slain by Camilla. (2) A name given to Aeolus (see Aeolus).

hirsūtus, -a, -um, adj., rough, shaggy, bristly, prickly, bushy.

Hisbo, Hisbonis, m., Hisbo, a Rutulian.

hīscō, hīscere, —, —, intr., open, gape, yawn; open the mouth in stammering utterance, mutter, speak brokenly.

Hister, Histri, m., the River Hister, the Danube (strictly, the part of the Danube near the Black Sea).

hōc: see hūc.

hodiē [hic + diēs], adv., today, this day.

holus, holeris, n., green vegetables, vegetables, greens.

homō, hominis, c., a human being, man or woman, a mortal, esp. a man; in pl., mankind, the human race.

honor or honos, honoris, m., honor, repute, esteem in which one is held, glory, fame; by metonymy (§ 202), of tokens of esteem, reward, recompense, prize; offering to the gods, sacrifice, worship, reverence; honorary rites, honorary festival; beauty, grace, qualities that win honor.

honoratus: see honoro.

honoro, -are, -avī, -atus [honor], tr., clothe with honor, honor, respect. honoratus, -a, -um, pf. pass. part. as adj., honored, respected; worthy of honor, respectable.

honos: see honor.

hōra, hōrae, f., hour; freely, time, season, moment. Personified, Hōrae, Hōrārum, pl. f., the Hours, goddess attendants of the Moon, or of the Sun; the Seasons.

horrendus: see horreo.

horrens: see horreo.

horreo, horrere, —, —, intr., stand on end, bristle. Fig., be rough, bristle; be afraid, be frightened; shake, shiver, tremble; tr. (§ 142), shudder or shiver at, fear, dread. horrendus, —a, —um, gerundive as adj., dreadful, frightful, awful; in good sense, aweinspiring, reverend, venerable. horrens, horrentis, pres. part. act. as adj., bristly, shaggy, rough.

horresco, horrescere, horrui, — [inceptive of horreo], intr., begin to bristle. Fig., shudder with fear, tremble, be startled; tr. (§ 142),

shudder at, dread.

horridus, -a, -um [horreō], adj., bristly, bristling, rough, shaggy, grisly; rough, unkempt, uncouth; by metonymy, fearful, horrid, frightful.

·horrifer, horrifera, horriferum [horreō +ferō], adj., terror-bringing, awe-inspiring, fearful, awful.

horrifico, -are, -avi, -atus [horreo + facio], tr., make rough, cause to bristle, terrify, frighten.

horrificus, -a, -um [horreō +faciō], adj., causing horror or terror, appalling, terrible.

horrisonus, -a, -um [horreō +sonō], adj., of awful sound.

horror, horroris [horreo], m., properly, a standing on end, roughening, bristling; by metonymy, terror, fright, horror; with armorum, dread din or clash.

hortator, -toris [hortor], m., one who urges, inciter, exhorter, encourager, counselor.

hortor, hortārī, hortātus sum, tr., urge, incite, spur on, exhort, encourage.

hortus, hortī, m., in sing., kitchengarden, in pl., pleasure-gardens.

hospes, hospitis, c., host; guest; stranger; friend.

hospita, -tae [hospes], f., a stranger, wanderer, vagrant.

hospitium, -ti or -tii [hospes], n., hospitality, friendship; friendly welcome or greeting; by metonymy, friend.

hospitus, -a, -um [hospes], adj., strange, stranger, foreign; friendly. hostia, -ae, f., sacrificial animal,

victim.

hostīlis, -e [hostis], adj., of an enemy,

enemy's, hostile.

hostis, hostis, c., enemy (properly, foe of a country or of a race); enemy of an individual, foe; stranger (in early days every stranger was regarded as an enemy).

hūc and hōc (an archaic form) [hic], adv., to this place, hither; hūc illūc, hūc . . . illūc, hither and thither, hither . . . thither; hūc atque hūc, hither and thither, on all sides.

hūmānus, -a, -um, adj., of or belonging to human beings, human, mortal, man's.

humī: see humus.

humilis, -e [humus], adj., properly, on or near the ground, low, low-lying. Fig., lowly, humble, meek, submissive.

humö, -āre, -āvī, -ātus [humus], tr., cover with earth; bury, inter.

humus, humī, f., earth, ground, soil; humī, loc. sing. as adv., on the ground, in the ground.

Hyades, -dum, pl. f., the Hyades, a group of seven stars in the head of the constellation Taurus. The myth made them daughters of Atlas and sisters of the Pleiades.

hydra, hydrae, f., a hydra, a monster snake, a giant serpent. (1) The famous Lernaean Hydra. See Lerna. (2) A monster with fifty heads, one of the agencies by which the wicked are munished in Tartarus. hydrus, hydrī, m., water serpent, snake.

Hymenaeus, -i, m., Hymenaeus or Hymen, god of marriage; by metonymy (§ 207), marriage, nuptials, bridal.

Hypanis, -nis, m., Hypanis, a Trojan. Hyrcānus, -a, -um, adj., of the Hyrcani, a tribe on the Caspian Sea, Hyrcanian.

Hyrtacides, -dae, m., son of Hyrtacus.
(1) A title of Hippocoon. (2) A title of Nisus.

Hyrtacus, -ci, m., Hyrtacus. (1) A Trojan, father of Nisus. (2) A Trojan, father of Hippocoön.

## 1

iaceō, iacere, iacuī, iacitum [cf. iaciō],
intr., properly, be thrown, and so lie,
lie down, lie quiet, lie at ease; esp.,
lie in death, be laid low, be slain.
Fig., of lands, lie, be situated, lie out
spread. iacēns, iacentis, pres. part.
act. as adj., in fig. sense, of lands,
spreading, outspread, low-lying.

iaciō, iacere, iêcī, iactus, tr., throw, cast, hurl, fling. Fig., throw up walls, etc., lay, set, erect.

iactāns: see iactō.

iactō, -āre, -āvī, -ātus [freq. of iaciō], tr., throw, cast, hurl, fling often or violently; move violently, toss about, drive about, buffet. Fig., turn over (thoughts, cares, etc.), ponder deeply, harbor, cherish; of speech, throw out wildly, utter wildly; with sē (mē, etc.), vaunt one's self, boast, exult. iactāns, iactantis, pres. part. act. as adj., boasting, boastful, vainglorious.

iactūra, -rae [iaciō], f., properly, a throwing away, esp. a throwing of things overboard to lighten ship in a storm; freely, loss.

iactus, iactūs [iacio], m., throwing,

hurling; throw, cast.

iaculor, iaculari, iaculatus sum [iaculum], intr. and tr., properly, hurl a javelin; freely, hurl, cast, throw, fling.

iaculum, -lī [iaciō], n., dart, javelin, missile.

Iaera, -rae, f., Iaera, a nymph of Mt.
Ida (in Phrygia), mother of Pandarus and Bitias.

iam, adv., used properly of time, to emphasize the last of a series of moments, or the close of a period of time, by this time, at last, already, now at length, now; of the future, like mox, soon, ere long; immediately, instantly; in various combinations, iam tum, then already, even at that early time, even then; iam dudum and iam pridem, this long time (past), for a long time, long since, long ago; iam nunc, now: iam adeo, by this (very) moment, already, presently; iam inde, from that very instant, immediately, forthwith, at once; iam iam, with fut. part., at every moment, every instant, constantly, with pres. part., by this time, now. at last; iam ... iam, now ... now, now . . . then, at one time ... at another, first ... then: iam iamque, now, now, again and again, every moment, already,

iam dūdum: see iam.

iam pridem: see iam.

iănitor, -tōris [iānua], m., doorkeeper, porter; keeper, guardian (of some entrance).

iānua, -ae, f., door, esp. a house-door (i.e. the entrance from the street or road); freely, entrance.

Iānus, Iāni, m., the god Janus. See § 330.

Iăpyx, -pygis, adj., of Iăpygia (i.e. Calabria or Apulia, în Southeastern Italy), Iăpygian, Apulian. As noun, Iăpyx, -pygis (sc. ventus), m., Iăpyx, the West (or Southwest) Wind, which blew from Iăpygia tovard Greece, a wind favorable for navigation from Italy to Greece.

Iärbās, -bae, m., Iärbas, King of Mauretania, son of Jupiter Hammon; he was a suitor of Dido.

Iäsidēs, -dae, m., a descendant of fasius, or Iäsus, a name of Palinurus.

läsius, läsi or läsii, m., läsius, son of Jupiter and Electra, and brother of Dardanus. With Dardanus he came from Italy to Asia Minor; according to some accounts he married a daughter of the Trojan king Teucer.

Iäsön, -sonis, m., Jason. See Introductory Note to Ovid, Selection VII.
iäspis, -pidis, f., jasper, a precious

stone.

ibi [is], adv., used (1) of space, in that place, there, (2) of time, then, thereupon, here, hereupon.

ibidem [ibi +idem], adv., in the same

place, in that very place.

Icarus, -rī, m., Icarus, son of Daedalus; he sought to escape with his father from Crete, but flew so near to the sun that the wax by which his wings were fastened on was melted, and he fell into the Icarian Sea and perished there.

īco or īcio, īcere, īcī, ictus, tr., strike,

smite, hit.

1. ictus: see īcō.

2. ictus, ictūs [īcō], m., blow, stroke, thrust; by metonymy, wound.

Ida, Idae, or Idē, Idēs, f., Ida. (1)
A mountain in Crete, where Jupiter
was said to have been brought up;
later it was a famous seat of his
worship. (2) A mountain in Phrygia, near Troy, also sacred, esp. to
Cybele.

1. Idaeus, -a, -um [Ida], adj., of Ida (Cretan or Trojan), Idaean; by metonymy, Cretan, Phrygian, Trojan.

2. Idaeus, -i, m., Idaeus, a charioteer

of Priam.

Idalia, -ae, f., and Idalium, -lî or liî, n., Idalia or Idalium, a town and grove in Cyprus, a favorite resort of Venus.

Idalium: see Idalia.

Idalius, -a, -um [Idalia], adj., of Idalia, Idalian.

Īdās, Īdae, m., Idas, a Thracian.

idcircô, conj., for that reason, on that account, with that purpose, therefore.

Īdē: see Īda.

idem, eadem, idem [is], dem. adj. and pron., the same, the very (same);

often = an adv., also, likewise, at the same time. For its scansion, at times, see § 281.

ideo, adv., on that account, for that

reason, therefore.

Idmon, Idmonis, m., Idmon, a Rutu-

lian, messenger of Turnus.

Idomeneus, -neī, m., Idomeneus, a king of Crete, leader of the Cretan contingent in the Greek force before Troy. On his return to Crete, in accordance with a vow, he sacrificed his son to the gods; in consequence of a pestilence that followed this act the Cretans banished Idomeneus.

iecur, iecoris, n., the liver.

igitur, conj., consequently, accordingly; in questions, it constitutes, as do English pray, pray tell me, a strong appeal for an answer.

ignārus, -a, -um [in-, not + gnārus, knowing, akin to (g)nōscō], adj., not knowing, ignorant, unacquainted with, unaware, unsuspecting; with inf., unaware (that).

ignāvia, -ae [ignāvus], f., slothfulness,

cowardice.

ignāvus, -a, -um [in-, not +gnāvus, busy], adj., idle, lazy, slothful.

ignēscē, ignēscere, —, — [ignis], intr., take fire, kindle. Fig., be kindled, be inflamed.

igneus, -a, -um [ignis], adj., of fire; fiery, flaming. Fig., fiery, glowing, ardent; gleaming, glittering.

ignifer, ignifera, igniferum [ignis + fero], adj., fire-bearing; fiery.

ignipotēns, ignipotentis [ignis +potēns], adj., properly, swaying fire; as title of Vulcan, lord of fire.

ignis, ignis, m., fire, flame, flash of fire or flame; firebrand, fagot; esp., heavenly fires (sun, moon, and stars), lightning; in pl., flashes of lightning, lightning-fires. Fig., fire of love, passion.

ignēbilis, -e [in-, not +(g)nōscō], adj., unknown; base-born; ignoble, inglorious, worthless, common.

ignōrantia, -ae [ignōrō], f., lack of knowledge, ignorance.

ignoro, -are, -avi, -atus [in-, not +
 (g)nosco], tr., shut one's eyes to, not
 know, be unaware of.

ignosco, ignoscere, ignovī, ignotum [in-, not +(g)nosco], intr., with dat., not to know something, overlook (something); pardon, forgive.

ignōtus, -a, -um [in-, not +(g) nōtus], adj., unknown, unfamiliar, strange. Ilex, Ilicis, f., the holm-oak, oak.

īlia, -ium, pl. n., the body from the lower ribs to the hips, groin, flanks, sides.

Ilia, -ae, f., Ilia, a name of Rhea Silvia, daughter of Numitor (the rightful king of Alba Longa, who was dispossessed by his brother Amulius); Ilia was mother, by Mars, of Romulus and Remus.

Iliacus, -a, -um [Ilium], adj., of Ilium, Ilian, Trojan.

Ilias, -adis [Ilium], f., a Trojan woman.

ilicet [i, imp. of eō +licet], adv., properly, a formula of dismissal: go, you may, you may go, go at once, all is over; forthwith, immediately, instantly, at once.

Ilione, -nes, f., Ilione, the eldest daughter of Priam, wife of Polymestor.

Ilioneus, -nei, m., Ilioneus. (1) An aged Trojan, the spokesman of the Trojans before Dido and before Latinus. (2) A son of Niobe.

Ilium, Ili or Ilii, n., Ilium, Troy. See Trōia.

Ilius, -a, -um [Ilium], adj., of Ilium, Ilian, Trojan.

illāc [abl. sing. fem. of ille: sc. viā, parte. See hāc], adv., by that way, by that route, there.

ille (archaic oile), illa, illud, gen. illius, den. adj., that (at a distance), that, yonder; the following; as opposed to hic, (the one more remote in space or in ane's thoughts), the former; that, the famous, the well-known, the great (properly, yonder, the one yonder at whom I am pointing); at times almost like the

English definite article, the. Sometimes it is almost pleonastic: cf. i. 3, v. 457. As pron., he, she, it, in pl., they (much more emphatic than is). illic [illel, adv., in that place, there,

yonder.

illinc [ille], adv., from that place, thence.

illūc [ille], adv., to that place, thither; hūc illūc, hūc . . . illūc, hither and thither, this way and that, around.

Illyricus, -a, -um, adj., of Illyria, a province on the east coast of the

Adriatic, Illyrian.

Īlus, Īlī, m., Ilus. (1) Son of Tros and founder of Ilium. From him Troy derived the name Ilium. (2) The older form of Iūlus, Iūlus, the cognomen of Ascanius. (3) A Rutulian.

imāgō, -ginis, f., imitation, copy; reproduction; form, shape, appearance, guise, manifestation; semblance, (misleading) appearance; apparition, phantom, ghost, shade.

Imāōn, -āonis, m., Imaon, a Rutulian.
imbellis, -e [in-, not +bellum], adj.,
unwarlike, unfit for war; peaceful, harmless.

imber, imbris, m., heavy (pelting)
rain, rainstorm; rain, storm; by
metonymy, rain-cloud, storm-cloud;
water. Fig., rain, hail (of weapons).

imitābilis, -e [imitor], adj., that may or can be imitated, imitable.

imitor, imitārī, imitātus sum, tr., imitate, counterfeit, copy, mimic.

immānis, -e, adj., properly, of size that frightens or appalls, of monstrous size, immense, enormous, giant, strong. Fig., of Character, monstrous, atrocious, savage, fierce, wild, frightful.

immedicābilis, -e [in-, not +medicō], adj., incurable.

immemor, -moris [in-, not +memor], adj., unmindful (of), forgetful (of), heedless, thoughtless.

immēnsus, -a, -um [in-, not + mētior], adj., unmeasured; immeasurable, limitless, boundless; vast, huge.

immergo, -mergere, -mersi, -mersus [in +mergo], tr., dip into, plunge (into), overwhelm, drown.

immeritus, -a, -um [in-, not + meritus], adj., properly, undeserving (of punishment), guiltless, innocent.

immineo, imminere, -, - [in +root of 1. minor], intr., project over, hang over, overhang. Fig., (overhang, i.e.) command a city, wall, etc., threaten, menace.

immisceo, -miscere, -miscui, -mixtus [in +misceo], tr., mix (with), mingle (with), intermingle, blend; in pass., with middle force, mingle with, esp. in hostile spirit, mingle with in combat.

immissus: see immitto.

immītis, -e [in-, not +mītis], adj., not soft or mellow, harsh. Fig., cruel, unfeeling, merciless.

immitto, -mittere, -mīsī, -missus [in +mitto], tr., send in (to), send upon; let in, admit; let go, let loose; urge forward or onward; cast, throw, hurl (into, upon, or against); in pass., with middle force, rush or burst in (to); immittere habēnās, let the reins fly loose, and, with dat., drive at top speed, lit. and fig.; with barbam, allow to grow. send (cares, etc.) into one, bring upon, inflict upon.

immixtus: see immisceo.

immo, adv., whose proper force is to correct or amend what precedes, nay, nay rather, on the contrary, nay more.

immolo, -are, -avi, -atus [in +mola], tr., properly, sprinkle a victim with sacrificial meal preparatory to a sacrifice, sacrifice; freely, slay, kill.

immorior, -morī, -mortuus sum [in + morior], intr., die on (something, expressed by the dat.), fall dead on.

immortālis, -e [in-, not + mortālis], adi., undving, imperishable, immortal, everlasting, eternal.

immõtus, -a, -um [in-, not + 1. mõtus], adj., unmoved, unshaken, undisturbed; firmly fixed, settled; immovable, motionless. Fig., unmoved, unchanged, steadfast, settled, firm.

immūgio, -mūgīre, -mūgīvī or -mūgiī. - [in +mūgiō], intr., bellow or roar in or within, resound.

immundus, -a, -um [in-, not + mundus, clean], adj., unclean, loathsome, filthy, foul.

immunis, -e [in-, not + munia, pl. n., services, esp. to the State], adj., properly, exempt from service to the State; freely, free from (any task or burden).

impār, imparis [in-, not + pār], adj., uneven, unequal, ill-matched; unequal to, inferior to, not a match for.

impāstus, -a, -um [in-, not + pāsco], adj., properly, unfed, not having eaten; hungry, ravenous.

impavidus, -a, -um [in-, not + pavidus], adj., knowing no fear, fearless, undaunted.

impedio, -īre, -īvī or iī, -ītus [in + pes], tr., properly, get the feet into a snare or shackle, entangle, entwine: interweave, interlace. Fig., hinder. hamper.

impello, -pellere, -puli, -pulsus [in + pello], tr., strike against, strike upon; strike, smite; drive forward, set in motion, impel; overthrow, overturn, uproot, dislodge. Fig., strike. smite; impel, incite, constrain.

imperditus, -a, -um [in-, not + perditus], adj., undestroyed, unslain.

imperfectus, -a, -um [in-, not + perfectus], adj., unfinished, unwrought. imperito, -are, -avī, -atum [freq. of

imperol, intr., rule with might, rule, swav. be lord of.

imperium, -rī or -riī [impero], n., command, order, mandate, decree; by metonymy (§ 202), power to issue orders, control, authority, sway, sovereign power; realm, dominion, em-

impero, -are, -avī, -atum, intr. and tr., command, order a thing or deed, command, bid a person do something.

imperterritus, -a, -um [in-, not + perterritus], adj., unterrified, undismayed, undaunted.

- impes, impetis [impeto, assail, = in +
   peto; cf. impetus], m., onset;
   momentum.
- impetus, -tūs [impetō, assail, = in +
   petō], m., onset, onrush, attack;
   violence, vehemence; impulse,
   momentum.
- impiger, impigra, impigrum [in-, not +piger], adj., diligent, active, zealous, energetic, quick.
- impingö, -pingere, -pēgī, -pāctus [in +pangö], tr:, properly, fix on, fasten on; dash against, drive against.
- impius, -a, -um [in-, not +pius], adj., properly, failing in one's duty (see pius); esp., impious, irreverent, godless; freely, accursed, wicked, nefarious.
- implācābilis, -e [in-, not +plācō], adj., inexorable, implacable.
- implācātus, -a, -um [in-, not + plā-cātus, from plācō], adj., unsatisfied, insatiate, ever-hungering, remorseless.
- impleo, -plere, -plevi, -pletus [in + pleo, old verb, fill], tr., fill up, fill full (of); satisfy, lit. and figuratively.
- implico, -are, -avī or -uī, -atus or -itus [in+plico], tr., fold into, in-wrap, entangle; bind fast; implant; lodge in, lay in, link with, bind to; twine or wreathe about, encircle. Fig., fold in, infold, embrace, clasp closely, hold fast, cling to.
- implörö, -äre, -ävi, -ätus [in+plörö, cry out, lament], tr., invoke with tears; call on, implore, entreat, beseech; ask for earnestly.
- impōnō, -pōnere, -posuī, -positus [in +pōnō], tr., put or place in, on, or upon, place over, put; esp., set on the table, serve. Fig., put on, lay on, impose, enjoin (on), put, fix, appoint.
- importūnus, -a, -um, adj., grievous, distressing, cruel, relentless.
- impositus: see impono.
- imprecor, -precări, -precătus sum [in +precor], tr., properly, pray down on one's head, call down on, invoke on.

- impressus: see imprimõ.
- imprimō, -primere, -pressī, -pressus [in +premō], tr., press in, press upon, set upon or on, imprint, impress; emboss, engrave, stamp, chase.
- improbus, -a, -um [in-, not + probus, proper, good], adj., inferior, bad, poor; in moral sense, bad, wicked, base; dishonest, knavish; shameless, worthless; violent, fierce, tyrannous.
- improperatus, -a, -um [in-, not + propero], adj., not hastened or hastening, slow, lingering.
- improvidus, -a, -um [in-, not + provideo, see beforehand, foresee], adj.,
  in act. sense, unforeseeing, not anticipating; freely, blind, heedless,
  thoughtless.
- improvisus, -a, -um [in-, not + provideo, see beforehand, foresee], adj.,
  unforeseen, unexpected, sudden; =
  an adv., unexpectedly, suddenly.
- imprūdēns, -dentis [in-, not +prūdēns, foreseeing, wise], adj., properly, not looking ahead, not foreseeing; imprudent, thoughtless, heedless, careless.
- impūbis, -e [in-, not +pūbēs, adj., full grown], adj., properly, of persons who have not yet attained their majority, not full grown, under age, young, youthful; by metonymy, beardless.
- 1. impulsus: see impello.
- 2. impulsus, -sūs [impello], m., a striking (against), impact, blow.
- impūne: see impūnis.
- impūnis, -e [in-, not + poena], adj., unpunished. impūne, n. sing. as adv., without punishment, with impunity; safely.
- īmus: see īnferus.
- in, prep. I. With abl., used (1) of space, in, within, in the midst of; on, upon, among, (2) of time, in, during, in the course of, (3) in other relations, in relation to, in connection with, in the case of. II. With acc., used (1) of motion toward, lit. and fig., into, in, unto, among, toward,

against, in opposition to, on, upon, (2) of time, up to, into, until, against (i.e. in anticipation of a time to come), (3) in modal relations, according to, toward, regarding, (4) in phrases involving the idea of distribution, e.g. in nävīs, ship by ship. in prīmīs, properly, among the first; especially, particularly, first and foremost. As prep. prefix, also with intensive force, very. in-, prep. prefix, with negative force,

Înachides, -dae [Înachus], m., a descendant of Inachus, Inachides, i.e. Perseus.

Īnachius, -a, -um [Īnachus], adj., of Inachus, Inachus's, Inachian. See Īnachus.

Inachus, -chī, m., Inachus, son of Oceanus. He was founder and first king of Argos, and father of Iö.

inamābilis, -e [in-, not +amō], adj., unworthy of love, unlovely, hateful, odious.

inamoenus, -a, -um [in-, not + amoenus], adj., unlovely, gloomy.

inānis, -e, adj., empty, void, vacant. Fig., (empty, i.e.) substanceless, unsubstantial, ghostly, phantom; empty, idle, useless, fruitless, vain. As noun, ināne, -nis, n., void, empty space.

inārdēscō, -ārdēscere, -ārsī, — [in + ārdēscō], intr., take fire. Fig., burn,

blaze, glow.

not.

Inarimē, -mēs, f., Inarime, an island in the Mare Tyrrhēnum, off the Campanian coast, now Ischia.

inausus, -a, -um [in-, not + audeo], adj., undared, unventured, untried, unattempted.

incalēscō, -calēscere, -caluī, — [in + calēscō], intr., grow hot, become warm.

incānus, -a, -um [in + cānus], adj., very gray, hoary, white.

incassum: see cassus.

incautus, -a, -um [in-, not + cautus],
 adj., not watchful, off one's guard,
 incautious, heedless, unsuspecting.

incēdō, -cēdere, -cessī, -cessum [in + cēdō], intr., go, step, march along, move, advance, esp. in slow, stately fashion, march.

incendium, -dī or -diī [incendo], n., fire, conflagration. Fig., ruin, de-

struction.

incendō, -cendere, -cendī, -cēnsus [in +candeō], tr., cause to glow, set fire to, kindle; burn, consume. Fig., set ablaze, light up; inflame, excite, arouse, incense, enrage, harrow, distress.

incēnsus: see incendo.

inceptum: see incipio (at the end).

inceptus: see incipio.

incertus, -a, -um [in-, not + certus], adj., in act. sense, uncertain, hesitating, wavering; of an ax, ill-aimed; of sun or moon, uncertain, dimmed, clouded; not knowing, ignorant; in pass. sense, of things about which one is uncertain, uncertain, doubtful, unreliable.

incessus, -sûs [incēdō], m., a walking; gait, pace, esp. a dignified pace.

incesto, -āre, -āvī, -ātus [incestus, unclean], tr., pollute, defile.

incidō, -cidere, -cidī, — [in + cadō], intr., fall upon, lit. and fig., fall; of a missile, fall in, fall on, lodge. Fig., (fall upon, i. e.) happen on, chance upon, meet.

incīdō, -cīdere, -cīdī, -cīsus [in + caedō], tr., cut into, cut off, cut.

incipiō, -cipere, -cēpī, -ceptus [in + capiō], tr., lay hold on, take in hand; begin, commence; essay, undertake, attempt; intr., esp. of speech, begin. inceptum, -tī, pf. pass. part. as noun, n., beginning; attempt, undertaking, essay, purpose, resolve.

inclēmentia, -ae [in-, not + clēmēns, mild, gentle], f., unkindness, inclem

ency; severity, rigor.

inclūdō, -clūdere, -clūsī, -clūsus [in + claudō], tr., shut up, shut in, hem in, confine, imprison; shut one thing up with another, include, insert, inclose, envelop, surround.

inclūsus: see inclūdo.

inclutus, -a, -um [in +cluō, clueō, hear; be heard of], adj., properly, heard of, talked of, famous, renowned, celebrated.

incognitus, -a, -um [in-, not + cognitus], adj., unknown, uncertain.

incohō, -āre, -āvī, -ātus, tr., begin, commence (the verb is commonly used of beginning things which are never finished); freely, build, erect.

incola, -lae [incolo], m., a dweller in a place, an inhabitant.

incolō, -colere, -coluī, — [in +colō], tr., dwell in, inhabit.

incolumis, -e, adj., safe, sound, uninjured, unhurt, intact.

incomitătus, -a, -um [in-, not +1. comitătus], adj., unaccompanied, unattended.

inconcessus, -a, -um [in-, not + con-cēdo], adj., not permitted, forbidden.

incônsultus, -a, -um [in-, not + cônsulô], adj., properly, unconsulted; very rarely, unadvised, uncounseled.

incrédibilis, -e [in-, not + crédibilis, believable], adj., not to be believéd, past belief, passing strange, extraordinary.

incrementum, -tī [incresco], n., growth; by metonymy (§ 202), cause of growth, germ, source, seed.

increpitô, -āre, -āvī, -ātus [freq. of increpõ], tr., cry out to, call upon, challenge; cry out against, chide, rebuke, blame, find fault with.

increpō, -crepāre, -crepuī, -crepitum [in +crepō], intr., make a noise (against), rattle, clatter, resound; tr. (§ 142), sound forth, blare forth; cry out against, chide, rebuke.

incresco, -crescere, -crevi, -- [in +
 cresco], intr., grow in, grow on,
 grow up, grow. Fig., grow, in crease.

incubō, -cubāre, -cubuī, -cubitum [in +cubō, old verb, lie], intr., lie in, lie upon. Fig., lie on, brood over.

incultus, -a, -um [in-, not + colo], adj., untilled, waste, desert, deserted. Fig., uncultivated, unpolished, rude; neglected, disordered. As noun, incultum, -ti, n., waste place, wilderness.

incumbō, -cumbere, -cubuī, -cubitum [in+cumbō, old verb, lay], intr. (§ 151), properly, lay or fling one's self on, fall upon, swoop upon; lean on, lean over, recline on or over, rest upon'; apply one's self to, bend one's energies to; with rēmīs, bend to, ply with might and main; of hostile exertion, press on, attack, assail; fig., with dīvitiīs, devote one's self to, surrender one's whole being to.

incurro, -currere, -curri, -cursum [in +curro], intr., run into, run against, rush at, rush on, press to the attack;

assail, attack.

incursō, -āre, -āvī, -ātum [in +cursō, freq. of currō], intr., run violently against.

incursus, -sūs [incurro], m., onrush, rush, onset, assault, attack.

incurvō, -āre, -āvī, -ātus [in +curvō], tr., curve, bend, arch.

incūs, incūdis [in +cūdō, strike], f.,
anvil.

incūsō, -āre, -āvī, -ātus, tr., accuse, censure, blame.

incustoditus, -a, -um [in-, not +
 custodio], adj., unwatched, un guarded.

incutiō, -cutere, -cussī, -cussus [in + quatiō], tr., shake upon, strike upon, strike into, dash into. Fig., (strike into, (i.e.) bestow on, give to.

indago, -ginis, f., an encircling, inclosing, esp. a mode of hunting. The huntsmen inclosed a wide stretch of forest by a circle of nets, dogs, horses, and men, in order that game might be completely surrounded and thus captured or killed; by metonymy, a circle of nets, dogs, etc.; freely, huntingforce.

inde [is], adv., used (1) of space, from that place, thence, therefrom, (2) of time and sequence, after that, thereupon, then.

indēbitus, -a, -um [in-, not + dē-bitus], adj., unowed, undue; unallotted, unassigned.

indecoris, -e [in-, not + decus], adj., without glory or honor, inglorious, dishonored, disgraced.

indēfessus, -a, -um [in-, not + dē-fessus], adj., unwearied.

indēprēnsus, -a, -um [in-, not + dēprēnsus], adj., properly, uncaught, i.e. undiscovered; freely, undiscoverable, unsolvable.

indicium, -cī or -ciī [indico], n., information, evidence, testimony.

indicō, -āre, -āvī, -ātus [in +dīco], tr., point out, show, declare, reveal.

indīcō, -dicere, -dixī, -dictus [in + dīcō], tr., declare publicly, announce formally, proclaim; appoint, assign.

indigena, -nae [indu, old form of in, seen in certain compound words + root of gigno], c., one born in a (qiven) country, native. As adj., native-born, native.

indignor, indignārī, indignātus sum
[indignus], tr., deem unworthy (of
 one's self); be angry at, chafe at;
 intr., be angry, be enraged, fret.

indignus, -a, -um [in-, not+dignus], adj., of things, unworthy;
improper, undeserved, unseemly;
wretched, unfit, shameful, cruel; of
persons, undeserving, innocent.

indiscrētus, -a, -um [in-, not +discerno], adj., properly, undistinguished; freely, indistinguishable.

indolēs, -lis, f., properly, that which grows in (i.e. is innate in) one, nature, esp. high and noble nature, character, worth.

indolēscō, -dolēscere, -doluī, — [in + dolēscō, inceptive of doleō], intr., begin to feel pain, grieve.

indomitus, -a, -um [in-, not + do-mo], adj., properly, untamed, wild; unrestrained, uncontrolled; freely, untamable, ungovernable; fierce, violent.

indôtātus, -a, -um [in-, not + dôtō], adj., undowered, without dower.

indubitō, -āre, -āvī, -ātum [in + dubitō], intr., feel doubts (over, i.e.) concerning, doubt, mistrust. indūcō, -dūcere, -dūxī, -ductus [in + dūcō], tr., lead to, bring to; (lead, i.e.) draw on clothing, etc., put on, don. Fig., (lead into, i.e.) spur on, force into, incite, induce, persuade.

inductus: see induco.

indulgeö, -dulgēre, -dulsī, -dultum, intr., be kind to, yield to, yield, give scope to (for), gratify, indulge; indulge in, give one's self up to, give way to.

induō, induere, induī, indūtus, tr., put on (clothing, arms, etc.); cover one's self with clothing, etc., deck, array, adorn; sē induere, with abl., impale one's self on (see note on x. 681-682). Fig., put on, assume. In pass., with middle force, as a dep. verb (§§ 149, 168), put on, don. indūtus, -a, -um, pf. pass. part. as adj., with abl., clad in, adorned with, wearing.

indūrēscō, -dūrēscere, -dūruī, — [in + dūrus], intr., grow hard, become rigid, harden.

Indus, -a, -um, adj., of India, Indian.

As noun, Indi, Indorum, pl. m.,
the Indi, the inhabitants of India,
the (East) Indians.

indūtus: see induō.

inēluctābilis, -e [in-, not + ē + luctor], adj., properly, of a situation out of which one can not (wrestle, i.e.) fight his way, inescapable, inevitable, unavoidable.

ineō, -īre, -īvī or -iī, -itum [in +eō], tr., go into, enter. Fig., enter upon, begin, undertake.

inermis, -e, and inermus, -a, -um [in-,
 not +arma], adj., unarmed, defenseless.

inermus: see inermis.

iners, inertis [in-, not + ars], adj.,
unskilled, unskillful; sluggish, inactive, idle, spiritless; lifeless.

inexpertus, -a, -um[in-, not + expertus], adj., in active sense, not having tried, without experience; in
pass. sense, untried, unessayed,
unattempted.

inextrīcābilis, -e [in-, not + extrīcō, disentangle], adj., inextricable, unsolvable. infabricatus, -a, -um [in-, not +fa-brico], adj., unmade, unfashioned,

unwrought, unhewn.

infandus, -a, -um [in-, not +fandus], adj., unspeakable, unutterable; (be-yond words, i.e.) impious, villainous; grievous, awful, dreadful. As noun, infandum, n. acc. sing., used as an exclamation, O woe unutterable!, oh, horror!

infans, infantis [in-, not +for], adj., properly, without the power of speech, speechless; young, infant. As noun, infans, infantis, c., infant,

baby, child.

infaustus, -a, -um [in-, not +faustus, favorable, from faveō], adj., unpropitious, unfavorable; in pass. sense, not favored, unlucky, accursed.

1. înfectus: see înficio.

 infectus, -a, -um [in-, not + facio], adj., undone (i.e. not yet done), unperformed, unfinished; of gold, unwrought, unminted, uncoined; undone, i.e. revoked, nullified.

infēlix, infēlicis [in-, not + fēlix], adj., unfruitful. Fig., in pass. sense, unblessed, hapless, ill-starred, accursed, wretched; in act. sense,

baneful, ominous.

infēnsus, -a, -um [in +fendō, old verb, strike], adj., properly, of things that come into collision with other things, hostile, in hostile spirit or manner, deadly; enraged, embittered.

inferiae, -ārum, pl. f., offerings to the dead, of meal, milk, honey, oil, water,

sacrifice.

inferior: see inferus.

infernus, -a, -um [cf. inferus], adj., lying beneath, lower; esp., of, in, or pertaining to the underworld, infernal, nether; of the shades, of the realms beneath.

inferō, înferre, intulī, inlātus [in + ferō], tr., bear to, bring into, carry into, carry upon; bear sacrifices to an altar or to a god; offer, proffer, render; inferre bellum, with dat., (bring, i.e.) begin war against, take the field against, assail, attack; with sē, or in pass., with middle

force, bear one's self to, go, proceed (against), rush, hasten.

inferus, -a, -um, adj., comp. Inferior, -ius, sup. Infimus or Imus, -a, -um, lower, beneath; esp., of the underworld, nether. Fig., low, lowly, humble, mean. In sup., lowest, deepest, lowest part of, bottom of, foot of; often best rendered by even, very. As nouns, Inferi, -rōrum, pl. m., the dwellers in the underworld; imum, īmī, n., depth, bottom, foundation; the bottom of the universe, the underworld.

Infestus, -a, -um, adj., in pass. sense, assailed, molested, unsafe; in act. sense, assailing, hostile; deadly, dangerous; of a weapon, leveled.

Inficiö, -ficere, -fēcī, -fectus [in + faciö], tr., properly, perhaps, put or dip in (dye, etc.), dye, stain, color, steep. Fig., stain, defile, pollute, corrupt.

infigō, -figere, -fixī, -fixus [in +figō], tr., fix in, fasten on, fasten together, interlock; impale; lodge. Fig., fasten, lodge, imprint.

infimus: see inferus.

infindo, -findere, -fidi, -fissus [in + findo], tr., cut into, cleave; plow the seas.

Infit, defective verb, counting as pres. indic., he (she) begins; esp., begins to speak.

infitior, înfitiări, înfitiătus sum, intr., deny; tr., deny, disown, repudiate.

infixus: see infigö.

inflammö, -åre, -åvi, -åtus [in+flammö], tr., set on fire, kindle. Fig., fan into a flame, kindle, inflame, fire, arouse, excite.

înflectă, -flectere, -flexī, -flexus [în + flectă], tr., bend. Fig., bend, turn,

influence, alter, change.

inflexus: see inflecto.

inflö, -äre, -ävi, -ätus [in + flö, blow], tr., blow into, blow upon, inflate, swell.

informis, -e [in-, not + forma], adj., formless, shapeless, misshapen, hideous, awful. informo, -are, -avī, -atus [in +forma], tr., form, shape, fashion.

infra [akin to inferus], adv., below, beneath.

infractus: see infringo.

infrendeo, infrendere, —, — [in + frendo, frendeo, gnash the teeth], intr., gnash the teeth, gnash.

înfrēnis, -e, and înfrēnus, -a, -um [in-, not + frēnum], adj., of horses, unbridled; as transferred epithet, of riders whose horses go unbridled, freely, bold and skillful in horsemanship. Fig., unbridled in passion, reckless.

infrēno, -āre, -āvī, -ātus [in + frēnum], tr., properly, put a bridle on; bridle; freely, harness.

Infrēnus: see înfrēnis.

infringö, -fringere, -frēgī, -frāctus [in + frangö], tr., break off, break. Fig., weaken, damage, impair, injure; (break, i.e.) bend, subdue, overbear.

infula, -lae, f., properly, a flock of wool knotted on a vitta, then, by metonymy (§ 204), a fillet, headband.

infundō, -fundere, -fūdī, -fūsus [in + 2. fundō], tr., pour in, pour into, pour on, pour; in pass., with middle force, pour in or upon; in fig. sense, of persons, pour into, rush into. Fig., (pour, i.e.) throw or cast upon. infūsus, -a, -um, pf. pass. part. as adj., outpoured, outspread.

înfūsus: see înfundo.

ingeminō, -āre, -āvī, -ātus [in +ge-minō], tr., redouble, double up, repeat; with ictūs or vulnera, ply, deal thick and fast; intr. (§151), be redoubled, increase, come thick and fast, wax furious.

ingemö, -gemere, -gemuī, -gemitum [in+gemö], intr., groan over, sigh over, groan, mourn, lament.

ingēns, ingentis [in-, not + gēns, genus], adj., contrary to its kind, out of its kind, abnormal, enormous, huge, heavy, massive; strong, sturdy, powerful, giant. Fig., mighty, huge, giant, great; grievous,

severe, intense; of sound, heavy, deep.

ingerö, -gerere, -gessī, -gestus [in + gerö], tr., properly, carry on, upon, or against; heap up on; with tēla or hastās, fling against in numbers, hurl quickly, hurl repeatedly.

inglorius, -a, -um [in-, not + gloria], adj., without glory, unhonored, in-

glorious.

ingrātus, -a, -um [in-, not +grātus], adj., unwelcome, painful; ungrateful, thankless, unheeding, heedless.

ingredior, -gredi, -gressus sum [in +gradior], intr., walk into, go into, go along, advance, proceed, move. Fig., enter upon something, engage in, begin; of speech, begin to speak or answer.

ingressus: see ingredior.

ingruō, ingruere, ingruī, —, intr., rush on, break into or upon, fall violently on; assail, attack, lit. and fig.

inguen, inguinis, n., abdomen, groin. inhaereō, -haerēre, -haesī, — [in + haereō], intr., stick to or on, cling to, cleave to.

inhibeō, -hibēre, -hibuī, -hibitus [in +habeō], tr., lay hold on; hold back, restrain, check, curb.

inhiō, -āre, -āvī, -ātum [in +hiō], intr., gape over, gape at. Fig., gaze on with open mouth, examine eagerly, watch eagerly, pore over.

inhonestus, -a, -um [in-, not + honestus, honorable], adj., dishonorable, unseemly, shameful.

inhorrēscō, inhorrēscere, inhorruī, — [in +horrēscō], intr., bristle; grow rough.

inhospitus, -a, -um [in-, not + hospitus], adj., inhospitable, unfriendly; dangerous, deadly.

inhumātus, -a, -um [in-, not +humō], adj., unburied.

iniciō, inicere, iniēcī, iniectus [in + iaciō], tr., throw in, throw upon, fling on, cast or hurl against; with sē, fling or hurl one's self (on), rush (on) headlong. Note: for the scansion see note on disice, i. 70.

inicus, iniqua, inicum [in-, not + aecus], adj., uneven; unfair, unfriendly, partial; unjust, hard, severe, dangerous, hazardous.

Note: for the spelling see note on secuntur, i. 185.

iniectus: see inicio.

inimicus, -a, -um [in-,not + amicus], adj., unfriendly, hostile; of or belonging to an enemy, an enemy's. As noun, inimica, -cae, f., foe, enemy.

iniūria, -ae [in-, not + iūs], f., injustice, injury; a wrong, insult, outrage. iniussus, -a, -um [in-, not + iubeo],

adj., unbidden, uninvited.

inläbor, -läbī, -läpsus sum [in +läbor], intr., glide into, steal into. Fig., master, overwhelm, inspire.

inlaetābilis, -e [in-, not +laetor], adj., joyless, cheerless, mournful.

inlātus: see īnferō.

inlīdō, -līdere, -līsī, -līsus [in + laedō], tr., strike into, strike against, dash upon, dash into.

inligö, -åre, -åvī, -åtus [in +ligö], tr., bind, fasten on, bind fast; freely, fetter, hamper, hinder.

inlinō, -linere, -lēvī, -litus [in + linō, daub, smear], tr., smear over, smear on, daub.

inlīsus: see inlīdō.

inlūdō, -lūdere, -lūsī, -lūsus [in +
lūdō], intr. and tr., play (at, against,
or) with, have sport with; make
sport of, mock, flout, insult.

inlūstris, -e [in + lūstro], adj., lighted up, bright. Fig., illustrious, distin-

guished, famous.

inlūsus: see inlūdō.

inluviës, -ēī [in + 1. luō], f., matter washed together, dirt, filth, squalor. innāscor, -nāscī, -nātus sum [in + nāscor], intr., with dat., be born in,

be born on; grow on.

innectō, -nectere, -nexuī, -nexus [in + nectō], tr., tie to, join to, fasten to, fasten; bind, wrap, wreathe, garland. Fig., weave, contrive, devise. innexus: see innectō.

innitor, -niti, -nixus sum [in + nitor],
intr., support one's self by (some-

thing, expressed in the abl.), rest on, lean on.

innō, -nāre, -nāvī, -nātum [in + nō], intr. and tr., swim on, swim; freely, float on, sail on.

innocuus, -a, -um [in-, not + noceo], adj., doing no harm, harmless, innocent

innoxius, -a, -um [in-, not + noxius], adj., harmless, innocent.

innubus, -a, -um [in-, not + nūbō], adj., unmarried, unwed.

innumerus, -a, -um [in-, not + nu-merus], adj., without or beyond number, uncounted, numberless, countless, untold.

innūptus, -a, -um [in-, not + nūbō], adj., unmarried, unwed; of Pallas (§ 315), maiden, virgin.

inolēscō, inolēscere, inolēvī, inolitum, intr., grow in, grow on, grow into, take root in, become or be ingrained.

inopinus, -a, -um [in-, not + opinor, suppose, imagine, think], adj., unthought of, undreamed of, unsuspected, unexpected.

inops, inopis [in-, not + ops], adj.,
without means or resources, helpless, poor, needy; destitute (of),
bereft (of), lacking.

Īnōūs, -a, -um, adj., of Ino, daughter of Cadmus, who was changed into a sea-goddess, Ino's, son of Ino.

in prīmīs: see in.

inquam, inquit, irregular and defective verb, first person and third person sing., pres. or pf. indic., say I, said I, says..., said....

inremeābilis, -e [in-, not + re-, back + meō, go], adj., irretraceable, admitting of no return.

inreparābilis, -e [in-, not + reparō], adj., irreparable, irrecoverable, irretrievable.

inrīdeō, -rīdēre, -rīsī, -rīsus [in + rīdeō], tr., laugh at, mock, jeer at, ridicule, deride.

inrigō, -āre, -āvī, -ātus [in + rigō],
 tr., water, moisten, wet, bedew, lit.
 and fig.; freely, shed like dew.

inrīsus: see inrīdeō.

inrītō, -āre, -āvī, -ātus, tr., excite, provoke, goad, anger, incense.

inritus, -a, -um [in-, not + ratus (from reor), valid], adj., invalid, useless, void; vain, unavailing, fruitless; often = an adv., in vain, fruitlessly.

inrörö, -äre, -ävi, -ätus [in + rörö, bedew, from rös], tr., used with dat. and acc., sprinkle on (as dew).

inrumpō, -rumpere, -rūpī, -ruptus [in +rumpō], tr. and intr., break into, burst into, rush into.

inruō, inruere, inruī, — [in+ruō], intr., rush in or upon, rush on, rush into, burst in; press to an attack, press on,

insānia, -ae [insānus], f., unsoundness, esp. of the mind, madness, frenzy, insanity; folly, senselessness, rage.

īnsānus, -a, -um [in-, not + sānus], adj., unsound mentally, mad, insane, frenzied; inspired, prophetic (such persons seemed to be beside themselves).

inscius, -a, -um [in-, not + sciö], adj., not knowing, ignorant, unwitting, unconscious; freely, of one who does not understand a given situation, bewildered; haud inscius, not unaware of, aware of, well acquainted with, familiar with.

inscribo, -scribere, -scripsi, -scriptus
[in +scribo, write], tr., write in,
write upon, mark, inscribe.

insequor, -sequi, -secutus sum [in + sequor], tr. and intr., follow, pursue; follow in hostile spirit, pursue, assail; with inf., press on (to), proceed, continue, essay.

inserō, -serere, -seruī, -sertus [in +1. serō], tr., weave in, put in, set in, insert.

inserto, -are, -avi, -atus [freq. of
insero], tr., put into, thrust into,
insert.

însertus: see înserô.

insidiae, -ārum [cf. īnsideō, sit in, sit upon, occupy; īnsīdō], pl. f., properly, (secret) occupation of a place, ambuscade, ambush. Fig.,

snare, stratagem, trick, artifice, treachery.

insidior, insidiārī, insidiātus sum [insidiae], intr., lie in ambush, lie in wait against some one (i.e. to attack him); freely, of a wolf prowling around a sheepfold, prowl around.

insido, -sidere, -sedi, -sessus [in + sido], tr. and intr., sit down in or on, settle on; occupy, take possession of, master, overpower.

însigne: see însignis.

īnsigniö, -īre, -īvī or iī, -ītus [īnsignis], tr., properly, distinguish by a mark or a device, mark, adorn, deek.

insignis, -e [in + signum], adj., properly, having a distinguishing mark, distinguished, conspicuous. Fig., conspicuous, splendid, preëminent, renowned, famous. As noun, insigne, -nis, n., a distinguishing mark, device, decoration, ornament, badge; esp., soldiers' accouterments, harness, costume.

īnsinuō, -āre, -āvī, -ātus [in + sinus], tr., work (something) in by a winding, tortuous movement, wind in; intr. (§ 151), work one's way (in or into), penetrate secretly or imperceptibly, steal (into), creep (into).

Insistö, -sistere, -stitī, - [in +sistö], tr. and intr. (§151), set on, put on; esp., set one's self on, set foot on, stand on, tread on. Fig., press on, pursue, devote one's self to; persist, persevere.

insomnium, -ni or -nii [in +somnium],
 n., a dream, a vision.

īnsonō, -sonāre, -sonuî, — [in + sonō], intr., sound, resound, ring, echo; of a whip, crack, snap; tr. (§§ 140, 142), cause to snap or crack, rattle.

insons, insontis [in-, not + sons], adj., guiltless, innocent.

īnsopītus, -a, -um [in-, not + sopio], adj., never put to sleep, unsleeping, sleepless.

inspērātus, -a, -um [in-, not + spērō], adj., unhoped for, unlooked for, unexpected. inspició, -spicere, -spexi, -spectus [in +speció, old verb, look, look at], tr., look into, look upon; look over, overlook, command (a view of).

inspirō, -āre, -āvi, -ātus [in + spirō], tr., blow into or upon, breathe into. Fig., breathe into, implant, lodge, impart.

instabilis, -e [in-, not +sto], adj., incapable of standing still, unsteady, unstable.

instar, n., indecl., an image, likeness; form, figure, appearance; size, bulk; value, worth; with gen., virtually a prep., like to, esp. in size, bulk, etc., the (very) image of, huge as, etc.

instaurō, -āre, -āvī, -ātus, tr., renew, repeat, begin afresh. Fig., restore, refresh, renew.

insternö, -sternere, -strävi, -strätus
[in +sternö], tr., spread over, strew
over, lay on, cover, strew.

înstigō, -āre, -āvī, -ātus, tr., spur on, goad on. Fig., stimulate, encourage, spur on.

instituō, -stituere, -stituī, -stitūtus [in +statuō], tr., put on, place on, put into; fix, set up; build, erect, found, establish; arrange, set in order; ordain, appoint, order.

instō, instāre, institī, — [in +stō], intr., stand in, stand on, stand over; press closely (with questions, entreaties, etc.), urge; press close upon, pursue closely a foe, a rival, etc., threaten: tr. (a rare use), ply vigorously, hurry. Fig., be near, be at hand, be pressing; press on, push on a task, etc., drive with all speed, urge forward, ply; with inf., proceed hastily or earnestly (to), strive eagerly (to), proceed (to).

īnstrātus: see īnsternō.

īnstrūctus: see īnstruō.

instruō, -struere, -strūxī, -strūctus [in
+struō], tr., pile up, heap up; build,
erect; arrange, set in order, draw up,
marshal, array, esp. in battle line:
furnish, equip, fit out. instrūctus,
-a, -um, pf. pass. part. as adj., arranged, drawn up, arrayed; furnished (with), equipped (with).

insuētus, -a, -um [in-, not + suētus], adj., in act. sense, unused to, unfamiliar with; in pass. sense, unfamiliar, unusual, unwonted, strange.

insula, -lae, f., an island.

īnsultō, -āre, -āvī, -ātum [in + sultō, saltō, freq. of saliō], intr., leap on, dance on, trample on. Fig., exult over, mock, revile, insult.

insum, inesse, infui, — [in + sum], intr., be in, be upon.

īnsuō, -suere, -suī, -sūtus [in + suō],

tr., sew in, stitch in.
insuper [in + super], adv., above, on

(the) top. Fig., over and above, beyond, besides, moreover, in addition.

insuperabilis, -e [in-, not + supero],
 adj., unconquerable, invincible.

insurgō, -surgere, -surrēxī, -surrēctum [in + surgō], intr., rise upon;
with rēmīs, rise on, i.e. bend vigorously to, ply vigorously; freely,
rise up, rise.

intactus, -a, -um [in-, not + tango], adj., untouched; of cattle untouched by the yoke, unbroken; of grain, unreaped, uncut, hence tall, standing; of youth, strength, etc., unimpaired, intact, strong, sturdy; undefiled, pure, chaste, virgin.

integer, integra, integrum [in-, not +tango], adj., untouched, whole, entire, unimpaired, fresh, sturdy, vigorous.

intemerātus, -a, -um [in-, not +temerō], adj., unprofaned, unviolated, unsullied, pure.

intempestus, -a, -um, adj., untimely, unseasonable; esp. in the expression intempesta nox, of uncertain sense: perhaps, profound night, dark night, the dead of night.

intemptatus, -a, -um [in-, not + tempto], adj., unattempted, untried, un-

tested.

intendō, -tendere, -tendī, -tentus [in +tendō], tr., stretch out, stretch, extend; strain, draw taut; with vēla, stretch out, strain, fill, swell. intentus, -a, -um, pf. pass. part. as adj., in fig. sense, strained on some task,

93

or on some sight, expectant, attentive, intent, eager.

intento, -are, -avi, -atus [freq. of intendo], tr., stretch out toward or against, brandish threateningly. Fig., threaten, menace with.

intepēsco, -tepēscere, -tepuī, - [in + tepēsco], intr., grow or become

warm.

inter, prep. with acc., used (1) of space, between, among, within, into the midst of, into, (2) of time, between, during; within, in the course of, (3) with a reflex. pron., nos, vos, and esp. sē, to denote reciprocity, with, among, against, to (ourselves, yourselves, one another, etc.).

intercipio, -cipere, -cepī, -ceptus [inter +capio], tr., properly, catch a thing in the midst of its course or

progress, intercept.

interclūdō, -clūdere, -clūsī, -clūsus [inter +claudo], tr., shut off, cut off, hinder, hamper, detain.

interdum, adv., now and again, sometimes, at times, on occasion.

interea, adv., in the meantime, meanwhile: presently.

intereo,-ire,-ivi or -ii,-itum [inter+eo], intr., properly, go among a number of things and be lost among them, disappear; perish, die.

interfor, -fārī, -fātus sum [inter + for], tr., speak between, i.e. interrupt.

interfundo, -fundere, -fūdī, -fūsus [inter +2. fundo], tr., pour between; in pass., with middle force, flow beinterfüsus, -a, -um, pf. tween. pass. part. as adj., flowing between; overflowed.suffused, stained, flecked. interfūsus: see interfundo.

interimo, -imere, -ēmī, -ēmptus [inter +emo], tr., (take, i.e.) put out of the way, remove, slay, kill.

interior, -ius, gen. -oris [inter], adj., comp., inner, interior, on the inside, toward the inside; inner part of; sup., intimus. -a. -um, innermost, inmost; remotest.

interius [interior], adv., within.

interluo, -luere, -lui, - [inter + 1. luo], tr., wash between, flow between. internecto, -nectere, -nexui, -nexus [inter +necto], tr., bind up, fasten, confine.

internodium, -dī or -diī [inter +nodus]. n., properly, a space between knots of sinews or between joints; freely. joint.

interpres, -pretis, c., a go-between or agent between two parties; mediator. messenger, envoy; esp., a mediator between the gods and mortals, explaining or interpreting the divine will, expounder, interpreter.

interritus, -a, -um [in-, not +terreo]. adj., unterrified, undismayed, un-

daunted, fearless.

interrumpō, -rumpere, -rūpī, -ruptus [inter +rumpo], tr., break asunder. break off. Fig., break off, suspend, interrupt.

interruptus: see interrumpõ.

intervällum, -lī [inter +vāllus, stake, paling], n., properly, the space between palings in a stockade; freely, space, interval, distance.

intexō, -texere, -texuī, -textus [in + texo], tr., weave into, inweave, embroider; interweave, intertwine, interlace.

intextus: see intexo.

intibum, -bī, n., endive, succory.

intimus: see interior.

intono, intonare, intonui, - [in + tono], intr., thunder (against). Fig., thunder at, thunder against, threaten; roar, resound, echo.

intonsus, -a, -um [in-, not + tondeo], adj., unshorn (i.e. thick-fleeced); of trees, unclipped, untrimmed; of persons, unshorn, unshaven; youthful.

intorqueo, -torquere, -torsī, -tortus [in +torqueo], tr., twist, turn; hurl against, hurl into, cast against, fling.

intra, prep, with acc., in expressions both of rest and motion, within, inside, into, in.

intractābilis, -e [in-, not + tractābilis], unmanageable, invincible; fierce, wild, savage, violent.

intremo, intremere, intremui, - [in + tremo], intr., tremble, quake, quiver. intro, -are, -avi, -atus, tr., go into, enter, go or pass between.

introgredior, -gredi, -gressus sum [intro, adv., within +gradior], tr., step into, walk into, come in, enter.

introgressus: see introgredior.

intus [in], adv., on the inside, within. inultus, -a, -um [in-, not +ulciscor], adj., unavenged.

inundo, inundare, -, - [in +unda], intr., overflow, flow, stream, lit. and figuratively.

inūtilis, -e, [in-, not + ūtilis, useful], adj., useless, profitless, unserviceable.

Inuus, Inui: see castrum.

invādo, -vādere, -vāsī, -vāsus [in + vādo], tr., go into, go against, enter, rush into, rush upon, assail, attack. Fig., enter on, undertake, essay: attack with words, assail, upbraid, reproach.

invalidus, -a, -um [in-, not + validus], adj., infirm, enfeebled, feeble, weak.

invectus: see invehö.

- invehō, -vehere, -vexī, -vectus [in + vehō], tr., bear in, bear into, carry against; in pass. (sc. nāvī or nāvibus), sail in or on, sail into, sail; with equo, equis, or curru, expressed or understood, ride, drive, advance, move.
- invenio, -venire, -veni, -ventus [in + veniol, tr., come upon, light upon, hit on, find; find out, learn, discover, ascertain.

inventor, -tōris [inveniō], m., discoverer, inventor, contriver, deviser.

inventus: see invenio.

invergo, invergere, --, - [in +vergo], tr., turn down, upturn (goblets, etc., to empty their contents), empty; pour out on, pour upon.

invictus, -a, -um [in-, not +vinco], adj., properly, unconquered, but usually unconquerable, invincible.

invideo, -videre, -vidi, -visus [in + video], intr., properly, look askance at, envy; with dat., or as tr., with acc. and dat., envy, grudge; with inf., begrudge, be unwilling (that). invisus, -a, -um, pf. pass. part. as adj., hated, detested, odious.

invidia, -ae [invideo], f., envy, jealousy, hatred, malice; unpopularity. invidiosus, -a, -um [invidus], adj., envying, envious; envy-provoking, enviable, envied; unpopular.

IÖPÄS

invidus, -a, -um [cf. invideo], adj., envious, grudging; envy-provoking,

hateful, hostile.

invigilo, -are, -, - [in +vigilo, keep awake], intr., be awake over (or on account of something), be attentive to, devote one's energies to, pursue diligently.

invīsē, -vīsere, -vīsī, -vīsus [in +vīsē], tr., go to see, visit; look after, look

on, view.

invīsus: see invideo.

invīto, -āre, -āvī, -ātus, tr., invite, esp. as a guest, entertain; invite, summon, challenge. Fig., allure, attract, incite.

invitus, -a, -um, adj., against one's will, unwilling, reluctant; often = anadv., unwillingly, reluctantly.

invius, -a, -um [in-, not + via], adj., pathless, trackless, impassable, inaccessible.

invoco, -are, -avī, -atus [in +voco], tr.call to one's help, call on, appeal to. invoke.

involvo, -volvere, -volvī, -volūtus [in + volvo], tr., roll to, roll on, roll; freely, roll up, wrap up, envelop, infold, robe, clothe, lit. and figuratively.

Īö, Īūs (Greek form), f., Iö, the beautiful daughter of Inachus, beloved by Jupiter. In jealousy, Juno transformed her into a cow, and sent a gadfly to torment her. In the form of a cow Iö wandered far and wide, till she reached Egypt, where she was restored to her original shape.

Iolciacus, -a, -um Iolcus, Iolcus, a city in Thessaly, Greece, Jason's native city], adj., of Iolcus, Iolcus's.

Ionius, -a, -um, adj., Ionian (i.e. of the Ionian Sea, which lay between the Peloponnesus, Greece, and lower Italy). As noun, Ionium, -nī or -niī (sc. mare), n., the Ionian Sea.

Iöpās, -pae, m., Iöpas, a musician or

bard at the court of Dido.

Īphitus, -tī, m., Iphitus, a Trojan.

ipse, ipsa, ipsum, gen. ipsius, intensive adj. and pron., used (1) with nouns, (2) with other pronouns expressed or implied, esp. with those of the third person, self, selves, himself, herself, itself, themselves; often the best rendering is very, mere, in person, even, actually; of the chief personage in a company, master, leader, chief; of one's own motion, voluntarily, willingly.

ira, irae, f., anger, wrath, passion, rage, resentment; in pl., angry pas-

sions, passions.

īrāscor, īrāscī, īrātus sum [īra], intr., become angry, be angry, rage.

Īris, Īridis, f., the goddess Iris, the messenger of Juno (§ 314).

is, ea, id, dem. pron., he, she, it, in pl., they; this, that; such, of such sort.

Ismara, -rōrum, pl. n., Ismara, a town in Thrace, at the foot of Mount Ismarus.

Ismarius, -a, -um [Ismara], adj., Ismarian, Thracian.

Ismēnos, -nī, m., Ismenus. (1) A river of Boeötia, near Thebes. (2) A son of Niobe.

iste, ista, istud, gen. istius, dem. adj., referring esp. to the person addressed, this of yours, this, that, such; often with a tone of contempt, such, such sorry. As dem. pron., this, that, in pl., these, those, often with a tone of contempt.

istic [iste], adv., properly, there where you are, there, in that place.

istinc [iste], adv., from your (present) place, thence.

ita [is], adv., so, just so, thus, in such a way or manner; under these circumstances (the word may refer either to what precedes or to what follows).

Italia, -ae, f., Italy.

Italis, -lidis, adj., in f., Italian. As noun, Italides, -dum, pl. f., women of Italy, Italian women.

İtalus, -a, -um, adj., of Italy, Italian. Aş noun, İtali, -lörum, pl. m., the Italians. iter, itineris [eō], n., a going, journey, march, voyage; by metonymy, of the route followed, way, road, path.

iterō, -āre, -āvī, -ātus [iterum], tr., do a second time, do repeatedly.

iterum, adv., a second time, again; iterumque iterumque, again and again, repeatedly.

Ithaca, -cae, f., Ithaca, an island in the Ionian Sea, home of Laërtes and

his son, Ulysses.

Ithacus, -a, -um [Ithaca], adj., of Ithaca, Ithacan. As noun. Ithacus, -cī, m., an inhabitant of Ithaca, an Ithacan; esp., Ulysses.

iuba, iubae, f., mane; by metonymy, a hairy crest of a helmet or of a snake.

iubar, iubaris, n., light of the heavenly bodies, brightness, radiance, sheen.

iubeō, iubēre, iussī, iussus, tr., order, command, bid. iussum, iussī, pf. pass, part. as noun, n., bidding, order, command.

iūcundus, -a, -um, adj., pleasant, pleasing, delightful, charming, agreeable.

iûdex, iûdicis [iûs +dīcō], m., one who pronounces justice, juryman, umpire, judge.

iūdicium, -cī or -ciī [iūs +dīcō], n., a decision, a judgment, verdict.

iugālis, -e [iugum], adj., of a yoke; of horses, yoked. Fig., of the marriage yoke or union, marriage (as adj.), nuptial, matrimonial.

iügerum, -rī, n., a juger, a Roman land measure, containing about fiveeighths of an acre; freely, an acre.

iugō, -āre, -āvī, -ātus [iugum], tr., bind, join, unite, esp. in marriage.

iugulō, -āre, -āvī, -ātus [iugulum], tr., cut the throat of, slay, kill.

iugulum, -Ii [iugum, iungö], n., properly, a yoke, esp., the collar bone (which [yokes, i.e.] joins the shoulders and the breast); freely, throat, neck.

iugum, iugī [iungō], n., yoke for oxen and horses; by metonymy, yoke of cattle, team, pair, span of steeds, steeds; rower's bench, thwart, seat in a boat; a mountain height, ridge.

96

Iūlius, Iūli or Iūlii, m., Julius, a name borne by the members of the Gens Iūlia, esp. by Caius (in Latin Gāïus) Julius Caesar, and by Augustus.

Iülus, -lī, m., Iülus, a name or title of

Ascanius. See Ilus.

iunctura, -rae [iungo], f., a joining together; by metonymy, a joint, fasten-

iungo, iungere, iūnxī, iūnctus, tr., join (together), bind (together), unite, lit. and fig.; unite in marriage, marry; (unite, i.e.) order, arrange, set in order; unite animals, i.e. yoke, harness; with foedus (treaty), strike, form, cement.

Iûno, Iûnonis, f., Juno, Queen of the Gods. See \$ 314.

Iūnonius, -a, -um [Iūno], adj., of Juno, Junonian, Juno's.

Importer, Iovis, m., Jupiter, See §§ 312-

313.

iūro, -āre, -āvī, -ātum [iūs], intr., take an oath, swear; with acc. of the power by which the oath is taken, swear by.

iūs, iūris, n., right, justice, law, esp. law as orddined by human powers, duty; a (legal) right or privilege.

iussum: see iubeō.

1. iussus: see iubeo.

2. iussus, iussūs [iubeo], m., order, command.

iūstē [iūstus], adv., rightfully, rightly, lawfully.

iūstitia, -ae [iūstus], f., justice, equity, righteousness, right.

iūstus, -a, -um [iūs], adj., properly, in accordance with law and right, right, righteous, just, fair, equitable; that to which one has a right, normal, proper.

Iūturna, -nae, f., Juturna, a water nymph, sister of Turnus (§ 326).

iuvenālis, -e [iuvenis], adj., of or pertaining to youth or a youth, youthful, young.

iuvenāliter [iuvenālis], adv., in the manner of a man in the prime of life, with all one's youthful strength. iuvenca, -cae [feminine of iuvencus].

f., a heifer.

iuvencus, -a, -um [cf. iuvenis], adj.,

voung. As noun, iuvencus, -cī (sc. bos), m., bullock, steer, bull.

iuvenis, -e, adj., young, youthful; in the prime of life, full-grown, mature. As noun, iuvenis, -nis, c., young person, young man, youth; fullgrown son, son. The word is applied properly to those between 30 and 45 years of age, often, however, to those between 16 and 45, and esp. to soldiers, as in the prime of life; hence, fighting men, warriors, heroes.

iuventa, -tae [cf. iuvenis], f., youth,

(early) manhood.

iuventas, -tatis [cf. iuvenis], f., youth. iuventūs, -tūtis [cf. iuvenis], f., youth, early manhood; by metonymy, young persons, the youth; esp., soldiery, warriors, fighting men. See iuvenis.

iuvo, iuvare, iūvī, iūtus, tr., help, aid, assist, succor; please, delight, gratify. iūxtä, adv., near, near by, hard by, nigh. As prep., with acc., near, hard

by, close to, by the side of, beside. Ixion, -onis, m., Ixion, King of the Lapithae, and father of Pirithous. He sought to outrage Juno, and was therefore hurled by Jupiter into Tartarus to suffer everlasting punishment. Most authorities describe him as bound to a revolving wheel; Vergil pictures him as cowering beneath a stone which is ever threatening to fall.

L

labāns: see labo.

labefacio, -facere, -fēcī, -factus [labo + facio], tr., cause to totter, shake. Fig., shake, cause to waver, agitate, distress, disquiet.

labefactus: see labefaciō.

lābēs, lābis [lābor], f., properly, a falling, sinking down or in, caving in (of ground or buildings), avalanche, collapse; ruin, destruction. avalanche; spot, stain, taint, blemish, defect.

Labici, -corum, pl. m., the Labici, the people of Labicum, a town of Latium, between Tusculum and Praeneste.

labo, -āre, -āvī, -ātum [cf. labor], intr., totter, stagger, waver, give way, yield. Fig., waver, be unsteady, vacillate. labans, labantis, pres. part. act. as adj., in fig. sense, wavering, yielding, melting.

labor or labos, laboris, m., toil, exertion, labor, diligence; by metonymy, work, task, care, concern, business; effort, attempt, essay; of the results of toil, labor, handiwork, work; (toil, i.e.) sorrow, trouble, agony, hardship, disaster, danger, difficulty. Personified, Labor or Labos, Laboris, m., Hardship, Labor, Toil.

labor, labī, lapsus sum, intr., properly, move gently and smoothly, glide (on), slip, fall, sink; of a bird, glide down, dart down, swoop; of a house, totter, sink, fall.. Fig., of time, pass quickly, quickly, and surely, glide or slip away, fly; (sink, fall, i.e.) totter, perish, fail, decline, fade away, wane.

laboro, -āre, -āvī, -ātus [labor], intr., toil, exert one's self, labor, work; tr., work (tapestries, etc.), embroider, broider.

labos: see labor.

Labyrinthus, -thi, m., the Labyrinth or Maze built by Daedalus for King Minos at Gnosus in Crete, to contain the Minotaur. See Minotaurus.

lac, lactis, n., milk; freely, milky juice

of plants and herbs, sap.

Lacaenus, -a, -um, adj., found only in f., Spartan. As noun, Lacaena, -nae, f., a Spartan woman, esp. Helen.

Lacedaemonius, -a, -um, adj., of Lacedaemon, i.e. Sparta, Lacedae-

monian, Spartan.

lacer, lacera, lacerum, adj., mangled, torn, maimed, lacerated, marred, disfigured.

lacero, -are, -avī, -atus [lacer], tr., tear in pieces, rend, mangle, maim.

lacertus, -ti, m., the muscular part of the arm, the upper arm, from the shoulder to the elbow; freely, arm; by metonymy, sinews, muscles, thews.

lacessitus: see lacesso.

lacesso, lacessere, lacessivi, lacessitus, tr., excite, provoke, irritate, stir up, challenge, assail, attack, threaten: with pugnam or bella, stir up, arouse, provoke.

Lacinius, -a, -um, adj., of Lacinium, a promontory of the eastern coast of Bruttium, in Southern Italy, near Croton, on which stood a famous temple of Juno, Lacinian.

lacrima, -mae, f., a tear.

lacrimābilis, -e [lacrima], adj., worthy of tears; piteous, mournful; full of tears, tearful.

lacrimō, -āre, -āvī, -ātum [lacrima], intr., shed tears, weep.

lacrimosus, -a, -um [lacrima], adj., tearful; tear-causing, drawing tears.

lacteus, -a, -um [lac], adj., full of milk, rich in milk, milky; by metonymy, milk-like, milk-white, milky.

lacus, lacus, m., a lake, pond, pool; (water) basin, vat.

Lādon, Lādonis, m., Ladon, an Arcadian, ally of the Trojans.

laedo, laedere, laesi, laesus, tr., strike, dash; hurt by striking, injure, damage. Fig., hurt, injure; outrage, violate, profane; thwart, baffle.

laena, laenae, f., an outer garment of wool, ample in size, a cloak, mantle.

Läërtius, -a, -um, adj., of Laërtes, the father of Ulysses, Laërtian; freely, Ithacan.

laesus: see laedo.

laetitia, -ae [laetus], f., joyousness, enjoyment, gladness, joy.

laetor, laetārī, laetātus sum [laetus], intr., be joyous, be glad, rejoice; with abl., find delight in, rejoice in; with inf., rejoice, delight.

laetus, -a, -um, adj., joyful, joyous, glad, cheerful, merry; with abl., delighting in, taking pride in, proud of, pleased (with), satisfied (by or with); by metonymy, of things that cause joy, pleasing, delightful; lucky, auspicious, favoring, helpful; of soil or crops, joyous, i.e. fertile, fruitful, rich, abundant; of cattle, fat, sleek; with gen., abounding in, rich in.

laevus, -a, -um, adj., left, on the left hand or side, on the left, to the left. Fig., left-handed, i.e. awkward (the left hand is usually awkward and clumsy as compared with the right), clumsy, foolish, silly, infatuate, warped; misguided, blinded; unfavorable, unpropitious. As nouns, laeva, laevae (sc. manus), f., the left hand; laeva, laevorum (sc. loca), pl. n., the places on the left, the left side, the left.

LAEVUS

Lagus, Lagi, m., Lagus, a Rutulian. lambo, lambere, -, -, tr., lick. Fig., esp. of fire, lick, play about, touch.

lāmenta, -tōrum, pl. n., wailing, cries, lamentation.

- lāmentābilis, -e [lāmenta, lāmentor, bewail], adj., lamentable, mournful, pitiable.
- lammina, -nae, f., a thin piece or layer of metal, wood, marble, etc.; plate, leaf, layer.

lampas, lampadis, f., a light, torch, lamp. Fig., the torch of the sun.

- Lamus, Lami, m., Lamus, a Rutulian. Lamyrus, -rī, m., Lamyrus, a Rutu-
- lancea, -ae, f., a light spear, lance, dart.
- langueo, languere, -, intr., be faint, be exhausted; droop, die.
- languesco, languescere, langui, [inceptive of langueo], intr., become faint, grow feeble, grow faint. Fig., of flowers, languish, droop, fail.

languidus, -a, -um [langueo], adj., faint, feeble, languid; of sleep, languid, languorous, heavy, profound.

lāniger, lānigera, lānigerum [lāna, wool +gero], adj., wool-bearing, woolly, fleecy.

lanio, -are, -avi, -atus, tr., tear to pieces.

lānūgō, -ginis [akin to lāna, wool], f., woolliness, woolly substance; down of plants, down on the cheeks.

lanx, lancis, f., dish, usually of metal and of large size, platter, charger; a dish, plate, pan or scale of a balance or pair of scales.

Lāocoon, -ontis, m., Laocoon, a son of Priam, priest of Neptune, who drove a spear into the Wooden Horse; shortly afterwards he and his two sons were killed by two serpents while he was offering sacrifice to Neptune.

Lāodamia, -ae, f., Laödamia, wife of Protesilaüs, a Greek killed at Troy; for love of him Laödamia killed herself that she might be with him in the

underworld.

Lãomedonteus, -a, -um, adj., of Laömedon, the father of Priam, notorious for his trickery and for his broken promises, Laömedontian: freely, Trojan (in derogatory, scornful sense).

Lāomedontiadēs, -dae, m., a descendant of Laömedon; in pl., Trojans. See Laomedonteus.

- Lāomedontius, -a, -um, adj., of Laömedon; freely, Trojan. See Lãomedontēus.
- lapidosus, -a, -um [lapis], adj., full of stones, stony. Fig., hard as stone, stony.
- lapis, lapidis,  $m_{\cdot,\cdot}$  a stone, stone: Parius lapis, the Parian stone, i.e. marble. See Paros.
- Lapithae, -thārum, pl. m., the Lapithae, a people of Thessaly, who, at the wedding of Pirithoüs, became involved in a quarrel with the Centaurs. Vergil ascribes this quarrel to the agency of Mars, but does not go into details.
- lāpsö, lāpsāre, —, [freq. of lābor], intr., slip, slide, totter, stagger.
- läpsus: see läbor.
- 2. lapsus, lapsus [labor], m., a slipping, sinking, falling; smooth, gliding motion, quick course; of birds, flight, swoop, dart; of stars, course, orbit.
- laquear, -aris [akin to lacus], n., usually in pl., a hollow, esp. the hollows (panels) between the intersecting crossbeams of a ceiling; in pl., paneled ceiling, fretted ceiling.
- Lār, Laris, m., usually in pl., a Lar, a protecting deity of some particular spot, esp. of a household, a household god. See §§ 331-334.

- largior, largiri, largitus sum [largus],
   tr., give freely, bestow freely, lav ish, grant, accord.
- largus, -a, -um, adj., copious, plentiful, abundant, generous, unstinted.
- Lārīdēs, -dae, m., Larides, a Rutulian. Lārīna, -nae, f., Larina, a comrade
- of Camilla.
- Lārissaeus, -a, -um, adj., of Larissa, an ancient town of Thessaty, sometimes described as the home of Achilles, Larissean; by metonymy (§ 204), Thessalian.
- lassus, -a, -um, adj., wearied, weary,
  tired, fatigued. Fig., tired, drooping.
- lātē [lātus], adv., widely, far and wide, afar, in all directions.
- latebrae, -brārum [lateō], pl. f., hiding-place, retreat, recess, covert; lair, den of a wild beast or a bird of prey.
- latebrosus, -a, -um [latebrae], adj.,
  full of hiding-places; of rocks, erannied, cavernous.
- latens: see lateo.
- lateo, latere, latui, —, intr., lie hidden, be hidden, be concealed, lurk, skulk, hide; lie sheltered, be secure. Fig., remain hid, be unknown; tr., a poetical use, be hid from, remain unknown to. latens, latentis, pres. part. act. as adj., hidden, secret, unknown.
- latex, laticis, m., fluid, liquid in general; used of water, wine, oil.
- Latīnus, -a, -um [Latium], adj., of Latium, Latian, Latin. As noun, Latīnī, -nōrum, pl. m., the dwellers in Latium, the Latins.
- 2. Latinus, -nī, m., Latinus, son of Faunus and a nymph Marica, King of Laurentum in Latium at the time of Aeneas's coming to Italy. He welcomed Aeneas and offered him his daughter Lavinia in marriage.
- Latium, Lati or Latii, n., Latium, a district in Central Italy, between the River Tiber and the River Liris, the Apennines, and the sea. In this district Rome lay.

- Latona, -nae, f., Latona, mother, by Jupiter, of Apollo and Diana.
- Lātōnius, -a, -um [Lātōna], adj., of or belonging to Latona, Latonian.
- Lātōus, -a, -um [Lātō = Lātōna], adj., of Latona, Latona's.
- lātrātor, -tōris [lātrō], m., barker.
- lātrātus, -tūs [lātrō], m., barking, baying.
- latro, latronis, m., properly, a hireling, esp. a hireling soldier; then, since the conduct of hireling soldiers was often not of the best, robber, freebooter, brigand; freely, hunter (because the hunter robs the woods of game).
- lātrō, -āre, -āvī, -ātum, intr., bark, baw.
- latus, lateris, n., of persons, side, flank, thigh; of animals, side, flank; freely, side, e.g. of an island, bier, ship.
- 1. lātus: see fero.

99

- lātus, -a, -um, adj., broad, wide, wide-spreading, far-reaching, spacious. As noun, lātum, lātī, n., breadth, width.
- laudo, -are, -avi, -atus [laus], tr., praise, commend, laud, extol.
- Laurens, Laurentis, adj., of Laurentum, a town on the coast of Latium, city of King Latinus, Laurentian. As noun, Laurentes, -tum, pl. m., the Laurentians.
- laurus, lauri or laurus, f., bay-tree, laurel-tree, laurel; by metonymy, laurel crown, wreath of laurel.
- laus, laudis, f., praise, glory, renown; by metonymy, of conduct that wins praise, merit, worth, prowess.
- Lausus, Lausi, m., Lausus, the son of Mezentius, slain by Aeneas.
- Lāvīnia, -ae, f., Lavinia, daughter of King Latinus.
- Lavinium, -nī or rnīī, n., Lavinium, a city of Latium, represented as founded by Aeneas and named by him after his wife, Lavinia.
- Lāvīnius, -a, -um [Lavīnium], adj., of Lavinium, Lavinian.
- lavö, laväre, lävi, lavätus, and lavö, lavere, lävi, lautus and lötus, tr., wash, bathe, lave; wash off, wash away; wet, drench, moisten, bedew.

laxô, -āre, -āvī, -ātus [laxus], tr., make wide, make roomy, stretch out; lossen, undo, open; open up, make free or clear, clear; release (persons, etc., by opening the barriers that confine them), set free.

laxus, -a, -um, adj., wide, roomy, spacious; loose, open. Fig., loose,

lax, slack, free.

lea, leae, f., lioness. leaena, -nae, f., lioness.

lebēs, lebētis, m., kettle, caldron.

Lebinthus, -thī, f., Lebinthus, an island in the Aegean Sea.

lectus, lecti, m., bed, couch.

lēctus: see legō.

Lēda, Lēdae, f., Leda, wife of Tyndareus, King of Sparta. She was mother of Helen, Castor, and Pollux.

Lēdaeus, -a, -um [Lēda], adj., of Leda; freely, daughter of Leda (an epithet of Hermione, who was, through Helen, granddaughter of Leda).

lēgifer, lēgifera, lēgiferum [lēx + ferō], adj., law-bringing, lawgiving.
legiō, -ōnis [legō, select], f., a levy

of (select) soldiers, soldiery, armed

host, army, array.

lego, legere, legi, lectus, tr., gather, collect; of fruit, flowers, etc., gather, pluck, pick; pick, select, choose, elect; pick up, follow another's footsteps, track out; skim the sea, pass lightly over or along, traverse, coast along. Fig., gather or catch with the ears, overhear; gather or catch with the eyes, survey, scan, view, observe.

Leleges, -gum, pl. m., the Leleges, a prehistoric people, who lived in parts of Greece and Asia Minor. Vergil, however, seems to connect them only with Asia Minor.

Lelex, Lelegis, m., Lelex, a hero of the town of Naryx, in Locris, Greece.

He took part in the hunt of the Calydonian Boar. In Ovid Lelex tells the tale of Philemon and Baucis.

See Ovid, Selection IX.

Lēnaeus, -a, -um [from a Greek word meaning wine-press], adj., properly,

of the wine-press, then, of Bacchus, Bacchie, Lenaean (cf. Bacchus). As noun, Lēnaeus, -ī, m., Lenaeus, Bacchus.

lēniō, -īre, -īvī or -iī, -ītus [lēnis], tr., make soft, make mild. Fig., soften, tame, allay, soothe, calm.

lēnis, -e, adj., soft, mild, gentle; quiet,

moderate, calm.

lentē [lentus], adv., slowly, quietly. lentō, -āre, -āvī, -ātus [lentus], tr.,

(make flexible =) bend.

lentus, -a, -um, adj., pliant, limber, flexible, tough; tenacious, clinging; slow, sluggish, lazy, tranquil; of smoke, slowly rising, slow, lazy.

leö, leŏnis, m., lion.

Leō, Leōnis, m., Leo, the Lion, the sign of the zodiac through which the Sun passes from July 22 to August 22.

Lerna, Lernae, f., Lerna, a lake and marsh near Argos in Greece. Here dwelt the Hydra, a nine-headed monster whose very breath was poisonous. Hercules finally slew the monster. This story has been explained as an idealized description of the draining of the marsh of Lerna.

lētālis, -e [lētum], adj., deadly, fatal. Lēthaea, -ae, f., Lethaea, wife of Olenos, punished for her pride in her

beauty.

Lethaeus, -a, -um, adj., of Lethe (a river in the underworld; those who drank of its waters forgot the past), Lethean; amnis Lethaeus, flümen Lethaeum, the River of Forgetfulness.

lētifer, lētifera, lētiferum [lētum + ferō], adj., death-bringing, deadly.

lētō, -āre, -āvī, -ātus [lētum], tr., kill, slay. lētātus, -a, -um, pf. pass. part. as adj., slain, dead.

lētum, lētī, n., death; ruin, destruction. Personified, Lētum, Lētī, n., Death.

Leucaspis, -pis or pidis, m., Leucaspis, a Trojan,

Leucates, -tae, m., Leucata, or, usually, Leucas, a promontory on the southern coast of the island of Leucadia, in the Ionian Sea.

101

levāmen, -minis [levo], n., means of relief, comfort, solace, relief.

levis, -e, adj., light in weight; slight, small, tiny; light in movement, swift, speedy. Fig., (light, i.e.) of small importance, unimportant, trivial, slight; unsubstantial, shadowy.

lēvis, -e, adj., smooth, polished, burnished; gleaming, flashing; slippery.
levitās, -tātis [levis], f., lightness.
leviter [levis], adv., lightly, gently.

1evö, -āre, -āvī, -ātus [levis], tr., make light, lighten; lift up, raise; take off, remove. Fig., lighten, lessen, mitigate; alleviate, relieve, succor.

lēvō, -āre, -āvī, -ātus [lēvis], tr., make smooth, polish.

1ēx, lēgis, f., law, statute, decree, ordinance (made by concurrent action of the Senate and the people; iūra includes everything that has the force of law, i.e. lēgēs, decisions, precedents, etc.); terms of a law, treaty, etc., conditions; agreement, compact; firm and settled customs.

libāmen, -minis [libō], n., drink-offering, libation, sacrifice; offering in general.

libens: see libet.

liber, libera, liberum, adj., free to follow one's own will, free, unrestrained.

Liber, Liberi, m., Liber, an Italian deity, later identified with the Greek god Bacchus. See Bacchus, Lēnaeus.

libertās, -tātis [liber], f., liberty, freedom, esp. civil liberty as opposed to slavery.

libet, libere, libuit or libitum est, impers. verb, intr., it pleases, is pleasing to; with inf., one pleases to. libens, libentis, pres. part. act. as adj., willing, ready; often = an adv., willingly, cheerfully.

libō, -āre, -āvī, -ātus, tr., take a little from anything; draw (water, wine, etc., in small quantity); taste, sip, touch food and drink; take a little wine as an offering, pour out as a libation, pour out; besprinkle (see note on xii. 174). Fig., of other things, offer, present; with oscula, (sip, i.e.) kiss lightly.

libro, -āre, -āvī, -ātus [lībra, a balance, pair of scales], tr., balance, poise; swing, brandish; hurl, cast.

Liburnus, -a, -um, adj., of the Liburni, a people of Illyria. As noun, Liburni, -norum, pl. m., the Liburnians.

Libya, -ae, f., Libya, a region of Northern Africa; by metonymy (§ 204), Africa.

Libycus, -a, -um [Libya], adj., Libyan, African.

Libystis, -tidis [cf. Libya], adj. f., Libyan, African.

licet, licere, licuit and licitum est, impers. verb, intr., it is permitted, it is allowed or granted, one may, one might. licet, when used with a subjunctive, may sometimes be rendered by granting that, even if, although; see note on vi. 802.

Lichās, Lichae, m., Lichas, a Latin. Liger, Ligeris, m., Liger, an Italian.

lignum, ligni, n., wood, esp. firewood; in pl., fagots; timber; by metonymy, things made of wood, shaft of a spear.

ligō, -āre, -āvī, -ātus, tr., bind, bind fast, fasten.

Ligur or Ligus, Liguris, adj., of Liguria (a district of Northwestern Italy, in Gallia Cisalpina, in the territory in which modern Genoa lies), Ligurian. As noun, Ligures, -rum, pl. m., the Ligurians.

lîlium, lîlî or lîliî, n., a lily.

Lilybeïus, -a, -um, adj., of Lilybaeum, a promontory on the west coast of Sicily, Lilybean.

limbus, limbi, m., border of a robe, esp. of a woman's robe, woven in the cloth of which the robe is made, edge.

limen, liminis, n., properly, the crosspiece of a doorway; hence, either threshold or lintel, usually the former; by metonymy (§ 204), doorway, door, entrance, portal; house, abode, palace, temple; room, apartment; barrier or starting-place in a chariot race (a stall with a door which was kept closed till the race began). līmes, līmitis, m., properly, cross-path, boundary-line; freely, path, course, line.

līmōsus, -a, -um [līmus], adj., slimy, muddy, miry, swampy.

līmus, līmī, m., slime, mud, mire.

lineus, -w -um [linum], adj., of flax, flaxen, hempen, linen.

lingua, linguae, f., tongue; by metonymy, language, tongue (i.e. speech), utterance; note, song (e.g. of a bird).

linquō, linquere, līquī, —, tr., leave (behind), lit. and fig., quit. Fig., give up, quit, abandon, resign.

linteum, -ī [līnum], n., linen cloth; by metonymy (§ 203), sail.

linum, lini, n., flax, linen; linen thread, thread.

Liparē, -rēs, f., Lipara, one of the Īnsulae Aeòliae or Vulcāneae, off the north coast of Sicily, now called Lipari.

liquefaciō, -facere, -fēcī, -factus [liqueō +faciō], tr., make liquid,

cause to melt, melt.

liquefactus: see liquefacio.

liquens: see liqued. liquens: see liquor.

liqueo, liquere, liqui or licui, —, intr., be fluid, be liquid, flow. liquens, liquentis, pres. part. act. as adj., fluid, liquid, streaming, watery.

liquesco, liquescere, —, — [inceptive of liqueo], intr., become fluid, become liquid; melt, become molten.

liquidus, -a, -um [cf. liqueŏ], adj., liquid, fluid. Fig., of light, air, voice, etc., limpid, clear, pure, bright, serene, transparent.

līquor, līquī, —, intr., be fluid, be liquid, flow, trickle. līquēns, liquentis, pres. part. act. as adj., liquid, fluid.

liquor, liquoris [cf. liqueo, liquidus],
m., fluid, liquid, water.

Līris, Līris, m., Liris, a Trojan.

līs, lītis, f., strife, dispute, quarrel; esp., a legal quarrel, lawsuit.

litō, -āre, -āvī, -ātum, intr., sacrifice under favorable auspices, sacrifice acceptably; tr., offer acceptably, perform successfully. litoreus, -a, -um [litus], adj., of or on the seashore, on the (a) bank.

litus, litoris, n., seashore, shore, strand, beach, coast; occasionally, bank of a river.

lituus, -ī, m., crooked staff, crook, carried by the augurs; a curved horn, clarion, trumpet.

līveō, līvēre, —, — [cf. līvidus], intr., be dark, be blue, be black and blue. līvēns, līventis, pres. part. as adj. (= līvidus), leaden-hued, bluish, black and blue, discolored, līvid.

līvidus, -a, -um [līveō], adj., leadenhued, bluish, dark.

loco, -are, -avi, -atus [locus], tr.,
place, put, set, lay; found, establish,
build.

Locri, Locrorum, pl. m., the Locri, the Locrians, a Greek tribe or people with several subdivisions; some of them settled in Southern Italy.

locus, loci, m. (in pl. also n.), a place, spot, locality, region; room, space, place, chance, opportunity; place, position, station, rank; state, condition; in pl., m., loca, locorum, places connected with one another, tract, region, country, domain, realm.

locutus: see loquor.

longaevus, -a, -um [longus +aevum], adj., of great age, aged, mature in years, old.

longē [longus], adv., far off, afar, far, at (or to) a distance, from afar, from a distance; comp., longius, further.

longincus, longinqua, longincum [longus], adj., used (1) of space, distant, remote, far removed, far off, (2) of time, long-continued, long-enduring. Note: for the spelling see note on secuntur, i. 185.

longus, -a, -um, adj., used (1) of space, long, wide, spacious; far off, distant, remote, (2) of time, long, long-continued, lasting.

loquēla, -lae [loquor], f., utterance, speech; by metonymy, words.

loquor, loqui, locutus sum, intr., talk, speak, say; tr., speak, utter, declare.

lörica, -cae [lörum], f., leather cuirass, corselet; cuirass of metal, coat of mail.

lorum, lori, n., leather strap, thong;
in pl., reins, harness.

lübricus, -a, -um, adj., slippery, slimy, Fig., of persons, slippery, tricky! As noun, lübrica, -cörum (sc. loca), pl. n., slippery places or spots.

Lücagus, -gī, m., Lucagus, an Italian. Lücas, Lücae, m., Lucas, an Italian. lüceo, lücere, lüxi. — [lüx], intr., be

lūceō, lūcēre, lūxī, — [lūx], intr., be bright, shine, gleam, glitter. Fig., be resplendent or conspicuous.

lūcidus, -a, -um [lūceō], adj., bright, shining; gleaming, glittering.

lucifer, lucifera, luciferum [lux +
fero], adj., light-bringing. As noun,
Lucifer, -feri, m., Lucifer, the Morning-Star.

lūctificus, -a, -um [lūctus +faciō], adj., woe-causing, grief-bringing.

luctor, luctārī, luctātus sum, intr.,
wrestle, lit. and fig., struggle, strive;
fight, contend, war.

lūctus, lūctūs [lūgeō], m., grief, esp. as shown by outward signs, agony, sorrow, mourning. Personified, Lūctus, Lūctūs, m., Grief, Agony.

lūcus, lūcī, m., a sacred grove; freely, grove, wood, thicket.

lüdibrium, -brī or -briī [lūdō], n., sport, mockery, derision; by metonymy (§ 202), of the thing laughed at, the sport, laughing-stock, butt, plaything.

ludicer or ludicrus, ludicra, ludicrum [ludus], adj., properly, having to do with sport (as opposed to the serious concerns of life), trivial, slight, unimportant, commonplace.

lūdo, lūdere, lūsī, lūsus, intr., play, sport, frolic, jest, gambol; tr., play with, amuse one's self with, make sport of; mock, trick, delude.

lūdus, lūdī, m., sport, play, diversion; a sport, game, pastime; in pl., public sports or games, shows, spectacles.

luēs, luis, f., plague, pestilence, blight. lūgeō, lūgēre, lūxī, lūctus, intr.,

mourn, grieve, lament, display grief; tr., mourn over, lament, bewail.

lūgubris, -e [lūgeō], adj., sorrowful, mourning.

10men, 10minis [akin to 10x], n., light, radiance, brightness; gleam, glare; fire, flame; daylight, dawn, day; the light of life, life; light of the eye, esp. in the pl., eye.

lüna, lünae, f., the moon; moonlight. Personified, Lüna, Lünae, f., Luna, the moon-goddess, i.e. Diana. See §318.

lūnātus, -a, -um [lūna], adj., moon-shaped, crescent.

1. luō, luere, luī, —, tr., wash, lave. Fig., wash away, wash off, atone for, expiate.

2. luō, luere, luī, —, tr., loose, set free.

lupa, lupae, f., she-wolf, wolf.

Lupercus, -cī [lupus +arceō], m., properly, Lupercus, an Italian shepherd deity, protector, apparently, of the flocks from wolves; he was identified with Faunus. By metonymy, one of the Luperci, or priests of the god Lupercus, who annually, in February, celebrated the Lupercālia or feast of purification for fields, flocks, and people. The priests ran nearly naked round the Palatine Hill, carrying in their hands thongs made from the hides of goats they had sacrificed. Women sought to receive blows from these whips, in the belief that such blows would make them fruitful.

lupus, lupi, m., wolf.

lūstrō, -āre, -āvī, -ātus [lūstrum, lūx], tr., purify by a solemn sacrificial ceremony (see lūstrum), cleanse, lustrate; hence, go round, move round, round, double; move over, pass over, pass by, traverse, wander over; trail, track, follow; of the sun, moon, etc., move round and so light up, illumine. Note: we have here, in reality, forms of two verbs, one akin to lūstrum, the other akin to lūst.

lustrum, lustri, n., haunt, den, covert of wild beasts.

lüstrum, lüstri [akin to 1. luō], n., a purification or cleansing sacrifice, esp. a sacrifice performed (in theory) every five years at Rome. Round the people drawn up on the Campus Martius, a pig, a ram, and a bull were carried or driven three times; at the same time prayer was made for the prosperity of Rome. By metonyny, the period of five years between two successive purifications, a lustrum, luster; freely, year.

lūsus, lūsūs [lūdo], m., frolicking,

sport, play.

lūx, lūcis, f., light, radiance, sheen; daylight, dawn, day; light of life,

life. Fig., light, glory.

lūxurio, -āre, -āvi, -ātum [lūxus, lūxuria, luxury], intr., be rank or luxuriant. Fig., of a steed, 'run riot,' wanton, frolic wildly, frolic, gambol.

lûxus, lûxûs, m., excess, extravagance; luxury, voluptuousness; occasionally in good sense, splendor, magnificence.

Lyaeus, -ī, m., Lyaeus, a name of Bacchus (§ 323). As adj., Lyaeus,

-a, -um, Lyean, of Bacchus. lychnus, lychnī, m., a lamp, lantern.

Lycia: see Lycius.

Lycius, -a, -um, adj., of Lycia, Lycian.

As nouns, Lycii, -ōrum, pl. m., the
Lycians: they fought for Troy;
Lycia, -ae (sc. terra), f., Lycia, a district in Asia Minor.

Lycormas, -mae, m., Lycormas, a

river in Aetolia, Greece.

Lyctius, -a, -um, adj., of Lyctos, a town in Crete, Lyctian; by metonymy (§ 204), Cretan.

Lycurgus, -gī, m., Lycurgus, a king of Thrace who opposed the introduction of the rites of Bacchus into his realm.

Lycus, Lyci, m., Lycus, a Trojan. Lÿdius, -a, -um, adj., of Lydia, a district in Asia Minor, Lydian; Etrus-

can, Tuscan (see note on ii. 781). Lydus, -a, -um, adj., belonging to Lydia, a district in Asia Minor, Lydian. lympha, lymphae, f., pure water, spring water, water.

Lynceus, Lyncei, m., Lynceus, a Tro-

jan. lynx, lyncis, c., a lynx.

lyra, lyrae, f., lyre, lute.

## M

Machãon, -onis, m., Machaon, son of Aesculapius (the god of medicine), a physician of the Greeks at Troy.

māchina, -nae, f., machine, engine, esp. for use in war; contriyance,

device.

maciës, -ēī [cf. macer, lean, thin], f., leanness, thinness; by metonymy, famine, hunger.

macte: see mactus.

mactō, -āre, -āvī, -ātus, tr., offer up (a victim), sacrifice; slay, kill; honor, magnify, exalt (esp. the gods, by a sacrifice).

mactus, -a, -um, adj., honored, worshiped, glorified. The adj. is found chiefly in the form macte, with an imperative form of sum, e.g. macte esto, or este, as an expression of commendation and best wishes, bravo, well done!, all hail to you!, success attend you! See note on ix. 641.

macula, -lae, f., a spot; esp. a blot,

stain, blemish.

maculō, -āre, -āvī, -ātus [macula], tr., make spotted. Fig., spot, stain, defile, pollute.

maculosus, -a, -um [macula], adj.,

spotted, speckled, flecked.

madefaciō, -facere, -fēcī, -factus [madeō +faciō], tr., wet, moisten, soak.

madens: see madeo.

madeō, madēre, —, —, intr., be wet, be moist, be soaked, reek (with blood). madēns, madentis, pres. part. act. as adj., moist, dripping; bedewed with perfumes, essenced.

madēscō, madēscere, maduī, — [in-ceptive of madeō], intr., become wet

or moist, be soaked.

madidus, -a, -um [madeo], adj., wet, moist, drenched, dripping, soaked.

maeander: see Maeander.

Maeander or Maeandros, -dri, m., the Maeander, a river of Asia Minor, with a very crooked, winding course. As common noun, maeander, -dri, m., anything that curves or winds about, e.g. a winding line of embroidery, winding border.

Maeon, Maeonis, m., Maeon, a Rutulian.

Maeonidae, -dārum [cf. Maeonius], pl. m., the Maeonidae, i.e. the people of Maeonia (a part of Lydia, Asia Minor); by metonymy, Lydians, Etruscans (see Lydius).

Maeonius, -a, -um, adj., of Maeonia (a part of Lydia, Asia Minor), Maeonian; by metonymy, Lydian; also, since Lydia and Phrygia were adjacent districts, Phrygian, Trojan.

Maeotius, -a, -um, adj., of the Maeotae, a warlike Scythian people on the north shore of the Black Sea, about the Palūs Maeotis (Sea of Azov); Scythian.

maerens: see maereo.

maereō, maerēre, —, —, intr., be mournful, be sad, pine, grieve, mourn (used esp. of displays of grief). maerēns, maerentis, pres. part. act. as adj., mourning, sorrowing, grieving, sad.

maestus, -a, -um [akin to maereo], adj., sad, sorrowful, mournful, depressed, dejected; by metonymy, depressing, sorrow-causing, tearful.

māgālia, -lium, pl. n., huts, tents; by metonymy, the quarter of a town containing the poorer (newer) dwellings, suburbs (e.g. of Carthage), outskirts.

mage: see magis.

magicus, -a, -um, adj., having to do with magic, magic; by metonymy, poisonous.

magis or mage [akin to magnus, maior], adv., in a higher degree, in greater measure, more, rather; magis atque magis, more and more, in ever-increasing measure.

magister, -trī [magis +a comp. suffix], m., master, chief, leader, controller, director, overseer; of herds and flocks, keeper, herdsman; with nāvis, steersman, helmsman, pilot; like English master, teacher, trainer, instructor; guardian, keeper.

magistra, -trae [magister], f., mistress; guide, director, instructor, teacher. As adj., controlling, guiding, direct-

ing, helping.

magistrātus, -tūs [magister], m., properly, headship; esp., headship over one's fellow citizens, a civil magistracy; by metonymy, magistrate.

magnanimus, -a, -um [magnus + animus], adj., great-souled, nobleminded, high-hearted; of a steed,

spirited, mettlesome.

- magnus, -a, -um, adj., comp. maior, maius, sup. maximus, -a, -um, great, large, huge, in the physical sense; wide, spacious, long; extensive, spreading; high, lofty, mighty, powerful, numerous, populous; of seunds, loud, resounding, resonant, ringing; of price, high, excessive; of qualities, etc., great, grand, noble, weighty, stately, important, momentous, eminent; of persons, great, powerful, mighty, noble, conspicuous, illustrious; of emotions, strong, deep, intense; of age, in the comp. and sup., with natu or annis expressed or to be supplied, older, elder, oldest, eldest; maiores (natu), pl. m., ancestors, forefathers, forebears.
- Magus, Magi, m., Magus, an Italian, slain by Aeneas.

Māia, Māiae, f., Maia, daughter of Atlas and mother of Mercury.

maiestās, -tātis [maior], f., greatness, worth, dignity, honor.

major, majus: see magnus.

māla, mālae, f., usually in pl., properly, the cheek bones, in which the teeth are set, jaw, cheek; by metonymu, the teeth.

male [malus], adv., badly, wickedly; wrongly; foolishly, ill, poorly, feebly; often used with adjectives, poorly, badly, in feeble measure, defectively (in this use it negatives adjectives of good sense, intensifies those of bad sense).

Malea, -ae, f., Malea, a headland at the southeastern extremity of Laconia (Greece), proverbially dangerous to sailors, and much dreaded by them.

malesuādus, -a, -um [malus +suā-deō], adj., urging or tempting to

wrong, seductive.

malignus, -a, -um, adj., of evil nature, wicked, evil, spiteful, malicious. Fig., niggardly; of light, scanty, feeble.

mālō, mālle, māluī, — [magis +volō], tr., wish one thing rather (i.e. more) than another, prefer, choose rather; with inf., prefer, wish rather.

malum: see malus.

mālum, mālī, n., an apple.

malus, -a, -um, adj., comp. peior, peius, sup. pessimus, -a, -um, bad, evil, in many senses; of qualities, actions, or persons, evil, wicked, vicious; of things, mischievous, injurious, noxious, poisonous, baneful, unfortunate, adverse, sorrowful, trying, grievous. As nouns, mali, malorum, pl. m., the wicked, the sinful, the guilty; malum, mali, n., evil, ill, misfortune, hardship, misery, suffering, woe.

mālus, māli, m., a mast, staff, pole. mamma, mammae, f., a breast, teat of a woman; teat, dug of an animal. mandātum; see 1. mandō.

- mandō, -āre, -āvī, -ātus [manus + dō], tr., put into one's hands, commit to one's care, enjoin something on one, intrust, commit, consign; command a person, order, bid, commission, appoint. mandātum, -tī, pf. pass. part. as noun, n., commission, charge; order, injunction, command.
- mandö, mandere, mandi, mānsus, tr., chew, masticate; crunch, devour greedily; bite (the dust); of a steed, champ.

mane, indecl. noun, n., early morning, morn. mane, abl., as adv., in the early morning, at earliest dawn.

maneō, manēre, mānsī, mānsum, intr., stay, remain, abide in some place. Fig., remain, abide, continue, endure, last; tr., wait for, await (a poetic use).

Mānēs, Mānium, pl. m., the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; also, the spirit or shade of a single person. The living worshiped the Mānēs, or spirits of their dead ancestors, that they might have their help in all that they attempted; hence, the gods of the underworld, the infernal powers (the Mānēs are often called Dī Mānēs); by metonymy, the underworld. Fig., the lowest depths of the sea. By metonymy, the lot or condition of the spirit in the underworld.

manicae, -cārum [manus], pl. f., sleeves, e.g. of a tunic, reaching to the hands; handcuffs, manacles, chains.

manifestus, -a, -um [manus], adj., properly, of a thing that can be touched by the hand; hence used of things within reach or in plain sight, palpable, clear, evident, apparent, clearly visible, conspicuous.

Mānlius, Mānlī or Mānlīi, m., Manlius, i.e. Marcus Manlius Torquatus Capitolinus, who, in 387, saved the

Capitol from the Gauls.

mānō, -āre, -āvī, -ātum, intr., flow, run, trickle, drip, drop; tr. (a rare use), trickle forth, drip.

mantële, -lis [akin to manus, and tergeo, wipe], n., towel, napkin.

manus, manūs, f., a hand, or, freely, an arm; of birds of prey, talon; by metonymy, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; (a 'handful' of persons), a group, esp. of soldiers, soldiery, warriors; company, host, multitude; manum conferre, meet in close combat, fight at close quarters; manū, abl. sing., often added almost pleonastically for the sake of emphasis, with one's own hand and prowess, mightily, valiantly, in person, personally.

Mārcellus, -lī, m., Marcellus. (1) Mar-/ cus Claudius Marcellus, a distinguished Roman general of the Second Punic War. (2) Marcus Claudius Marcellus, known as the Younger Marcellus, son-in-law of Augustus, who died in 23. See § 45.

mare, maris, n., the sea, as one great division of the universe, opposed to the dry land; a particular sea; in pl., seas, waters.

margō, marginis, m., edge, border, margin.

marītus, -tī, m., a married man, husband, bridegroom, freely, lover, suitor.

marmor, marmoris, n., marble.

marmoreus, -a, -um [marmor], adj., of marble, marble; by metonymy, of things smooth or gleaming like marble, marble-like, smooth, polished, gleaming, flashing.

Marpesius, -a, -um, adj., of Marpesius or Marpessus, the mountain in Paros which contained the famous marble quarries, Marpesian, Parian.

Mārs, Mārtis, or Māvors, Māvortis, m., Mars, the Italian god of war, son of Jupiter and Juno. He was father of Romulus and Remus, and so was, in one sense, founder of the Roman race and its special protector. By metonymy, war, battle, contest, conflict, encounter.

Mārtius, -a, -um [Mārs], adj., of Mars; freely, like Mars, warlike, valiant, martial.

Marus, Mari, m., Marus, a Rutulian. massa, massae, f., properly, a mass or lump of doughy materials; lump, mass in general, e. g. of molten iron or gold, ore.

Massýli, -lörum, pl. m., the Massyli or Massylii, a people of Northern Africa. As adj., Massýlus, -a, -um, of the

Massyli, Massylian.

mater, matris, f., mother; matron; often used as a title of honor, esp. of goddesses; sar astically, dame, aged dame; in poetry, freely, woman.

māteria, -ae [māter], f., properly, the source of things, the materials out of which things are built, wood, silver, bronze, etc.; means of subsistence, food, nourishment.

māternus, -a, -um [māter], adj., of or belonging to a mother, mother's, maternal.

mātūrō, -āre, -āvī, -ātus [mātūrus], tr., properly, make ripe, ripen. Fig.,

hasten, quicken, speed.

mātūrus, -a, -um, adj., properly, of fruits, etc., ripe, mature. Fig., ripe, mature; full-grown, full; of proper age (for), meet or fit (for); with gen., e. g. aevī, ripe in, full of.

Maurūsius, -a, -um, adj., of Maurusia (the Greek name of Mauretania, a district in Africa), Maurusian, Maure-

tanian; freely, African.

Māvors: see Mārs.

107

Māvortius, -a, -um [Māvors], adj., of Mars, Mars's; like Mars, warlike, martial.

maximus: see magnus.

Maximus, -mī, m., Maximus, a cognomen borne by members of various Roman gentēs, esp. the Gēns Fabia.

meātus, -tūs [meō, go], m., a going; motion, course, movement, coming and going; of the stars or the heavens, revolution.

Mēdēa, -ae, f., Medea. See Introductory Note to Ovid, Selection VII.

medicamen, -minis [cf. medicus, doctor, medico], n., something that heals, a drug; lotion, ointment.

medicō, -āre, -āvī, -ātus [cf. medeor, heal by drugs, medicus, physician], tr., treat or heal by the use of drugs, cure; freely, drug, steep, medicate.

meditor, meditārī, meditātus sum, tr., think on, ponder on, have or keep in mind; plan, design, purpose, intend; practice, pursue.

medium: see medius.

medius, -a, -um, adj., in the middle of, in the midst of, in many senses, mid, middle, llying between, intermediate, intervening; freely, the middle of, the heart of, the height of, the depths of, the thick of, the extreme or extremity of; often best rendered by an adv., within, between, among, just, full, fully, completely. As noun, medium, medi or medii, n., the middle, the center, the midst.

Medon, Medontis, m., Medon, a Trojan, or, perhaps, an ally of the Trojans.

medulla, -lae, f., the marrow of bones; the marrow, as the supposed seat of feeling, inmost being, heart.

Medüsa, -sae, f., Medusa. See Gorgō. Medüsaeus, -a, -um [Medüsa], adj., of Medusa, Medusa's, descended from Medusa.

Megaera, -rae, f., Megaera, a Fury. Megarēius, -a, -um [Megareus], adj.,

of Megareus, Megareus's.

Megareus, -rei, m., Megareus, father of Hippomenes.

Megarus, -a, -um, adj., of Megara (a town on the east coast of Sicily), Megarean.

mel, mellis, n., honey.

Melampūs, -podis, m., Melampus, a comrade of Hercules, father of the Italian chieftain Gyas. See Gyas, (2).

Melas, Melanis, m., the Melas, a river of Thrace.

Meliboeus, -a, -um, adj., of Meliboea (a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philocetes, and was famous for its crimson), Meliboean, Thessalian.

melior, melius: see bonus.

Melitē, -tēs, f., Melita, a Nereïd or sea nymph.

membrum, membri, n., a member or limb of an animal body; by metonymy, body, frame.

mēmet: see ego.

memini, meminisse, defect. verb, tr., call to mind, recall, recollect, remember; with inf., remember (to), take pains (to), be careful (to).

Memmius, Memmī or Memmiī, m., Memmius, a name borne by members

of the Gens Memmia.

Memnon, Memnonis, m., Memnon, son of Tithonus and Aurora; he was King of Ethiopia and an ally of the Trojans. He had armor made for him by Vulcan, but was slain by Achilles.

memor, memoris [cf. memini], adj., mindful of; remembering, of good

memory, unforgetting; mindful, grateful; with ira, unforgiving, relentless.

memorābilis, -e [memorō], adj., worth relating, memorable, glorious.

memoro, -are, -avi, -atus [memor], tr., tell; recount, relate, rehearse, describe; vaunt, boast of; speak, say, tell; call, name.

mendāx, mendācis [akin to mentior], adi., lying, deceitful, false.

Meneläüs, -i, m., Meneläüs, one of the Atridae, brother of Agamemnon; he was the first husband of Helen.

Menoetes, -tis, m., Menoetes, a Trojan, helmsman of Gyas. See Gyas, (1).

mens, mentis [akin to memini], f., the
intellectual faculties, intellect, reason, mind, understanding; = animus, the emotional faculties, heart,
soul, disposition, feelings; like
English 'mind,' in 'have a great
mind,' mind, thought, plan, design,
resolve, purpose, intent.

mēnsa, mēnsae, f., table, banquetboard; by metonymy, food, yiands;

a course at a banquet.

mēnsis, mēnsis, m., month. Personified, Mēnsis, Mēnsis, m., Month, conceived of as a deity.

menta, mentae, f., mint (the plant).

mentior, mentiri, mentitus sum, tra, lie, speak falsely; assert lyingly, claim falsely, pretend. mentitus, -a, -um, pf. part. as adj., lying, deceitful; feigned, counterfeit.

mentum, menti, n., chin; by metony-

my, beard.

mephitis, -tis, f., a poisonous exhalation from the ground, a spring, etc., noisome or deadly vapor.

mercēs, mercēdis [cf. merx, wares], f., pay, wages; cost. price.

mercor, mercarī, mercatus sum [merx, wares], intr., trade, traffic; tr., traffic in, buy, purchase.

Mercurius, -rī or -rī [merx, wares], m., the god Mercury, properly, an Italian god of trade and gain, but later identified with the Greek Hermes. See § 322.

merêns: see mereo.

109

mereo, merere, merui, meritus, and mereor, merērī, meritus sum, tr., earn, deserve, merit (something, good or bad, usually good); gain, acquire. merēre bene, male, or sīc, with or without de+abl., deserve well or ill (thus) of, i.e. by benefiting or injuring, benefit, aid, help, injure. meritus, -a, -um, pf. pass. part. as adj., well-earned, deserved, due, just, meet, proper; merito (sc., perhaps, modo), abl. sing. as adv., deservedly, rightly, properly, fittingly. As noun, meritum, -ti, n., in pass. sense, something earned or deserved, reward, recompense; in act. sense (from mereor), that which has earned a return, service, benefit, favor, noble deed.

mergo, mergere, mersi, mersus, tr., dip in, dip into, plunge into, immerse. Fig., hide, conceal; sink, destroy, overwhelm.

mergus, mergî [mergō], m., a sea-fowl of some sort, a diver, a gull.

meritō: see mereō.

meritum: see mereō.

meritus: see mereo.

Merops, Meropis, m., Merops. (1) A Trojan. (2) A king of Ethiopia, husband of Clymene.

merső, -āre, -āvī, -ātus [freq. of mergő], tr., plunge deep in, plunge; overwhelm, destroy.

mersus: see mergō.

merus, -a, -um, adj., pure, unmixed; the word is used esp. of wine unmixed with water. As noun, merum, meri (sc. vīnum), n., unmixed wine, used in sacrifices; wine in general.

Messāpus, -pī, m., Messapus, an Italian king, son of Neptune, and an ally of Turnus. He led forces from Southern Etruria.

messis, messis, f., harvesting; harvest, crop.

messus: see metō.

mēta, mētae, f., a boundary mark, esp. the turning-posts in a Roman circus (there were three of these, shaped like a cone, beyond each end of the spīna, or long, low wall which divided the open space in which the chariots raced), turning-post, goal; goal, end, limit in general.

metallum, -lī, n., a mine; by metonymy, metal, ore.

mētior, mētīrī, mēnsus sum, tr., measure.

Metiscus, -cī, m., Metiscus, a Rutulian, charioteer of Turnus.

metō, metere, messuī, messus, tr., mow, reap, cut, gather. Fig., mow down faes in battle, cut down.

Mettus, Metti, m., Mettus, i.e. Mettus Fufetius, a chieftain of Alba Longa, who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, dragged asunder by horses.

metuēns: see metuō.

metuö, metuere, metuï, —, tr., be afraid of, fear, dread; intr., be afraid, be fearful; with dat., be concerned for. metuëns, metuentis, pres. part. act. as adj., fearful, apprehensive.

metus, metūs, m., fear, dread, esp. foreboding fear, fear of coming woe, anxiety; religious awe, reverence; what causes fear, danger, peril.

meus, -a, -um [cf. mei, me, from ego], possessive adj., my, mine. As noun, mei, meorum, pl. m., my countrymen, my followers, my subjects.

Mēzentius, -tī or -tī, m., Mezentius, an Etruscan king or chieftain from Agylla (Caere), father of Lausus (§ 60). He was an ally of Turnus and was killed by Aeneas.

mī = mihi, mihī: see ego.

mico, micare, micul, —, intr., move quickly to and fro, dart; quiver, tremble; by metonymy (through the effect of light on things that move quickly), flash, gleam, glitter.

Midas, Midae, m., Midas, a king of Phrygia. See Ovid, Selection XII.

After the events there described, he sinned again by criticizing a judgment given in favor of Apollo in a contest to decide whether Pan or Apollo was superior in musical skill; for this, asses' ears were given to Midas by Apollo.

migrō, -āre, -āvī, -ātum, intr., remove from one place to another, migrate; go away, depart.

mīles, mīlitis, m., soldier; in sing., as coll. noun, soldiery, soldiers, war-

riors.

mille, num. adj., indecl., in pl., a thousand. As noun, milia, milium, pl. n., thousands, construed with a dependent genitive.

Mimās, Mimantis, m., Mimas, a mountain in Ionia, Asia Minor. It

is a spur of Tmolus.

minae, minārum [cf. 1. minor], pl. f., threats, menaces; by metonymy,

perils, dangers.

mināx, minācis [1. minor], adj., of a rock, projecting, overhanging, threatening to fall; fig., threatening, menacing.

Minerva, -vae, f., Minerva, goddess of the arts and sciences, esp. of spinning and wearing. According to one story she sprang, fully armed, from the head of Zeus, or Jupiter. See § 315.

minimē [minimus], adv., in the least degree, least, very little, least of all; often = an emphatic neg., by no means, not at all.

minimus: see parvus.

minister, -trī [2. minor + a comp. suffix], m., a minor personage, helper, assistant, servant; in bad sense, aider, accomplice, tool.

ministerium, -rī or riī [minister], n.,

office, service.

ministra, -trae [feminine of minister], f., servant, handmaid, helper.

ministrö, -äre, -ävī, -ätus [minister], tr., serve, attend, esp. at table; wait upon, tend; serve up, provide, furnish, supply; impart, accord.

minitor, minitārī, minitātus sum [freq. of 1. minor], tr. and intr., threaten; with acc. and inf., threaten (that), declare with threats (that).

Mīnōīus, -a, -um [Mīnōs], adj., of Minos, Minos's, Minoan.

 minor, minārī, minātus sum, intr., jut forth, project, tower (upward). Fig., tr. and intr., threaten, menace, portend. 2. minor: see parvus.

Minos, Minoïs, m., Minos, an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.

Minotaurus, -rī, m., the Minotaur, a monster, half-man, half-bull, born of a bull and Pasiphaë. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.

minuō, minuere, minuī, minūtus [2. minor], tr., make less, make smaller; break into smaller pieces.

minus, n. sing. of 2. minor, as adv., in less degree, less; haud minus, not less, no less, precisely as, just as; nec minus ( = nec non), furthermore, besides, moreover.

Minyae, Minyarum, pl. m., the Minyae, the Minyans, the Argonauts. This name was given to Jason's companions because most of them were accounted descendants of Minyas, a king of Thrace.

mīrābilis, -e [mīror], adj., wonderful, marvelous, extraordinary, strange.

mīrāculum, -lî [mīror], n., something that makes one wonder, a marvel, a miracle; a marvelous shape.

mirandus: see miror.

mīror, mīrārī, mīrātus sum, tr., wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder or astonishment; intr., marvel, wonder, be amazed. mīrandus, -a, -um, gerundive as adj., worthy of admiration, wondrous, strange.

mīrus, -a, -um, adj., wonderful, wondrous, marvelous, singular, strange.

misceo miscere, miscui, mixtus, tr., mix, mingle, intermingle, unite, blend. Fig., throw into confusion, convulse, confuse, agitate; excite, stir up, arouse; in pass., be convulsed, be in confusion or uproar.

Misenus, -ni, m., Misenus. (1) A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania.

(2) Mount Misenus, or (as it is usually called) Misenum, a promontory on the Campanian coast, near Naples.

miser, misera, miserum, adj., miserable, wretched, hapless, unfortunate; by metonymy, causing misery, wretched, violent, excessive.

miserabilis, -e [miseror], adj., pitiable, deplorable, wretched, hapless.

miserandus: see miseror.

misereō, miserēre, miseruī, miseritum, and misereor, miserērī, miseritum est [miser], intr., usually construed with the gen., pity, take pity on, have compassion on miseret, impers., construed with acc. (mē, nōs, etc.) of person and gen. of thing, one pities, one takes pity on.

miseresco, miserescere, —, — [inceptive of misereo], intr., pity, take pity

on, have compassion on.

miseret: see misereō.

miseror, miserārī, miserātus sum [cf. misereo], tr., count wretched, bewail, lament, deplore; pity, take pity on, commiserate. miserandus, -a, -um, gerundive as adj., lamentable, pitiable, hapless, woeful.

missilis, -e [mitto], adj., capable of being hurled, hurled, cast. As noun, missile, -lis (sc. tělum), n., missile, shaft, javelin, weapon.

missus: see mitto.

mitesco, mitescere, —, — [mitis], intr., properly, of fruits, grow mild, grow mellow. Fig., grow mild, grow gentle, be softened.

mītigo, -āre, -āvī, -ātus [mītis +ago], tr., force into softness, make soft, make mellow. Fig., soften, ap-

pease, soothe, pacify.

mītis, -e, adj., of fruits, ripe, mellow, mild; of persons, gracious, kindly.

mitra, mitrae, f., headdress, turban, scarf, kerchief. The mitra completely covered the head, and had strings or lappets coming down under the chin. It was worn at first by Asiatics, then in Greece (only by women); in Italy it was worn only by the aged and by women of loose morals.

mittō, mittere, mīsī, missus, tr., send, send off, send away, dispatch; cause to go, let go, dismiss; of weapons, send (forth), discharge, hurl, throw, cast; of a contest, race, etc., dispatch, perform, conclude. Fig., send away, lay aside, dismiss, throw off, drop. mixtus: see misceō.

Mnēstheus, Mnēsthei, m., Mnes-

theus, a Trojan chieftain.

möbilitäs, -tätis [möbilis, originally movibilis, from moveö], f., movableness, mobility, nimbleness; swiftness, rapidity, speed.

moderamen, -minis [moderor], n., the setting of limits to anything, regulation; control, government; guid-

ance.

111

moderor, moderārī, moderātus sum [modus], intr., with dat., set limits to, control; tr., govern, control, guide.

modestus, -a, -um [modus], adj., properly, keeping within due limits; of conduct, proper, fitting; of persons, modest, well-behaved.

modicus, -a, -um [modus], adj., of limited size, limited; moderated,

moderate.

modo [originally modo, abl. sing. of modus], adv., properly, by or according to measure, measuredly, i.e. limitedly, within limits, used to restrict or limit a statement, etc., only, but; with imp., or imp. subj., only, just; of time, but now, just now, a little while ago, lately, recently; modo...modo, at one time... at another time, at times... at times, now... now. sī modo, with subj., if only, provided that, would that!, O that!

modus, modī, m., a standard of measurement, measure; size, extent; limited size, limit; proper or due measure, manner, etc.; manner, mode, fashion, method, way, plan.

moenia, -um, pl. n., fortifications, ramparts, walls of a city, etc., bulwarks; by metonymy, of the city, etc., girdled by the walls, city, stronghold, citadel, buildings.

mola, molae [cf. molo, grind], f., millstone, mill; by metonymy, meal, esp. ground spelt, mixed with salt, and used in sacrificial rites.

molāris, -e [mola], adj., of a mill.

As noun (sc. lapis), m., millstone;

large stone, bowlder.

mölës, mölis, f., huge, shapeless mass, bulk; by metonymy, a huge mass or pile of anything, massive structure, e.g. a dam, mole, breakwater, rampart; a military engine, machine. Fig., burden, difficulty, labor, toil, trouble; disturbance, uproar.

mölior, mölīrī, mölītus sum [mölēs], tr., pile up, heap up, build (esp. with infinite toil and trouble), construct, rear, erect; prepare, make ready, equip; in general, perform, effect with difficulty; toil at, labor on. Fig., bring about, cause; undertake, essay, try, attempt; toil over a way or road, pursue with difficulty, press on; plot, contrive, perpetrate.

molliö, -īre, -īvī or -iī, -ītus [mollis], tr., make soft, make pliant. Fig., soften, soothe, calm, appease, re-

strain, check.

mollis, -e, adj., soft, mellow, tender, delicate, dainty, pliant, flexible. Fig., gentle, easy, mild, favorable.

molliter [mollis], adv., softly, delicately, daintily, gracefully, skillfully.

moneo, monere, monui, monitus [akin to memini], tr., cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. monitum, -ti, pf. pass. part. as noun, n., warning, admonition.

monîle, -lis, n., necklace, collar.

monitum: see moneo.

1. monitus: see moneo.

 monitus, -tūs [moneō], m., counsel, admonition, warning, prompting, bidding, direction.

Monoecus, -cī, m., Monoecus, a surname of Hercules; Arx Monoecī, Monoecus's Height, a promontory on the southern coast of Liguria. It derived its name from the temple of Hercules Monoecus which stood upon it. The modern name is Monaco. mons, montis, m., a mountain, hill,

height, lit. and fig.

monstro, -are, -avi, -atus [akin to moneo], tr., show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

monstrum, monstri [akin to moneo],
n., properly, a warning, something
sent from heaven to warn men to
think of their relations to the gods
(ancient superstition thought of
every departure from the normal as
an indication, if men could only
understand it, of the divine will);
hence, omen, portent; marvel, wonder, prodigy; a strange creature,
monster, monstrosity.

montanus, -a, -um [mons], adj., of a mountain, on a mountain, moun-

tain (as adj.).

monumentum, -tī [moneō], n., memorial, memento; in pl., written memorials, records, chronicles.

mora, morae, f., delay; postponement; hesitation, loitering; pause, respite; by metonymy, a delay, hindrance, obstacle, obstruction

morbus, morbi, m., sickness, disease, malady. Personified, Morbus, Mor-

bī, m., Disease.

mordeo, mordere, momordi, morsus, tr., bite.

moribundus, -a, -um [morior], adj., ready to die, on the point of death, dying; freely, liable to death, mortal, perishable, perishing.

Morini, -norum, pl. m., the Morini, a Gallic people, occupying a part of

what is now Belgium.

morior, morī, mortuus sum, intr., die, perish, be slain. moritūrus, -a, -um, fut. part. as adj., about to die, sure to die.

moritūrus: see morior.

moror, morārī, morātus sum, intr., delay, linger, loiter, lag; tr., cause to linger, hinder, detain; with nihil or non and an acc., not to keep a thing waiting, to pass it on without a second look at it, disregard.

mors, mortis, f., death.

morsus, morsus [mordeo], m., bite; biting into, eating, consuming. Fig., grasp, clutch. By metonymy, jaws, teeth, fang, fluke of an anchor.

mortālis, -e [mors], adj., liable to death, mortal; freely, having to do with mortals; mortal, human; earthly. As nouns, mortālēs, -lium, pl. m., mortals, men, mankind; mortālia, -lium, pl. n., human affairs, human interests.

mortifer, mortifera, mortiferum [mors +fero], adj., death-bringing, dead-

mortuus: see morior.

morum, mori, n., the mulberry (the fruit).

morus, morī, f., the mulberry (the tree).

mös, möris, m., manner, way, custom, habit, practice, fashion, wout; in pl., ways, habits, manners, as determining conduct, character, morals; de möre, in the usual fashion, as usual, according to time-honored custom; with gen., after the manner of; sine möre, unprecedently, without restraint, wildly, furiously.

1. motus: see moveo.

motus, motus [moveo], m., movement, motion; agility, speed. Fig., commotion, excitement; mental disturbance, emotion.

moveo, movere, movi, motus, tr., move, set in motion; disturb, shake; with a reflex. pron., esp. se, move, proceed, advance. Fig., excite,

rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; turn over in mind, meditate, ponder.

mox, adv., soon, ere long, presently. mūcrō, mūcrōnis, m., a sharp point, esp. of a sword; by metonymy, sword.

mūgiō, -īre, -īvī or -īī, -ītum, intr., low, bellow; mutter, rumble, roar. mūgītus, -tūs [mūgiō], m., lowing, bel-

lowing; freely, roaring.

mulceo, mulcere, mulsi, mulsus, tr.,

stroke, caress. Fig., soothe, soften, appease, mollify, calm, allay.

Mulciber, -beris or -beri [mulceo], m., Mulciber, a name of Vulcan, as the god who softens, i.e. melts iron, or who soothes (i.e. checks) fire.

muliebris, -e [mulier, woman], adj., of a woman, woman's.

multifidus, -a, -um [multus +findō],
adj., many-cleft, split into many

parts, fine-split.

multiplex, -plicis, adj., having many
folds or levers: manifold varied

folds or layers; manifold, varied, various, divers.

multō: see multus.

multum: see multus.

multus, -a, -um, adj., comp., plūs, plūs, plūs, sup. plūrimus, -a, -um, much, abundant, many, large, great, many a, constant, frequent; of a cloak, full, thick, ample; of sound, loud, full, ringing, resonant. Fig., large, mighty, powerful; of shade and shadows, deep, profound. As noun, multum, multi, n., a large quantity, a long stretch (of space). multo, abl. sing. (of measure of difference) as adv., by much, by a great deal, far, extremely, exceedingly; multum, acc. sing. n. as adv. (§ 146), much, very, greatly, exceedingly, constantly, repeatedly; of prayer, loudly, earnestly; multa, acc. pl. n. as adv. (§ 146), much, greatly, deeply; often, frequently. mundus, mundi [mundus, adj., clean,

mundus, mundi [mundus, adj., clean, neatly ordered], m., the universe, the world (thought of as perfect in all its appointments).

mūniō, -īre, -īvī or -iī, -ītus, tr., fortify. mūnus, mūneris, n., office, function, duty, task; favor, service, boon; esp., services rendered to the dead, funeral rites, funeral; ceremony, rite; gift, present, offering.

mūrālis, -e [mūrus], adj., of a wall, on a wall, mural.

mûrex, mûricis, m., the crimson fish, a shellfish from which crimson dye was obtained; by metonymy, crimson dye, crimson; of things shaped like the shellfish, a jagged rock, crag. murmur, murmuris, n., a murmuring, murmur; of bees, humming; roaring, crashing, turmoil, turumbling. mult, uproar.

Murrānus, -nī, m., Murranus, a Latin.

mūrus, mūrī, m., a wall.

Mūsa, Mūsae, f., a Muse, one of the nine goddesses of the liberal arts, poetry, music, etc.

Mūsaeus, -ī, m, Musaeus, a legendary bard and priest of pre-Homeric times, contemporary with Orpheus.

mūscus, mūscī, m., moss.

musso, -are, -avī, -atum, intr., talk in a low tone, talk to one's self, mutter: be afraid to speak out or to act, hesitate, be at a loss, wait anxiously. mūtābilis, -e [mūto], adj., changeable,

changing, inconstant, fickle. mūtō, -āre, -āvī, -ātus, tr., change,

alter, transform; intr. (§151), change; of winds, shift, veer. mūtus, -a, -um, adj., making no intelli-

gible sound, dumb, mute, voiceless, speechless, silent.

mūtuus, -a, -um [mūto], adj., exchanged, reciprocal, mutual; =anadv., on both sides, by turns.

Mycale, -les, f., Mycale, a promontory of Ionia, in Asia Minor, apposite

the island of Samos.

Mycēna, -nae, f., usually Mycēnae, -nārum, pl. f., Mycenae, a famous city of Argolis (Greece), ruled by Agamemnon.

Myconus, -nī, f., Myconus, a small island of the Aegean Sea, one of the Cuclades.

Mygdonides, -dae, m., son of Mygdon, an epithet of Coroebus.

Mygdonius, -a, -um [Mygdones, the Mydones, a people in Thrace, adj., Mydonian, Thracian.

Myrmidones, -num, pl. m., the Myrmidons, a Thessalian people ruled by Achilles, famed for their warlike prowess.

myrteus, -a, -um [myrtus], adj., of myrtle, myrtle (as adj.).

myrtus, myrti 'or myrtus, f., myrtle tree, myrtle; by metonymy, a shaft or spear of murtle-wood.

nactus: see nanciscor.

Nāïs, Nāïdos or Nāïdis, f., a Naiäd, a water-nymph, a water-deity. § § 325-326.

nam, (1) properly, an affirmative particle, indeed, of a truth, verily; in this sense it is used esp. with interrogative words, io emphasize the question, pray, indeed; (2) as full conjunction, to introduce an explanatory or causal clause, you see, for, because.

namque [nam +que], conj., for indeed, for surely, for, and . . . for (see note

nanciscor, nancisci, nactus sum, tr., get, find, light upon, happen on, chance on.

nārēs, nārium, pl. f., the nostrils, the

nārro, -āre, -āvī, -ātus, tr., narrate, relate, recount, tell.

Narycius, -a, -um, adj., of Naryx or Narycium (a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax. son of Oïleus), Narycian. Some of the Narycians made their way to Italy and founded there the place called Locri (Epizephyrii), on the west coast of Bruttium. See Locri.

născor, născi, nătus sum [properly, (g) nāscor: akin to gigno], intr., be born; be descended from; freely, arise. nascēns, nascentis, pres. part. as adj., freely, newborn. nātus, -a, -um, pf. part. as adj., born of or from, descended from, son of (construed with abl.). As nouns, nata. nātae, f., daughter; nātus, nātī, and gnātus, gnātī (the older form), m., son, offspring: in pl., children. descendants; young of animals.

nāta, nātae: see nāscor.

nātālis, -e [nāscor], adj., of one's

birth, natal, native.

nato, -are, -avi, -atum [freq. of no]. intr., swim, float, lit. and fig.; with abl., swim or float with, overflow (with).

nătů: see 3. nătus.

- nătura, -rae [născor], f., properly, birth, then, by metonymy, that which is bestowed by birth, the nature of anything, natural, essential character.
- 1. nătus, the part.: see născor.
- 2. nātus, nātī: see nāscor.
- 3. nātus, nātūs [nāscor], m., birth (found only in abl. sing.); with maior, and maximus, age. See magnus (at the end).
- nauta, nautae, and navita, -tae [the older form: cf. navis], m., boatman, sailor, seaman, mariner, ferryman; in plural, crew, crews.
- Nautes, Nautis, m., Nautes, an aged Trojan, who had received prophetic powers from Minerva.
- nauticus, -a, -um [nauta], adj., of or
  pertaining to sailors (=gen. pl. of
  nauta), nautical.
- nāvālis, -e [nāvis], adj., of or pertaining to ships, nautical, naval. As noun, nāvāle, -lis, n., usually in pl., shipyard, dockyard, dock.
- nāvifragus, -a, -um [nāvis +frangō], adj., ship-breaking, ship-wrecking, dangerous, deadly.
- nāvigium, -gī or -giī [nāvis], n., boat, ship, vessel.
- nāvigō, -āre, -āvī, -ātum [nāvis+agō], intr., drive a boat, make a boat go, sail, set sail; tr., set sail on, navigate, traverse.
- nāvis, nāvis, f., ship, vessel, boat.
- năvita: see nauta.
- Naxos, Naxī, f., Naxos, a large island in the Aegean Sea, one of the Cyclades, famous for wines and for devotion to Bacchus.
- -ne, interrogative enclitic particle, used
  (1) in independent questions, usually
  without implying anything in itself
  as to the nature of the answer expected
  (no translation except the rising inflection is possible); (2) in dependent
  questions, (a) in the first member, -ne
  ...an, whether, (b) in the second
  member, utrum ...-ne, -...-ne,
  or; (3) in dependent questions, -ne
  ...-ne, whether ... or (see note
  on i. 308).
- në (old form ni), adv., used esp. with

- the subjunctive, both in prose and in verse, in prohibitions and (in poetry, chiefly) with the imp., not. As conj., used (1) in purpose clauses, that ... not, in order that ... not, lest, (2) in clauses after verbs expressive of fear, that, lest.
- nebula, -lae, f., mist, vapor, cloud. nec: see neque.
- necdum, adv. and conj., not yet, and not yet, nor yet. See neque (at the end).
- necesse, adj., found only in nom. and acc. sing. n., necessary, needful, inevitable, fated.
- nec non: see neque.
- necŏ, -āre, -āvī, -ātus, tr., kill, slay. nectar, nectaris, n., properly, nectar, the drink of the gods, by metonymy, of any pleasant drink or food, nectar.
- nectō, nectere, nexuī, nexus, tr., bind, tie, twine; weave, make a garland, etc.; freely, join to, bind to, unite, join together, fasten together, frame, fashion. By metonymy, wreathe, garland, encircle.
- nefandus, -a, -um [ne, by-form of nē, not +fandus], adj., properly, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. As noun, nefandum, -dī, n., wickedness, wrong, crime.
- nefās [ne, by-form of nē, not +fās], n., indeclinable, anything contrary to divine law, impiety, wickedness, crime, sinfulness; shame, disgrace; of a person, the embodiment of sin, an impious or monstrous creature, wretch. As adj., indecl., impious.
- negō, -āre, -āvī, -ātum, intr., say no, say that . . . not, deny; with inf., be unwilling, refuse, decline; tr., deny, refuse.
- nēmō, gen. nūllīus, dat. nēminī, acc. nēminem, abl. nūllō [nē, not+ homō, in old Latin, hemō], m., no man, nobody, no one.
- nemorōsus, -a, -um [nemus], adj., woody, well-wooded, wooded.
- nemus, nemoris, n., properly, grazing ground for cattle, esp. an open wood or glade (in which cattle might graze in summer), grove, forest, glade.

neō, nēre, nēvī, nētus, tr., spin, weave; broider, embroider.

Neoptolemus, -mi, m., Neoptolemus, a name of Pyrrhus, the son of Achilles. See Pyrrhus.

nepos, nepotis, m., grandson; freely, descendant, offspring, son; in pl.,

descendants, posterity.

Neptūnius, -a, -um [Neptūnus], adj., of Neptune, Neptune's, Neptunian. Neptūnus, -nī, m., Neptune, god of the

sea. See § 321.

neque or nec [ne, by-form of ne +que], conj., equivalent in sense to et non (it must in fact often be resolved in translation into these elements), or to et tamen non, and not, and yet not, nor, neither, not . . . either; neque (nec) . . . neque (nec), neither ... nor; et ... neque (nec), and ... not, and ... and yet ... not, not only, but also . . . not; neque (nec) . . . et, and (on the one hand) not . . . and (but), not only not, but also; neque enim. nor indeed (see note on i. 198); nec non, or nec non et, and also, also, furthermore, besides, likewise (the two negatives destroy each other); nec minus (= nec non), furthermore, besides, likewise; nec . . . aut, neither (not) . . . nor (the negative force of the nec is carried over into the clause beginning with aut). In early Latin, nec is at times without connective force; it then = not. This use is seen later in necdum and in certain compound words.

nequeo, nequire, nequivi or nequii,
nequitum [ne, by-form of ne, not +
queo], intr., be not able, be unable,

can not.

nēquīquam [nē, not +quīquam, old abl. sing. of quisquam], adv., properly, not in any way, not at all; in vain, to no purpose, without avail or effect, uselessly, fruitlessly; (fruitlessly because needlessly), needlessly, without reason, without cause.

Nēreis, -idis [Nēreus], f., a daughter of Nereus, a Nereid, one of the

sea nymphs.

Nērēïus, -a, -um [Nēreus], adj., of Nereus, Nereus's; freely, in f., daughter of Nereus.

Nēreus, Nērei, m., Nereus, a sea-god; he was son of Oceanus, husband of Doris, and father of the Nereïds.

Néritos, -ti, f., Neritos, a place mentioned in iii. 271; it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).

nervosus, -a, -um [nervus], adj., sinewy.

nervus, nervi, m., sinew, tendon; by metonymy, of things made from sinews, a bow-string, string of a musical instrument.

nesciō, nescīre, nescīvī or nesciī, nescītum [ne, by-form of nē, not +sciō], tr., not to know (of), be ignorant of, be unacquainted with nesciō quis or quī, qua, quid or quod, an idiomatic expression, counting, practically, as a compound indef. pron. or adj., in which nesciō remains unchanged, but quis is fully declined, I-do-not-know-who, I-do-not-know-what, i.e. some one or other, some one, something, some.

nesció quis: see nesció.

nescius, -a, -um [ne, by-form of ne, not +scio], adj., not knowing, unwitting, ignorant (of), unaware (of), unacquainted with; -an adv., unwittingly, ignorantly.

neu: see mēve.

nēve or neu, conj., usually correlative to ně in neg. purpose clauses, in subj. clauses expressing a wish, or in imperative sentences, and . . . not, or . . . not, nor; nēve (neu) . . . nēve (neu), not . . . nor, neither . . . nor (yet); occasionally = nē . . . quidem, not even.

nex, necis, f., death by violence, a violent death, murder, slaughter.

1. nexus: see necto.

2. nexus, nexūs [necto], m., knot, coil, fold.

nī, conj., (1) = nē, in a purpose clause: see nē; (2) = nisi, if ... not, unless.

nidor, nidôris, m., smell, esp. the smell of roasting meat, odor, savor.

nīdus, nīdī, m., nest; by metonymy, the young birds in a nest, nestlings.

niger, nigra, nigrum, adj., (lustrous) black, sable, dark, dusky, swarthy; by metonymy, deadly.

nigrāns: see nigrō.

nigrēscō, nigrēscere, nigruī, —[niger], intr., grow or turn black, become dark.

nigrō, -āre, -āvī, -ātum [niger], intr., be black. nigrāns, nigrantis, pres. part. act. as adj., black, dusky.

nihil, or, in contracted form, nil, n., indecl., nothing; acc. as adv. (§146), to no extent, in no degree, in no respect, in no wise, not at all.

nil: see nihil.

Nilus, Nili, m., the Nile, the great river of Egypt.

nimbosus, -a, -um [nimbus], adj., stormy, rainy; of a mountain or a height, storm-capped.

nimbus, nimbi, m., a dark rain-cloud, a cloud in general, e.g. of smoke; a violent rainstorm, storm, rain. Fig., (cloud, i.e.) multitude, throng.

nimirum, adv., naturally; without doubt, doubtless, certainly.

nimis, adv., too much, too greatly, too excessively. See nimius.

nimium: see nimius.

nimius, -a, -um, adj., excessive, too great, very great, great; nimium, n. sing. as adv. (§ 146), too much, too well, too, well.

Ninus, Ninî, m., Ninus, a king of Assyria, husband of Semiramis.

Niobe, -bes or -bae, f., Niobe, daughter of Tantalus and Dione (thought of as one of the Pleiades). She was wife of Amphion.

Niphaeus, -ī, m., Niphaeus, a Rutulian. Nīsaeē, -ēs, f., Nisaea, one of the Nereïds or sea nymphs.

nisi, conj., if . . . not, unless.

1. nīsus: see nītor.

2. nisus, nisus [nitor], m., a leaning on, a pressing against; a striving, exertion, effort; by metonymy, a strained (=set) posture or position.

Nisus, Nisi, m., Nisus, a Trojan, friend of Euryalus.

niteō, nitēre, —, —, intr., shine, glitter, glisten. nitēns, nitentis, pres. part. act. as adj., shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; of animals, sleek, fat.

nitēscē, nitēscere, nituī, — [inceptive of niteō], intr., begin to shine, shine.

nitidus, -a, -um [niteō], adj., shining, glittering, bright.

nitor, niti, nixus or nisus sum, intr, lean or rest on something, support one's self by, brace one's self against; exert one's self, strain, strive, struggle; with alis, rest on, be poised on; (strive onward, i.e.) press forward with effort, make one's way, advance; (strive upward, i.e.) mount, climb, ascend.

nivālis, -e [nix], adj., snowy, snow-capped, snow-laden; snow-like.

niveus, -a, -um [nix], adj., of snow, snowy. Fig., of color, snow-white, snowy.

nix, nivis, f., snow.

nīxor, nīxāri, nīxātus sum [freq. of nītor], intr., strain one's self, struggle, strive.

nīxus: see nītor.

no, nare, navī, —, intr., swim, float. nobilitās, -tātis [nobilis, known, of

good birth, from noscol, f., fame, renown; high birth; nobleness, nobility, high quality, excellence, such as goes with high birth.

nocēns: see noceō.

noceō, nocere, nocuī, —, intr., hurt, harm, injure, do mischief to. nocens, nocentis, pres. part. act. as adj., hurting, harmful; guilty.

nocturnus, -a, -um [nox], adj., of or belonging to the night, nocturnal; often = an adv., by night, at night.

nodo, -āre, -āvī, -ātus [nodus], tr., tie in a knot, knot; bind, fasten.

nodus, nodi, m., a knot; by metonymy, fold, coil, spire of a serpent.

Noëmon, -monis, m., Noëmon, a Trojan. nolo, nolle, nolui, - [non + 2. volo], intr., not to wish, be unwilling, re-

Nomas, Nomadis, m., a Nomad, i.e. one who leads the life of a wandering shepherd; in pl., the Nomads, the Numidians. See Numida.

nomen, nominis foriginally (g)nomen: cf. (g)nosco], n., that by which a thing is known, name, title; of people connected by a common name, name, race, stock, family; a word; name, renown, fame, honor, reputation, glory.

Nomentum, /ti, n., Nomentum, a Sabine town.

nomino, -āre, -āvī, -ātus [nomen], tr., call by name, name.

 $n\bar{o}n$ , adv., not;  $n\bar{o}n$  . . . aut =  $n\bar{o}n$ . . . neque [the neg. is carried over into the aut clause), not . . . nor (yet).

nondum, adv., not yet.

nonus, -a, -um, ordinal num. adj., ninth.

nos: pl. of ego.

nosco, noscere, novi, notus [properly, gnôscô], tr., begin to know, learn, become acquainted with; =agnosco. recognize; in pf., pluperfect, and fut. pf., have (etc.) become acquainted with, have learned, know, notus, -a, -um, pf. pass. part. as adj., known, well known, familiar, famous.

noster, nostra, nostrum [nos], poss. pronom. adj., our, ours, my, mine; on our side, friendly to us, propitious. A's noun, nostrī, nostrōrum, pl. m., our (my) countrymen.

nota, notae [notus, older form of notus: cf. nosco], f., that by which a thing is known, mark, sign, esp. a letter of the alphabet; in pl., letters, characters; mark, spot, band, e.g. on the body of a snake.

nothus, -a, -um, adj., spurious; applied esp. to children born out of wedlock, illegitimate. As noun, nothus, nothi, m., illegitimate son (of).

notitia, -ae [notus, from nosco], f.,

knowledge (of something), acquaintance (with something).

 $N\bar{U}B\bar{O}$ 

noto, -āre, -āvī, -ātus [nota], tr., mark, designate; brand. Fig., mark, note, observe.

Notus, Noti, m., Notus, the South Wind, often stormy; freely, wind.

notus: see nosco.

novem, num. adj., indecl., in pl., nine. noverca, -cae, f., a stepmother.

noviēs [novem], num. adv., nine times. novitās. -tātis [novus], f., newness, novelty.

novō, -āre, -āvī, -ātus [novus], tr., make new, make for the first time, build (new); fashion anew, renew; change, alter.

novus, -a, -um, adj., new, fresh, young; novel, unusual; strange, wondrous; in sup., newest, last, latest.

nox, noctis, f., night; by metonymy, darkness, obscurity. Fig., the night of death, death. Personified, Nox, Noctis, f., Night, conceived of as a goddess, daughter of Chaos and mother of the Furies.

noxa, noxae [noceo], f., hurt, harm; bymetonymy, of the cause of harm, offense, crime, fault.

noxius, -a, -um [noceo], adj., hurtful, harmful, injurious.

nūbės, nūbis, f., a cloud, esp. a stormcloud; cloud in general, e.g. of dust, smoke; mist. Fig., cloud of people, birds, etc., throng, array.

nübifer, nübifera, nübiferum [nübēs +fero], adj., cloud-bearing, cloud-

capped.

nūbila: see nūbilus.

nūbilis, -e [nūbō], adj., marriageable, ripe for marriage.

nūbilus, -a, -um [nūbēs], adj., cloudy. As noun, nubila, -lorum, pl. n., the clouds; by metonymy, the sky.

nübö, nübere, nüpsī, nüptum, intr., with dat., said of a woman, veil one's self for the marriage ceremony, be wed (to), wed, be married to. nupta, nuptae, pf. pass. part. as noun, f., properly, a woman veiled for the marriage ceremony, a bride.

nūdō, -āre, -āvī, -ātus [nūdus], tr., lay bare, bare, strip. Fig., leave (defenses, etc.) exposed, leave defenseless; lay bare, disclose, expose.

nūdus, -a, -um, adj., naked, bare, uncovered; lightly clad. Fig., open,

exposed, free; unburied.

nüllus, -a, -um [ne, by-form of nē, not +üllus], adj., not any, none, no; = an adv., in no wise, in no degree, to no extent, not at all. As pron., no one, nobody.

num, interrogative adv., used in questions which look for a neg. unswer (for the corresponding form in English cf. e.g. 'He was not moved, was he').

Numa, Numae, m., Numa, the name of two Rutulians.

Numānus, -nī, m., Numanus, a Rutu-

numen, numinis [nuo, old verb, nod], n., a nod, as expressive of one's will; by metonymy, nod, beck, will, command, permission, sanction; esp., the divine will, will of a deity; divine power, godhead, majesty of the gods, deity; divine presence, inspiration; divine favor; a deity, god, a divine power.

numero, -āre, -āvī, -ātus [numerus],

tr., count, number.

numerus, -rī, m., number; numbers, multitude, force of numbers; order, arrangement, esp. musical order, harmony, rhythm; in pl., tuneful strains, melody.

Numicus, -cī, m., Numicus, a river of Latium; it was on the banks of this river that Aeneas was last seen.

Numida, dae, m., a Nomad; esp., a Numidian. The Numidians dwelt in Africa, between Mauretania and the domain of Carthage, i.e. in modern Algiers. See Nomas.

Numitor, -tōris, m., Numitor, King of Alba Longa, forced from the throne by his brother Amulius. He was father of Rhea Silvia, and so grandfather of Romulus and Remus.

numquam [ne, by-form of ne, not + umquam], adv., never, at no time. nunc, adv., at this present moment

of writing or speaking, at this very instant, now, at this time; nunc... nunc, now... now, at one time... at another.

nûntia, -ae [feminine of nûntius], f., a messenger.

nūntiō, -āre, -āvī, -ātus [nūntius], tr., announce, report, declare.

nuntius, nunti or nuntii, m., messenger; by metonymy, message, news, tidings. As adj., nuntius, -a, -um, with gen., announcing, prone to report, wont to report.

nuper [akin to novus], adv., newly, i.e.

recently, lately.

nūpta: see nūbō.

nurus, nurūs, f., daughter-in-law; freely, daughter.

nusquam [ne, by-form of ne, not + usquam], adv., nowhere; also of time, never.

nūtō, -āre, -āvī, -ātum [freq. of nuō, old verb, nod], intr., nod with one's head, nod; in general, nod, sway. Fig., sway to and fro, totter, reel.

nütrīmentum, -tī [nütriö], n., nourishment, food. Fig., food for a fire, fuel.

nūtriō, nūtrīre, nūtrīvī or nūtriī, nūtrītus, tr., nurture, nurse.

nūtrīx, nūtrīcis [nūtrio], f., nurse.

nūtus, nūtūs [nuō, old verb, nod], m., nod, as indicative of one's will, will, command.

nux, nucis, f., a nut.

nympha, nymphae, f., a nymph, a semi-deity. See §§ 326-328.

Nysa, Nysae, f., Nysa, the mountain on which Bacchus was reared. See § 323.

## 0

**ō**, interj., expressing joy, surprise, grief, anger, or desire, O!, oh!, ah!

ob, prep. with acc., on account of, for, on behalf of, for the sake of. As prep. prefix, against, in the way of, before, toward, downward, down.

obdūcō, -dūcere, -dūxī, -ductus [ob + dūcō], tr., draw before, draw over.

- obeō, -īre, -īvī or -iī, -itus [ob +eō], tr., go toward, go to meet, visit; traverse; of the sea, (go to meet, i. e.) surround, envelop, encompass: face, traverse; (traverse with the eyes =) scan; enter, face, endure, bear the brunt of (battles, perils, etc.).
- obex, obicis, M, bolt, bar; barrier, obstacle.
- obiciō, obicere, obiècī, obiectus [ob + iaciō], tr., throw before, throw in the way of, expose, offer, present: throw out before one's self, thrust out. obiectus, -a, -um, pf: pass. part. as adj., properly, thrust out; jutting, projecting. Note: for scansion see note on disice, i. 70.
- obiecto, -are, -avi, -atus [freq. of obicio], tr., throw against or before. Fig., throw in the way of, expose.
- 1. obiectus: see obicio.
- obiectus, -tūs [obiciō], m., properly, a casting or thrusting against (or in the way); interposition, projection, intervention.
- 1. obitus: see obeō.
- 2. obitus, -tūs [obeō], m., sinking, setting, of a heavenly body; ruin, death.
- oblātus: see offerō.
- oblīcus, oblīqua, oblīcum, gen. oblīqui, oblīquae, oblīqui (for the spelling see note on secuntur, i. 185), adj., turned sidewise, slanting, oblique, transverse; = adv., crosswise, at right angles.
- oblinō, -linere, -levī, -litus [ob +linō, spread over, daub, smear], tr., smear, daub.
- oblīquō, -āre, -āvī, -ātus [oblīcus], tr., turn or bend obliquely, turn, slant.
- oblitus: see obliviscor.
- obliviscor, oblivisci, oblitus sum, intr., with gen. of thing, forget, be unmindful of; tr., with acc. of a person or a thing (rare), forget, disregard.
- **oblivium, -vi** or **vii** [**obliviscor**], n., forgetfulness, oblivion.
- obloquor, -loqui, -locutus sum [ob + loquor], intr., speak against; with acc. of effect (§§ 140, 142), sound forth

- one strain to match another, trill forth as accompaniment.
- obluctor, -luctārī, -luctātus sum [ob + luctor], intr., wrestle against, strive against, struggle against.
- obmūtēscē, -mūtēscere, -mūtuī, [ob +mūtus], intr., become dumb, become voiceless, grow silent.
- obnītor, -nītī, -nīxus sum [ob +nītor], intr., lean against, press against, strive (against): make a mighty effort, strain every nerve: struggle (successfully), make headway.
- obnīxus: see obnītor.
- oborior, -oriri, -ortus sum [ob +orior], intr., arise, appear, spring up; (of tears), start forth, flow, stream. obortus, -a, -um, pf. part. as adj., of tears, starting, streaming.
- obortus: see oborior.
- obruō, -ruere, -ruī, -rutus [ob +ruō], tr., overwhelm, cover; overwhelm with weapons, overcome, overpower: overwhelm with water, sink, submerge, drown.
- obscēnus, -a, -um, adj., filthy, foul; loathsome, hideous; repulsive, disgusting; ill-omened, ominous.
- obscūrō, -āre, -āvī, -ātus [obscūrus], tr., darken, obscure, becloud.
- obscūrus, -a, -um, adj., dark, darkened, dim, dusky, obscure; in fully pass. sense, of things or persons in the dark, darkened, hidden, unseen. Fig., of tradition, oracles, etc., dim, obscure, uncertain, mysterious.
- obsero, -serere, -sevi, -situs [ob + 2. sero], tr., plant (in, on, or over), sow. obsitus, -a, -um, pf. pass. part. as adj., with emphasis on the results of planting, overgrown, covered with.
- observō, -āre, -āvī, -ātus [ob +servō], tr., watch, mark, note, observe.
- obsessus: see obsideo, obsido.
- obsideo, -sidere, -sedī, -sessus [ob + sedeo], tr., properly, sit over against (at, before, in): blockade, block up, beset, besiege, invest: master, overpower, occupy, possess.
- obsidio, -onis [obsideo], f., blockade, siege.

obsīdō, -sīdere, -sēdī, -sessus [ob + sīdō], tr., beset, blockade, invest, besiege; occupy, take possession of.

obsitus: see obserō.

obstipēscō, obstipēscere, obstipuī, — Ļob + stupēscō], intr., become senseless, be stupefied. Fig., be amazed, be bewildered, be astonished, be overwhelmed, be horrorstruck, be dazed.

obstö, -stäre, -stiti, -stätum [ob + stö], intr., stand over against, stand in the way (of), oppose, hinder, hamper; restrain, check.

obstruō, -struere, -strūxī, strūctus [ob +struō], tr., properly, pile up or build one thing (against or) before another; block up, close up, barricade, render impassable. Fig., of the ears, mind, etc., block up, stop, seal.

obtēctus: see obtegō.

obtegō, -tegere, -tēxī, -tēctus [ob + tegō], tr., cover over, cover up; conceal, hide.

obtestor, -testārī, -testātus sum [ob + testor], tr., call to witness, make entreaty to, implore, entreat; beg for with two accusatives, entreat one for something; beg something of one.

obtorqueö, -torquere, -torsī, -tortus [ob +torqueo], tr., turn toward, turn a thing toward itself, turn round and round; twist.

obtortus: see obtorqueo.

obtrunco, -āre, -āvī, -ātus [ob + trunco], tr., cut off, lop away, cut down, cut to pieces, butcher, slay, kill.

obtundo, -tundere, -tudī, -tūnsus or -tūsus [ob +tundo], tr., strike against, beat; blunt, dull by striking. obtūnsus or obtūsus, -a, -um, pf. pass. part. as adj., blunted, dull, lit. and fig., insensible, unfeeling, obtuse.

obtūnsus, obtūsus: see obtundo.

obtūtus, -tūs [obtueor, gaze at fixedly], m., fixed (=set) gaze, stare, look.

obuncus, -a, -um [ob +uncus], adj., bent, hooked, curved, crooked.

obversus: see obverto.

obvertō, -vertere, -vertī, -versus [ob +vertō], tr., turn toward, turn against, turn one thing to meet another; in pass., with middle force, turn toward, face (about).

obvius, -a, -um [ob +via], adj., in the way of, in the path of; open to, exposed to; often best rendered freely, to meet, before, across the path of.

occāsus, -sūs [occido], m., a falling, sinking, setting (e.g. of the sun); by metonymy, the West, the Occident. Fig., fall, downfall, ruin, destruction.

occido, -cidere, -cidi, -casum [ob + cado], intr., fall down, fall, sink, set. Fig., fall, sink, perish, die, be ruined, be lost.

occido, -cidere, -cidi, -cisus [ob + caedo], tr., cut down, hew down, slay, kill.

occisus: see occido.

occubo, occubare, —, — [ob +cubo, old verb, lie], intr., lie in, lie, used only of lying (low) in death, lie low, lie dead, lie buried; rest, repose.

occulo, -culere, -cului, -cultus [ob + celo], tr., cover; hide, conceal. occultus, -a, -um, pf. pass. part. as adj., hidden, concealed, secret.

occulto, -are, -avī, -atus [freq. of occulo], tr., hide, conceal, secrete.

occultus: see occulo.

occumbō, -cumbere, -cubuī, -cubitum [ob +cumbō, old verb, lay], intr-(§ 151), properly, lay one's self down, fall down, sink down; with dat., fall on, meet, face, endure; esp., fall in death, die.

occupō, -āre, -āvī, -ātus [ob +capiō], tr., lay hold on a thing before any one else can take it, seize (beforehand), lit. and fig., forestall, preëmpt; (be too quick for =) surprise; gain quickly, master; assail, attack, assault, smite, strike.

occurro, -currere, -curri, -cursum [ob +curro], intr., run against or to-ward, run in the path of, run to meet, meet; confront, fall on, assail, attack.

Oceanus, -ni, m., the Ocean, constantly personified by the ancients. It was so metimes thought of as a river flowing round the whole earth.

ōcior, ōcius, comp. adj., swifter, faster, fleeter; swift, fleet. ōcius, n. sing. as adv. (§ 146), more swiftly; usually, swiftly, speedily, soon, at once.

ocius: see ocior.

ocrea, -ae, f., a metal legging, worn esp. by soldiers, a greave.

oculus, -lī, m., an eye.

odi, odisse, defect. verb, tr., hate, loathe, dislike.

odium, odi or odii [cf. ōdi], n., hatred, enmity; loathing, dislike, grudge.

odor, odoris, m., smell, odor; fragrance, perfume; stench.

odorātus: see odorō.

odorō, -āre, -āvī, -ātus [odor], tr., cause to smell, perfume. odorātus, -a, -um, pf. pass. part. as adj., perfumed, scented, fragrant.

odorus, -a, -um [odor], adj., usually, emitting a smell, odorous; very rare-

ly, keen-scented.

Oeagrius, -a, -um [Oeagros, Oeagrus, a king of Thrace, father of Orpheus], adj., Oeagrian; freely, Thracian.

Oenotrius, -a, -um and Oenotrus, -a, -um, adj., of Oenotria (i.e. Southern Italy), Oenotrian; by metonymy (§ 204), Italian.

Oenotrus: see Oenotrius.

Oeta or Oetë, Oetae, f., Oeta, a range of mountains in Greece, between Thessaly and Aetolia.

Oetaeus, -a, -um [Oeta], adj., of Oeta, Oetaean, Thessalian.

offa, offae, f., bit, morsel; esp., a ball (cake) of flour, cake.

offerö, offerre, obtuli, oblätus [ob + ferö], tr., bring before, set before, set against, throw in the way of, expose; present, offer, proffer; show, display.

officium, -cī or -ciī, n., a (voluntary) service, kindly office, kindness.

offulgeō, offulgēre, offulsī, — [ob + fulgeō], intr., shine against, shine on, gleam upon, flash on.

Oileus, -lei, m., Oileus, King of the

Locrians, father of the Ajax who sought to wrong Cassandra.

Olearos, -rī, f., Olearus, an island in the Aegean Sea, one of the Cyclades, now called Antiparos.

oleaster, -trī, m., a wild olive tree,

oleaster, olive.

Olenos, -nī, m., Olenos, husband of Lethaea. Though himself without sin, he wished to share her guilt, and so was changed, with her, into a stone, set on Mt. Ida, near Troy.

oleō, olēre, oluī, —, intr., smell.

oleum, -ī, n., olive oil, oil.

olim [oile, oile, oile, old forms of ille], adv., properly, at that time (i.e. at some time other than the present): (1) usually of the past, some time ago, long since, once on a time, formerly, (2) of the future, in days to come, in the future, hereafter, thereafter, some day, one day, (3) = saepe, nonnumquam, at times, now and again, sometimes, often.

olīva, -vae, f., an olive tree, olive; by metonymy, an olive branch, wreath

of olive.

olīvum, -vī [cf. olīva], n., olive oil, oil. olle or ollus: see ille.

Olympus, -pī, m., Olympus, a famous mountain in the northeastern part of Thessaly, the residence of the gods (§308); by metonymy, heaven.

omen, ominis, n., sign or token of coming events, omen, portent.

omnigenus, -a, -um [omnis +genus], adj., of all kinds, of every sort.

omnino [omnis], adv., on the whole, altogether, wholly, entirely, utterly. omniparens, -parentis [omnis + pa-

rēns], adj., all-begetting, all-producing, mother (parent) of all.

omnipotêns, -potentis [omnis +potêns], adj., all-powerful, all-mighty, omnipotent.

omnis, -e, adj., every, each, all; the whole, the entire; often best translated by an adv., everywhere.

Onchestius, -a, -um [Onchestus, Onchestus, a town in Boeötia], adj., of Onchestus, Onchestian.

onero, -are, -avi, -atus [onus], tr.

burden, load, freight; freely, load, stow away. Fig., burden, oppress, overwhelm.

ONERÕSUS

onerosus, -a, -um [onus], adj., burdensome, heavy; burdened, loaded. onus, oneris, n., load, burden.

onustus, -a, -um [onus], adj., loaded, laden, burdened.

opāco, -āre, -āvī, -ātus [opācus], tr., shade, make shady, overshadow.

opācus, -a, -um, adj., shaded, shady, overshadowed, darkened, obscure,

opera, -rae [cf. opus], f., labor cheerfully<sup>™</sup> performed, loving service, help, aid.

operio, operire, operui, opertus, tr., cover, envelop, inwrap, wrap, enshroud. opertus, -a, -um, pf. pass. part. as adj., covered, hidden, concealed, secret.

operor, operārī, operātus sum [cf. opera, opus], intr., be at work, be busy, toil; with dat., be busy at or on, be engaged in, toil on or over.

opertus: see operio.

opifex, -ficis [opus +facio], m., a doer of work, maker, framer; artisan, artificer.

opīmus, -a, -um, adj., fat; fruitful, fertile, rich. Fig., fine, splendid; rich, sumptuous, dainty; spolia opima, the splendid spoils, the princely spoils, spoils won by a Roman general-in-chief who in handto-hand conflict slew the leader of the opposing force and stripped him of his armor.

opperior, opperiri, oppertus sum, tr., wait for, await.

oppetō, -petere, -petīvī or -petii, -petītus [ob +petō], tr., go to meet, encounter; esp., with mortem expressed or to be supplied, meet one's end. die. perish.

oppidum, -dī, n., a town.

oppono, -ponere, -posui, -positus [ob +ponol, tr., put or set against or before, set in the way (of), array against, oppose; expose. oppositus, -a, -um, pf. pass. part. as adj., properly, set over against; opposed, opposing, hostile.

oppositus: see oppono. oppressus: see opprimo.

opprimo, -primere, -pressī, -pressus [ob +premo], tr., press down, press against, press together, Fig., crush, overwhelm, overpower, overcome.

ŌRĀCULUM

oppugno, -āre, -āvī, -ātus [ob + pugnol, tr., fight against, attack,

assault, besiege.

ops, opis, f., in sing., power, ability, might; by metonymy, help, aid, assistance, succor (so, at times, in pl.); in pl., usually, means or resources of every kind, tangible and intangible, riches, wealth, fortune; sometimes, might, power.

optātus: see optō.

optimus: see bonus.

opto, -are, -avī, -atus, tr., choose, select; crave, desire; with inf., desire, yearn; in a parenthetical expression, pray, hope. optatus, -a, -um, pf. pass. part. as adj., wished for, longed for, desired, welcome, beloved. optătō (sc., perhaps, modō), abl. sing. as adv., according to one's wish, as one would have it, opportunely. optātum, -tī, pf. pass. part. as noun, n., something prayed for, prayer, desire, wish.

opulentia, -ae [opulentus], f., wealth, riches.

opulentus, -a, -um [ops], adj., wealthy, rich (in), richly endowed.

opus, operis, n., work, labor, toil; by metonymy, of the results of toil, a work, task, occupation; artistic work, artistry; creation, artistic product; deed, action, performance; in the phrase mihi opus est, construed with abl., there is need (of) for me, etc., by way of something.

ora, orae [os], f., edge, border, margin; esp., edge of the land, coast, seacoast, shore, often with a suggestion of remoteness; line, stretch of country; region, clime, country.

örāculum, -lī or örāclum, -clī [örö], n., a divine utterance, oracle, prophecy; the place where the prophecy is

delivered, oracle.

orbis, orbis, m., a circle, circuit, ring, disk: wheel: circular fold, coil; a circular course or revolution; of a heavenly body, circuit, course, orbit; with terrarum, expressed or to be supplied, the circle of the lands, i.e. the world, the earth, the universe; of time, circuit, cycle.

orbus, -a, -um, adj., bereft; orphaned, childless. As noun, orba, orbae, f.,

a woman without children.

Orcus, Orci, m., Orcus, a god of the underworld, identified with Pluto, Dis, Pluto; by metonymy, the underworld, the land of the dead; death, destruction.

ordior, ordiri, orsus sum, tr. and intr., properly, begin a web by laying the warp; freely, begin, undertake, attempt; esp., begin to speak, begin. örsum, örsi, pf. part., in fully pass. sense, as noun, n., beginning, undertaking; esp., beginning in speech,

utterance, words.

ordo, ordinis, m., orderly array, wellordered arrangement; row, series; a line or rank of persons, e.g. soldiers or captives; a row or line of oars; arrangement, array, class, category; order, course, succession, sequence; the settled order of things, destiny; ordine, abl. sing. as adv., in order, in due course, regularly, fittingly.

Oreas, -adis, f., a mountain nymph, an Oread.

Orestes, -tae or -tis, m., Orestes, son of Agamemnon and Clytemnestra. Clytemnestra had been unfaithful to Agamemnon and later had slain him: to avenge this crime Orestes killed her. For this he was driven mad by the Furies and pursued by them till he was cleansed and set free by Minerva's help. Orestes also slew Pyrrhus, because the latter had married Hermione, previously betrothed to Orestes.

orgia, -ōrum, pl. n., a festival in honor of Bacchus, held at night, with wild

revelry; orgies, revels.

Oriens: see orior.

origō, -ginis [cf. orior], f., origin, beginning; source, lineage; a race, stock, family; of a person who is the source of a race, founder, pro-

genitor, sire.

Öriön, -önis, m., Orion, properly, a hunter famous in ancient myth, armed with belt and sword, translated to heaven as a constellation; then the constellation Orion, thought of as equipped with sword and belt (its rising and its setting were attended by storms).

orior, orīrī, ortus sum, intr., rise, appear, arise, spring up, lit. and fig.; (rise, i.e.) spring from, be born, be descended (from). Oriens, -tis (sc. Soil), m., the Rising Sun, the Dawn; by metonymy, the East, the Orient.

ornatus, -tūs [orno], m., adornment, ornament, decoration; esp., (splen-

did) apparel, attire.

ōrno, -āre, -āvī, -ātus, tr., fit out, equip; arm; deck, adorn.

ornus, ornī, f., a wild mountain ash,

Ornytos, -tī, m., Ornytus, an Etruscan. ŏrō, -āre, -āvī, -ātus, tr., properly, speak; plead, argue; beg (for), pray for, crave; entreat, beseech, implore, beg, pray.

Orontes, -tae, m., Orontes. (1) A comrade of Aeneas, leader of the Lyctans. (2) A river in Syria, in Asia.

Orpheus, Orphei, m., Orpheus, a famous legendary poet and singer of Thrace, belonging to pre-Homeric days; by his strains he could make the rivers stand still or draw the trees and rocks after him. When his wife, Eurydice, died, by the charms of his music he gained entrance to the underworld and prevailed on Pluto to permit Eurydice to return to the upper world. The god, however, made Orpheus promise not to look back at Eurydice till they had reached the world above. Just at the border line between the two worlds Orpheus looked around, and Eurydice was caught back into the world of shades. See Ovid. Selection X.

Orphēüs, -a, -um [Orpheus], adj.,

Orpheus's.

Orsilochus, -chī, m., Orsilochus, a

örsum: see ördior. örsus: see ördior.

1. ortus: see orior.

2. ortus, ortus [orior], m., a rising, esp. of a heavenly body, e.g. the sun; rising, i.e. source of a river; in pl., the ris-

ing rays of the sun, dawn.

Ortygia, -ae, f., Ortygia. (1) A name of Delos. (2) An island in the harbor of Syracuse, forming part of the city.

os, ossis, n., a bone; by metonymy.

frame, body; inmost being.

os, oris, n., mouth, in a wide variety of senses, lit. and fig., opening, entrance; lips, jaws; by metonymy (§ 204), face, countenance, features, head, the eyes, esp. in pl.; speech, utterance, words.

ōsculum, -lī [dim. of ōs], n., properly, a little mouth; then, as dim. of affection, pretty mouth, sweet lips,

lips; by metonymy, a kiss.

Osinius, -nī or niī, m., Osinius, a prince or king of Clusium in Etruria.

Ossa, Ossae, f., Ossa, a lofty mountain

in Thessaly, Greece.

ostendō, -tendere, -tendī, -tentus [obs =ob +tendō], tr., stretch against (before), show, exhibit, display; freely, (display, i.e.) give promise of

ostentō, -āre, -āvī, -ātus [freq. of ostendō], tr., present to view, show, exhibit, display; show off, parade.

östium, östi or östii [akin to ös], n., mouth, lit. and fig., entrance, portal; mouth of a river, harbor, haven.

ostrum, ostri, n., properly, shellfish; by metonymy, crimson dye, crimson, procured from a shellfish.

Othryades, -dae, m., son of Othrys, a title of Panthus.

Othrys, Othryos, m., Othrys, a mountain in Thessaly, Greece.

ŏtium, ŏtī or ŏtiī, n., leisure, rest, quiet, ease, repose, peace.

ovile, -lis [ovis], n., a sheepfold.

ovis, ovis, f., a sheep.

ovô, ovăre, ovăvī, ovătum, intr., exult, rejoice, triumph.

ovum, ovi, n., egg.

P

pābulum, -lī [cf. pāscō], n., food, nourishment, esp. of animals; fodder, pasturage, pasture.

Pachynum, -nī, n., Pachynum, a promontory on the southeastern coast of

Sicily.

pacisco, pacisci, pactus sum, intr., make a bargain, covenant, agree; tr., covenant or agree concerning something, agree on, promise, bargain for, stipulate (for); barter, hazard. pactum, pacti, pf. part. as noun, n., agreement, bargain, compact. pactus, -a, -um, pf. part., in fully pass. sense, as adj., agreed on, covenanted, stipulated; promised, plighted, betrothed.

pācō, -āre, -āvī, -ātus [pāx], tr., bring into a state of peace, pacify, tame,

quiet.

Pactolus, -lī, m., Pactolus, a river of Lydia, in Asia Minor.

pactus: see paciscor.

Padus, Padi, m., the Po, the great river of Northern Italy.

paeān: see Paeān.

Paean, Paeanis, m., properly, Paean, described in Homer as the physician of the gods. The word is, however, commonly a title of Apollo as the healing god (§ 317, at the end). By metonymy, paean, paeanis, m., a hymn to Apollo; freely, a joyous song, song of triumph or thanksgiving, paean.

paene, adv., almost, nearly.

paenitet, paenitere, paenituit, —, impers., construed with acc. of person and gen. of thing, properly, (it) repents one of, i.e. makes one repent (of), one repents (of), one is sorry (for), one regrets.

Pagasaeus, -a, -um [Pagasae, Pagasae, a town in the southeastern part of Thessaly, Greece, where Jason's ship, the Argo, was built], adj., of Pagasae, Pagasaean, Thessalian.

Pagasus, -si, m., Pagasus, a warrior

slain by Camilla.

Palaemon, -monis, m., Palaemon, a sea-god, son of Ino.

palaestra, -trae, f., a school where wrestling was taught, a wrestlingplace, wrestling-ground; by metonymy, a wrestling-bout, wrestling.

PALAESTRA

palam, adv., openly, publicly, without concealment or disguise, plainly.

Palamēdēs, -dis, m., Palamedes, a descendant, according to Vergil, of Belus, King of Egypt. He was one of the Greeks before Troy, famed for his wisdom. Ulysses craftily caused his death by charging him with treachery to the Greeks; he was tried by the whole Greek army, convicted on trumped-up evidence, and stoned to death.

palātum, -tī, n., throat.

palear, -aris, n., the dewlap, the loose skin that hangs down from the neck

of a cow, ox, or bull.

- Palinurus, -ri, m., Palinurus, the pilot of Aeneas's ship and of the whole Trojan fleet. As the fleet was sailing from Sicily to Italy, the god of sleep overcame him and threw him into the sea; he succeeded in reaching Italy, but was murdered there by the natives.
- palla, pallae, f., properly, a shawl, square or rectangular in shape; a robe or mantle, worn esp. by Roman women, usually as an outer garment. It was long and flowing, reaching to the feet. Vergil naturally represents this robe as worn also by Trojan women.

Palladium: see Palladius.

Palladius, -a, -um [Pallas], adj., of or belonging to Pallas. As noun, Palladium, -dī or -diī, n., a statue of Pallas, esp. the Palladium, or statue of Pallas which, so story said, fell into Troy from heaven during the reign of Ilus, and was thenceforth jealously guarded because the perpetuity of the city was believed to be involved in the preservation and possession of this statue (for a similar case at Rome see Ulysses and Diomedes carancile). ried off the statue by night.

Pallas, Palladis, f., Pallas, a Greek goddess, with whom the Latin Minerva was subsequently identified. See Minerva.

Pallas, Pallantis, m., Pallas, son of Evander; he fought in support of Aeneas, with a body of Arcadian horsemen, but was slain by Turnus.

pallens: see palleo.

palleo, pallere, pallui, -, intr., be pale, or, since the paleness of the ancients was sallowness, be sallow, be yellow; be dull, be discolored; be pale. pallens, pallentis, pres. part, act, as adi., pale, pallid, sallow, wan.

pallesco, pallescere, pallui, - [inceptive of palleo], intr., become afraid,

grow fearful.

pallidus, -a, -um [palleo], adj., pale, pallid, wan. The adj. is used esp. of death or of the dead.

pallor, palloris [cf. palleo], m., pale-

ness, pallor, sallowness.

palma, palmae, f., the palm of the hand; by metonymy (§ 204), the hand; by metonymy again, blade of an oar, and, since its leaf resembles a hand, palm tree, palm branch; esp., a wreath of palm, bestowed or carried as a token of victory, palm, prize, victory; of one who gains the palm, victor.

palmosus, -a, -um [palma], adj., abounding in palm trees, palmy. palmula, -lae [dim. of palma], f., oar-

blade, oar.

pālor, pālārī, pālātus sum, intr., wander about, straggle, be scattered.

palūs, palūdis, f., standing water, marsh, marshy lake, pool, pond.

palūstris, -e [palūs], adj., of a marsh, marsh (as adj.), marshy.

pampineus, -a, -um [pampinus, vine shoot], adj., made of vine shoots, of vine shoots, wrapped or wreathed with vine shoots.

Pandarus, -ri, m., Pandarus. (1) Son of Lycaon, one of the Lycian allies of the Trojans, famous as an archer. (2) A Trojan, son of Alcanor, slain, with his brother Bitias, by Turnus.

pando, pandere, pandī, passus, tr., spread out, stretch out, extend, unfold; throw open, lay open, open; pangō, pangere, pepigī, pēgī, or pānxī, pāctus, tr., fasten, fix. Fig., fix, settle, agree on, covenant, promise in an agreement or compact; with foedus (treaty), conclude, make, strike.

Panope, -pes, f., Panope, a town in Phocis, Greece,

Panopēa, -ae, f., Panopeä, a sea nymph, one of the Nereïds.

nymph, one of the Nereïds.

Panopēs, -pis, m., Panopes, a Sicilian,

in the train of Acestes.

Pantagiās, -ae, m., Pantagias, a river in Eastern Sicily, near Megara.

Panthūs, Panthī, m., Panthus, a Trojan, priest of A pollo.

papāver, -veris, n., the poppy; poppyjuice.

Paphos, Paphī, f., Paphos, a city in the western part of the island of Cyprus; it was sacred to Venus.

papilla, -lae, f., a nipple, teat on the breast of human beings or of animals, breast.

pār, paris, adj., equal (in a wide variety of senses), like, similar, corresponding; equally matched, well matched with ālae, poised, balanced, even; with lēgēs, fair, just, impartial.

1. parātus: see parō.

 parātus, -tūs [parō], m., the act of preparing; what is prepared, preparation(s).

Parcae, Parcārum, pl. f., the Parcae, the Fates; properly, three Italian deities of birth and death, but later identified with certain Greek deities, namely, Clotho, who spun the thread of human life, Lachesis, who allotted to each mortal his portion of thread, and Atropos, The Inevitable, who brought to each man his doom, and cut the thread of his life. See §§ 338-342.

parco, parcere, peperci, —, intr., construed with dat., be sparing of anything, use sparingly, spare; spare, be gracious to, show mercy to, preserve, guard; refrain or cease from something, abstain from, restrain, banish (fear, etc.). parce, parcite, forbear, refrain, stay your hand, hold!, peace!; tr., a poetic use, save, keep, preserve.

parcus, -a, -um [parco], adj., sparing,

saving, frugal, thrifty.

parëns, parentis [pario], c., a parent, lit. and fig., father, mother; in pl., parents, and, freely, sires, forefathers, ancestors.

pāreö, pārēre, pāruī, —, intr., properly, appear, show one's self, esp. in answer to a command; hence, obey, hearken to, yield to, submit to, be subject to.

pariës, -etis, m., wall, esp. a house

wall.

127

parilis, -e [pār], adj., even, equal, like. pariö, parere, peperi, partus, tr., bring forth, give birth to, bear; in pass., be born. Fig., win, secure, gain, obtain, procure.

Paris, Paridis, m., Paris, a son of Priam and Hecuba; he carried off Helen, wife of Menelaüs, to Troy, and thus caused the Trojan War. See §§ 54, 56.

pariter [pār], adv., equally, in equal measure or degree, in like manner; —simul, ūnā, side by side, in unison.

Parius, -a, -um [Paros], adj., of Paros, Parian.

parma, parmae, f., a shield (properly, one small and round, carried by infantry and cavalry); shield in general, buckler.

Parnāsus, -sī, m., Parnassus, a mountain in Boeötia. On its slopes were Delphi and the Jorycian Grotto.

parō, āre, -āvī, -ātus, tr., make ready, lit. and fig., prepare, set in order, arrange; prepare, provide; array, equip; set about, undertake, essay, attempt; with inf., make ready or prepare to do something, plan, intend, design, essay, attempt. parātus, -a, -um, pf. pass. part as adj., properly, prepared, lit. and fig., arranged, ready, ready to hand, at hand.

Paros, Pari, f., Paros, an island in the Aegean Sea, one of the Cyclades, famous for its pure white marble.

pars, partis, f., a part, portion, piece, share, space; esp., a part of the earth or of a given country, region, place, quarter; direction, side; pars... pars, pars... alii, alii... pars, some... others, one part... another part; pars alone, without correlative, some, others.

Parthenopaeus, -ī, m., Parthenopaeus, one of the seven famous chieftains who

assailed Thebes.

Parthus, Parthi, m., a Parthian. The Parthians lived in Asia.

partim [old form, acc. sing. of pars],

adv., partly, in part.

partior, partiri, partitus sum [pars], tr., part, divide; share, distribute. Note: the pf. part., partitus, -a, -um, often has full pass. sense.

partītus: see partior.

1. partus: see pario.

2. partus, partūs [pariō], m., a bringing forth, bearing, birth, delivery: by metonymy, that which is brought forth, offspring, brood.

parum [akin to parvus], adv., too little, not . . . enough, not very, (but)

little.

parumper, adv., for a little while, a short time, for the moment.

parvulus, -a, -um [dim. of parvus], adj., very small, little, tiny.

parvus, -a, -um, adj., comp. minor, minus, sup. minimus, -a, -um, little, small, tiny. Fig., young, trifling, slight, slender, humble: in comp., smaller, younger, inferior, less; minōrēs, with nātū expressed or understood, descendants, posterity, children's children. As noun, parvum, parvī, n., a little, a humble lot, modest lot or circumstances. See also minimē, minus, parum.

pāscō, pāscere, pāvī, pāstus, tr., cause to eat, feed; esp., cause animals to eat, drive to pasture, pasture, feed; freely, feed, nourish, support, lit. and fig.: with animals, birds, etc., as subjects, feed on, eat, devour, consume. Fig., of a person, feed, i.e. feast, delight; intr., feed. pascor, pasci, pastus sum, intr., as a dep. verb, feed, graze, browse. Fig., of fire, feed, browse, i.e. freely, play about.

pāscor: see pāscō.

Päsiphaē, -ēs, f., Pasiphaë, wife of Minos, King of Crete. According to one story, Neptune, according to another, Venus, angry because Pasiphaë had revealed the goddess's intrigue with Mars, inspired her with a passion for a beautiful bull, by which she became the mother of the Minotaur. See Labyrinthus, Minotaurus.

passim [cf. passus, pf. pass. part. of pandö], adv., properly, dispersedly; here and there, everywhere, all about, in divers places, in all directions.

1. passus: see pando.

2. passus: see patior.

3. passus, passus [pando], m., properly, the stretching of the feet apart to the fullest distance, i.e. a double step. freely, a pace, a step.

pāstor, pāstoris [pāsco], m., herdsman,

shepherd.

pāstōrālis, -e [pāstor], adj., of or belonging to herdsmen or shepherds, shepherds'.

1. pāstus: see pāscō.

 pāstus, pastūs [pāscō], m., food, usually of animals, fodder, pasture; by metonymy, pasture ground, pasturage, grazing ground.

Patavium, -vī or -viī, n., Patavium, a city in Northern Italy, in the territory of the Veneti, now called Padua.

patefació, -facere, -fecī, -factus [pateö +fació], tr., lay open, open.

patēns: see pateō.

pateo, patere, patui, —, intr., lie open, be open, stand open; stretch out, spread out, extend. Fig., be evident, be manifest, be revealed, be disclosed. patens, patentis, pres. part. act. as adj., open, spreading, wide, free.

pater, patris, m., a father; freely, like English 'father,' esp. in pl., ancestor, forebear, forefather, sire; esp., as a title of honor for gods, and, less often, for men, father, sire; in pl., parents; nobles, chiefs, elders, senators.

patera, -rae [pateo], f., a vessel for libations, of large size, but flat and shallow like a saucer, libation-

saucer.

paternus, -a, -um [pater], adj., of or belonging to one's father or fathers, paternal, ancestral, hereditary.

patēscō, patēscere, patuī, — [inceptive of pateō], intr., begin to open, open; be laid open, be disclosed, be revealed. Fig., be laid bare, be disclosed or revealed, become manifest.

patiens: see patior.

patior, pati, passus sum, tr., suffer, undergo, endure, face, submit to, brook, put up with. Fig., suffer, allow, permit, esp. with the infinitive. patiens, patientis, pres. part. act. as adj., enduring, long-suffering, patient.

patria: see patrius.

patrius, -a, -um, [pater], adj., of a father, fatherly, paternal; father's, father's; pertaining to one's fathers or ancestors, ancestral, hereditary, time-honored; belonging to one's own country or nation, native, national. As noun, patria, -ae (sc. terra), f., native country or city, fatherland, home; freely, country, land.

Patron, Patronis, m., Patron, a Greek, from Acarnania, a comrade of Aeneas.

patruelis, -e [patruus], adj., of an uncle, descended from an uncle.

patruus, -î [pater], m., an uncle (on the father's side).

patulus, -a, -um [pateo], adj., standing open, open; spreading, broad, spacious.

paucus, -a, -um, adj., usually in pl., few, a few. As noun, pauca, paucorum (sc., perhaps, verba), pl. n., few words, a few things. paucis, abl. as adv., (with =) in few words, briefly. paulatim [paulus], adv., little by little, by degrees, gradually, slowly.

paulisper [cf. paulus], adv., (for) a little while, awhile.

paulum: see paulus.

paulus, -a, -um, adj., rare except in certain forms, little, small. paulum, acc. sing. as adv. (§146), a little, somewhat; for a moment.

pauper, pauperis, adj., properly, of persons who possess but moderate means, but are not paupers, in modest circumstances, of small means, poor, needy; humble, lowly.

pauperies, -ei [pauper], f., limited means, humble circumstances, pov-

erty

paupertäs, -tātis [pauper], f., limited means, humble circumstances, poverty.

paveo, pavere, pavi, —, intr., be struck with fear, be afraid; quiver (with fear), tremble. pavens, paventis, pres. part. act. as adj., frightened, quaking, trembling.

pavidus, -a, -um [paveo], adj., terrorstricken, trembling, timid, fearful,

anxious, nervous.

pavito, -are, -avi, -atum [freq. of paveo], intr., be terror-stricken, tremble with fear or excitement.

pavor, pavoris [paveo], m., fear, terror, dread; trembling or quaking due to fear, anxiety, nervousness, excitement.

pax, pacis [akin to paciscor], f., properly, agreement, compact; peace; pardon, favor, grace.

pecco, -are, -avi, -atum, intr., act wrongly, do wrong, err.

pecten, pectinis [cf. pecto, to comb], m., comb for the hair; quill or pick used in striking the strings of a lyre.

pectus, pectoris, n., breastbone, chest, breast; by metonymy, heart, soul, mind, understanding (both soul and mind were thought of as situated in the breast); wisdom, courage.

1. pecus, pecoris, n., cattle, in collective sense; a flock, herd; beasts, animals in general; esp., small cattle, sheep, goats; freely, of bees, a swarm. 2. pecus, pecudis,  $f_{\cdot,\cdot}$  a single head of cattle, beast, animal; esp., a sheep; in pl., herds, flocks; of sheep used in sacrifices, victim.

pedes, peditis [cf. pes], m., one who goes on foot; esp., a foot-soldier, infantryman; in coll. sing. or in pl.,

infantry.

pedester, -tris, -tre [pedes], adj., properly, of things that go on foot or are done on foot, pedestrian; with acies or pugna, on foot, of the foot-soldiers, infantry.

peior, peius: see malus.

pelagus, -gī, n., the open sea, the main, the high seas, the sea, the deep.

Pelasgi, -gorum, pl. m., the Pelasgi, the Pelasgians, a name applied by the ancients to the earliest (prehistoric) inhabitants of Greece and the Greek world in general; freely, Greeks. As adj., Pelasgus, -a, -um, Pelasgian; freely, Greek, Grecian.

Pelasgus, -a, -um: see Pelasgi.

Pelias, -ae, m., Pelias, a Trojan, wounded by Ulysses on the night of

the capture of Troy.

Pēlīdēs, -dae, m., son or descendant of Peleus, a title (1) of Achilles, son of Peleus, (2) of Pyrrhus Neoptolemus, son of Achilles, grandson of Peleus,

pellāx, pellācis [pelliciō, lure], adj., seductive, wily, crafty, deceitful,

tricky, artful.

pellis, pellis, f., skin of a beast, hide. pello, pellere, pepuli, pulsus, tr., beat, strike, knock; strike at, push, thrust out, drive out, expel, banish; strike or drive in battle, i.e. rout, chase, repel, put to flight, overcome, vanquish. Fig., drive away, expel, dispel, banish, dislodge, rout.

Pelopeüs, -a, -um, or Pelopeïus, -a, -um, adj., of Pelops (an early king of the Peloponnesus, which, indeed, derived its name from him. He was the grandsire of Agamemnon and Menelaüs), of Pelops, Pelops', Pelopian; freely, Peloponnesian, Grecian.

Pelorum or Pelorus, -rī, n. and m.. Pelorus, a promontory on the northeast coast of Sicily, on the west side of the Straits of Messina; by metonymy, the Straits of Messina (the strait between Italy and Sicily).

pelta, peltae, f., a shield, small and moon-shaped (crescent), carried esp. by barbarians (see barbari), e. g. the Amazons.

Penātēs, -tium [cf. penitus, penetro], pl. m., the Penates, old Italian deities of the household, and of the State, thought of as one great household (§§ 331-334); by metonymy, images of the Penates; dwelling, abode, habitation, home.

pendeo, pendere, pependi, -, intr., hang, hang down; hang over something, hover, lean forward; hang on something, be perched on. Fig., hang, be suspended, float: ('hang about,' i.e.) linger, loiter, dally, tarry; be suspended, be interrupted.

pendo, pendere, pependi, pensus [pendeo], tr., properly, cause to hang from (on) scales, etc., hang, suspend; weigh (by hanging from steelyards); weigh out metal (gold, silver, copper) in payment of debts, pay.

pendulus, -á, -um [pendeo], adi.. hanging, drooping, pendent.

Pēneleüs, -ī, m., Peneleüs, a Greek, who slew Coroebus.

penetrābilis, -e [penetrō], adj., properly, in pass. sense, penetrable; in act. sense, penetrating, piercing, keen.

penetrālia: see penetrālis.

penetrālis, -e [penetrō], adj., of or in the interior, inner, interior, innermost, inmost; by metonymy, since the inmost portions of a house or temple were the most holy, holy, sacred, situated in the penetralia. As noun, penetrālia, -lium, pl. n., the inmost recesses of a house or temple, inner apartments, shrine, sanctuary, holy of holies, the penetralia.

penetro, -āre, -āvī, -ātus [cf. penitus], tr., properly, but rarely, with acc. of effect (§ 140), put one thing within another; usually apparently trans... but really with acc. of limit of motion (§ 139), make one's way to, enter.

penetrate.

Pēnēus, -ī, m., Peneüs, a river in Thessaly, Greece. It rises on Mt. Pindus, and flows through the famous Vale of Tempe, into the Gulf of Therma.

penitus, adv., inwardly, deep within, far within; within; deep into, to the very center; from within; far away, far, remotely. Fig., thoroughly, utterly, completely, wholly.

Penthesilea, -ae, f., Penthesilea, Queen of the Amazons who fought for Troy;

she was slain by Achilles.

Pentheus, Penthei or Pentheos, m., Pentheus, a king of Thebes in Boedia, Greece, who opposed the introduction of the rites of Bacchus, and so was driven mad by the god. He was torn to pieces by his mother and his aunts, while they were in a Bacchic frenzy.

penus, penus or peni, m. and f., penum, peni, n., a broad word covering all kinds of food and drink,

food, provisions.

peplum, pepli, n., a peplos, a shawl or robe worn by Greek women, corresponding to the Roman palla, robe, mantle, full, long, and richly embroidered; esp., a robe offered to Minerva (Pallas).

per, prep. with acc., used (1) of space, through, across, over, along, on, amid, among, around, (2) of time, throughout, through, during, for, in, (3) to denote the instrument or means, through, by means of, by, (4) to denote a cause or reason, through, on account of, for the sake of, (5) in modal expressions, with, in (per with an acc. of adj. or noun often = an adv. or adv. phrase), (6) in oaths and entreaties, by. As prep. prefix, per, por, through, over, thoroughly.

peractus: see perago.

peragō, -agere, -ēgī, -āctus [per +agō], tr., drive through, finish, accomplish, do, perform, execute. Fig., go over (thoughts, etc.), consider carefully, ponder. peragro, -are, -avi, -atus [per +ager],
tr., travel through, wander over or
through, traverse; scour, range.

percellō, -cellere, -culī, -culsus [per + 2. cellō, old verb, dash down, strike down], tr., beat down, strike or smite down, fell, overturn, overthrow.

percipiō, -cipere, -cēpī, -ceptus [per +
 capiō] tr., take fully; catch, grip;
 receive, gain, win; gather, collect.

percuro, -currere, -curri, -cursum {per +curro}, tr., run over, hasten through. Fig., run over in speaking, mention hastily or briefly, touch on briefly.

percussus: see percutio.

percutiō, -cutere, -cussī, -cussus [per+quatiō], tr., shake violently, strike or smite through, pierce; strike, smite, beat, hit. Fig., smite, strike, affect deeply, move, influence.

perditus: see perdō.

perdō, -dere, -didī, -ditus [per +dō], tr., put down, overturn, and so destroy, ruin; lose. perditus, -a, -um, pf. pass. part. as adj., properly, ruined; of a person, wretched, hapless; of things, desperate, hopeless. peredō, -edere, -ēdī, -ēsus [per +edō].

tr., eat up, devour, consume, waste

away; freely, slay, kill.

peregrinus, -a, -um [per +ager, through peregre, adv., in the fields (of others), abroad, from abroad], adj., from other lands, from abroad, foreign.

perēmptus: see perimō.

perennis, -e [per +annus], adj., properly, lasting through the year, yearlong; freely, lasting through (the) years, everlasting, eternal, undying.

pereo, -īre, -īvī or -iī, -itum [per +eo], intr., go through (something) and so disappear, go away utterly, i. e. pass away, vanīsh; perish, die, be slain, be lost, be rained, fall in ruins.

pererro, -are, -avi, -atus [per +erro], tr., roam over. Fig., roam over with one's eyes, survey, scan, examine. perfectus: see perficio.

perfero, -ferre, -tuli, -latus [per + fero], tr., bear or carry through, carry or drive home (a missile, stroke, etc.); with reflexive pron. as object, go, proceed, take one's self. Fig., bear or endure to the end, bear, suffer, endure, undergo; carry news, etc., report, announce.

perficio, -ficere, -fecī, -fectus [per +
facio], tr., do thoroughly or fully,
perform, finish, complete; work,

make, fashion.

perfidus, -a, -um [per + 1. fides], adj.,
 going through (across, beyond, contrary to) good faith, faithless, false,
 treacherous, perfidious.

perflö, -āre, -āvī, -ātus [per +flö, blow],
tr., blow through, blow over.

perforo, -are, -avī, -atus [per +foro, cut, bore], tr., bore through and through, pierce, penetrate.

perfundö, -fundere, -fūdī, -fūsus [per + 2. fundö], tr., pour over; wet, drench; (of the sea) wash; moisten, besprinkle. Fig., drench with dyestuff, dye.

perfuro, perfurere, —, — [per +furo], intr., rave wildly, rage madly, vent

one's fury.

perfūsus: see perfundō.

Pergama, -mōrum, pl. n., Pergamus or Pergamum, the citadel of Troy; by metonomy (§ 204), Troy. Vergil found Pergama more convenient, metrically, than Pergamus or Pergamum, the usual forms.

Pergamea: see Pergameus.

Pergameus, -a, -um [Pergama], adj., of Pergamum; by metonymy, of Troy, Trojan. As noun, Pergamea, -ae (sc. urbs), f., Pergamea, the name of a town in Crete founded by Aeneas in the course of his wanderings after the fall of Troy.

pergō, pergere, perrēxī, perrēctum [per +regō], intr. (§ 151), properly, guide one's self straight onward, keep straight on, go on, move on, continue, proceed, advance; with inf., proceed. Fig., go on in speaking, proceed, continue.

perhibeō, -hibēre, -hibuī, -hibitus [per +habeō], tr., properly, hold forth or out, proffer, present. Fig., proffer in speech, say, assert, declare.

periculum, -li or periclum, -cli, n., triat, attempt, experiment; by metonymy, of the results or the accompaniments of trial and experiment, risk, hazard, danger, peril.

perimö, -imere, -ēmī, -ēmptus [per + emō], tr., properly, take away (=remove) entirely, i.e. destroy, ruin, lay waste, annihilate; slay, kill.

Periphas, -phantis, m., Periphas, a Greek, comrade of Pyrrhus on the night of the capture of Troy.

periurium, -rī or -riī, n., failure to keep one's oath, perjury, treachery.

periurus, -a, -um, adj., properly, of one who breaks his oath, perjured, treacherous, lying.

perläbor, -läbī, -läpsus sum [per + läbor], tr., glide through, glide over, skim.

perlatus: see perfero.

perlegō, -legere, -lēgī, -lēctus [per + legō], tr., survey, scan, examine.

permātūrēscō, permātūrēscere, permātūruī, — [per +mātūrus], intr., become ripe, ripen, mature.

permēnsus: see permētior.

permētior, -mētīrī, -mēnsus sum [per +mētior], tr., measure through or out; like English 'measure,' e.g. in Shakespeare, traverse, travel over.

permisceö, -miscere, -miscuī, -mixtus [per +misceö], tr., mix thoroughly, mix, mingle, join, unite.

permissus: see permittö.

permittö, -mittere, -mīsī, -missus [per +mittö], tr., properly, let something go through or pass by; allow, suffer, permit, grant, brook, sanction; throw, hurl; commit, consign, intrust, surrender, give up.

permixtus: see permisceō.

permulceō, -mulcēre, -mulsī, -mulsus [per +mulceō], tr., properly, stroke carefully, rub gently. Fig., soothe, appease.

- pernīx, pernīcis, adj., active, nimble, agile, swift.
- perosus, -a, -um [per + odi], pf. part. of a rare verb perodi, in dep. sense, as adj., hating thoroughly, detesting. perpessus: see perpetior.
- perpetior, -peti, -pessus sum [per +
   patior], tr., endure steadfastly, bear
   patiently, endure; with inf., suffer,
   permit, allow.
- perpetuus, -a, -um, adj., continuous, unbroken; entire, whole.
- perplexus, -a, -um [per +plectō, weave, plait, freq. of plicō], adj., properly, interwoven, entangled. Fig., tangled, intricate, confused.
- perquirō, -quirere, -quisīvī, -quisītus [per +quaerō], tr., search diligently (for).
- perrumpō, -rumpere, -rūpī, -ruptus [per +rumpō], tr., break through, make or force one's way through.
- Persëis, -ïdis [Persës, Perses, called a Titan, as son of the Titan Crius (§§ 308-311)], f., daughter of Perses, a name of Hecate (§ 318).
- persentiō, -sentīre, -sēnsī, -sēnsus
  [per +sentiō], tr., perceive clearly;
  be fully conscious of, feel deeply.
- Persephone, -nes, f., Persephone, the goddess called by the Romans Proserpina (§ 336).
- persequor, -sequi, -secutus sum [per +sequor], tr., follow to the end, follow earnestly and perseveringly, follow up; in hostile sense, pursue.
- Perseus, Persei, m., Perseus, son of Jupiter and Danaë. See Danaë, Gorgō, Medūsa. He received wings or winged sandals and a peculiar sword from Mercury, and a bronze shield from Minerva. He rescued Andromeda.
- persolvō, -solvere, -solvī, -solūtus [per +solvō], tr., loosen, release or discharge fully (e.g. a debt), pay in full, pay, give; pay, render (thanks, vows, etc.), offer, return.
- persono, -sonare, -sonui, -sonitum [per +sono], tr., cause something to resound, make something ring or echo.

- perspicio, -spicere, -spexi, -spectus
  [per +specio, old verb, look, look at],
  tr., look through (and through), look
  closely at; examine (thoroughly), inspect.
- perstö, -stäre, -stitī, -stätum [per + stö], intr., continue standing, stand firm. Fig., stand firm, be unmoved, persist, continue, abide, last.
- perstringö, -stringere, -strinxi, -strictus [per +stringö], tr., graze, touch lightly, barely touch.
- pertaedet, -taedere, -taesum est [per +taedet], impers., construed with acc. of person and gen. of thing, one is thoroughly weary of, one is disgusted with, one loathes.
- pertaesum est: see pertaedet.
- pertemptö, -are, -avi, -atus [per +
  temptö], tr., properly, feel all over,
  test; lay hold on, lit. and fig., seize,
  pervade, master, possess.
- perterreō, -terrēre, -terruī, -territus [per +terreō], tr., frighten greatly, alarm, terrify, fill with dismay.
- perterritus: see perterreō.
- perveniō, -venire, -vēnī, -ventum [per +veniō], intr., come all the way to, make one's way, come; with ad or in, arrive at, reach.
- pervigil, pervigilis [per +vigil], adj., ever-vigorous, ever-wakeful, everwatchful.
- pervius, -a, -um [per +via], adj., having a way or thoroughfare through, passable. See note on ii. 453.
- pes, pedis, m., a foot, of man or of animals, hoof, claw, talon; by metonymy, step, pace, speed of foot; a rope attached to the foot or lower part of a sail, sheet, used in trimming the sails, esp. in tacking.
- pessimus: see malus.
- pestifer, pestifera, pestiferum [pestis +ferō], adj., plague-bearing, baneful.
- pestis, pestis, f., a contagious disease, infection, plague, pest, taint of disease; destruction, ruin, calamity; mischief. Fig., plague, pest; of monstrous creatures or personages, scourge, curse.

Petēlia, -ae, f., Petelia, an ancient Italian town, in Bruttium, on the Gulf of Tarentum.

petō, petere, petīvī or petīī, petītus, tr., properby, fly against something, fall on something; in hostile sense, rush at, attack, assail, aim at; in friendly sense, make for something, seek, aim at, pursue; seek, go in search of, repair to, go to, proceed to; desire, want; seek, search for; ask for, beg for.

Phaeāces, -cum, pl. m., the Phaeacians, a people, who, according to the Homeric Poems, lived a blissful life on an island called Scheria, which has been variously identified, e.g. with Corcyra, the modern Corfu.

Phaedimus, -mī, m., Phaedimus, a son of Niobe.

Phaedra, Phaedrae, f., Phaedra, daughter of Minos, King of Crete, and wife of Theseus. She fell in love with her stepson Hippolytus; when he rejected her advances, she accused him to his father, who prevailed on Neptune to cause his death. Later, Hippolytus's innocence became clear, and Phaedra committed suicide.

Phaëthon, -thontis [a Greek word, a pres. part. act., meaning beaming, radiant, an epithet of the sun; then the title of the sun, Shiner, Dazzler], m., Phaëthon. (1) The sun-god. (2) Son of Phoebus and a mortal woman, Clymene. He tried to drive the chariot of the sun-god across the skies. See Ovid, Selection II.

phalānx, phalangis, f., a body of soldiers in close battle array, battle host, array, army, force.

phalarica, -cae, f., a phalarica, i.e. a large, heavy spear, in use among barbarian nations, wrapped with tow and pitch which were set on fire before the weapon was hurled; it was thrown usually by a machine, but Vergil makes Turnus throw one by hand.

phalerae, -rārum, pl. f., disks or bosses of metal, on straps or belts, worn on

the breast as an ornament, by soldiers, or by horses, trappings, ornaments. Phaleris, -ris, m., Phaleris, a Trojan.

pharetra, -trae, f., a quiver.

pharetrātus, -a, -um [pharetra], adj., quiver-bearing.

Pharus, Phari, m., Pharus, an Italian. Phäsis, Phäsidos or Phäsidis, m., Phasis, a river in Colchis, the land of the Colchians. It flows into the Black Sea.

Phēgeus, Phēgeī, m., Phegeus. (1) A
Trojan slave. (2) A Trojan, slain
by Turnus.

Phēgiacus, -a, -um [Phēgīa, Phegia, a town in Arcadia, Greece], adj., Phegian, Arcadian.

Pherēs, Pherētis, m., Pheres, a Trojan.
Philēmön, -monis, m., Philemon, a pious old man of Phrygia, husband of Baucis. See Introductory Note to Ovid, Selection IX.

Philoctètès, -tae, m., Philoctetes, a king of Meliboea, in Thessaly, Greece, a famous archer. He fought against Troy. Later, having been driven out by the Meliboeans, he founded Petelia, in Italy.

Phineïus, -a, -um [Phineus], adj., of Phineus, Phineus's, Phinean.

Phineus, Phinei, m., Phineus, King of Salmydessus, in Thrace. He put out, unjustly, the eyes of his son, and so was blinded by the gods. The Harpies, too, were sent to torment him by carrying off or defiling most of his food; hence he was ever famished.

Phlegethön, -thontis [a Greek word, a pres. part. act., meaning burning, scorching], m., Phlegethon, a fiery

river in the underworld.

Phlegon, Phlegontis [a Greek word, a pres. part. act., meaning burning, blazing], m., Phlegon, Blazer, Dazzler, one of the steeds of the sun-god.

Phlegyās, -ae, m., Phlegyas, King of the Lapithae, and father of Ixion. Angry because Apollo made love to his daughter, he set fire to a temple of the god; for this impiety he was severely punished in the underworld.

phoca, phocae, f., a sea-calf, a seal.

Phocis, Phocidis, f., Phocis, a district of Greece, between Boeötia and Aetolia. In it were Mt. Parnassus and Mt. Helicon, and the town of Delphi, seat of Apollo's most famous

Phoebě, Phoeběs or Phoebae [f. of Phoebus], f., Phoebe, i.e. Diana.

Phoebeus, -a, -um [Phoebus], adj., of

Phoebus, Phoebus's.

Phoebus, Phoebi [a Greek word, properly an adj., bright, radiant, epithet of Apollo as radiant with youth, later, as the sun-god], m., Phoebus, the Radiant, a title of Apollo (§ 317), the sun-god, Apollo.

Phoenices, -cum, pl. m., the Phoenicians: their home was in Phoenicia, on the east coast of the Mediterranean, but they settled all about that sea.

Phoenissa: see Phoenissus.

Phoenissus, -a, -um, adj., found only in f., Phoenician. As noun, Phoenissa, -sae, f., a Phoenician woman, esp. Dido.

Phoenix, Phoenicis, m., Phoenix, a Greek chieftain, son of Amyntor, King of Argos. Becoming afraid of his father, he fled to Peleus, who received him kindly; he became the teacher of Achilles and his comrade in the Trojan War.

Pholoë, -ës, f., Pholoë, a Cretan woman, slave among the Trojans, one of the

prizes in the boat race.

Phorbas, Phorbantis, m., Phorbas, a Trojan, friend of Palinurus.

Phorcus, Phorci, m., Phorcus. (1) A son of Pontus (Sea) and Gaea (Earth), a sea deity. (2) An Italian. Phorcynis, -nidos, f., a daughter of

Phoreys ( = Phoreus [1]).

Phrixēus, -a, -um [Phrixus, Phrixus. See Introductory Note to Ovid, Selection VII], adj., of Phrixus, Phrixus's.

Phryges: see Phryx.

Phrygia: see Phrygius. Phrygiae: see Phrygius.

Phrygius, -a, -um [Phryx], adj., Phrygian; by metonymy, since Troy belonged to Phrygia, Trojan. As nouns, Phrygia, -ae (sc. terra), f.,

Phrygia, a term of different meanings at different periods: in earlier times it included most of Western Asia Minor; Phrygiae, -arum, pl. f., Trojan women.

Phryx, Phrygis, m., a Phrygian; by

metonymy, a Trojan.

Phthia, Phthiae, f., Phthia, a city and district in Thessaly, Greece, over which, one story said, Achilles ruled.

piāculum, -lī [piō], n., a means of appeasing a deity, sin-offering, expiatory offering or sacrifice, atonement, expiation; by metonymy, that which requires atonement, sin, crime, guilt.

picea, -ae [piceus: originally an adj., with arbor to be supplied, f., the pitch-pine tree, pitch-tree, pine.

piceus, -a, -um [pix], adj., of pitch, pitchy; by metonymy, pitch-black, smoky, lurid, dark, black.

pictūra, -rae [pingo], f., the art or process of painting; by metonymy, a

painting, picture.

pictūrātus, -a, -um [pictūra], adj., figured, embroidered, broidered, wrought.

pictus: see pingō.

pietās, -tātis [pius], f., devotion to duty, dutifulness, in many senses (see § 66), merit, high character; of duty done toward parents and kinsfolk, filial piety, filial love, affection in general, love; of duty done toward the gods, devotion, piety, reverence; also of the dealings of gods with men, compassion, pity, sympathy, tenderness, graciousness, goodness, sense of right, justice.

piger, pigra, pigrum, adj., unwilling, reluctant; sluggish, inactive; lazy,

laggard.

piget, pigere, piguit, -, impers., with acc. of person and gen. of thing, (it) irks one, (it) displeases or vexes one, one is displeased or vexed (with), one is disgusted (with), one regrets.

pignus, pignoris, n., something deposited as a pledge, security; in general, pledge, token, assurance.

pīla, pīlae, f., a pillar, column; freely, mass of masonry, pier, mole.

pilentum, -ti, n., a four-wheeled carriage, luxurious and richly decorated, open on the sides, but with a top, used by Roman women in religious processions, and to carry sacred emblems, utensils, etc.

PĪLENTUM

Pilumnus, -m, m., Pilumnus, an old Italian deity, having to do, properly, with childbirth, described by Vergil as an ancestor (great-grandfather) of

Turnus.

Pindus, Pindi, m., Pindus, a lofty mountain range in Thessaly, Greece, close to the borders of Macedonia and Epirus. It was a seat of the Muses.

pineus, -a, -um [pinus], adj., of pine

or pines, pine (as adj.).

pingō, pingere, pīnxī, pictus, tr., paint, stain, dye, color; with or without acū, broider, embroider; freely, adorn. pictus, -a, -um, pf. pass. part. as adj., painted, dyed, stained, gaily decorated, gay-colored, tattooed; broidered, embroidered, figured; adorned, decorated.

pinguis, -e, adj., fat, rich in fat or oil, oily, unctuous, resinous, pitchy. Fig., of the soil, rich, fertile; of altars, streaming with blood and fat, richly-laden, rich in victims.

pīnifer, pīnifera, pīniferum [pīnus + fero], adj., pine-bearing, pine-cov-

ered.

pinna, pinnae, f., feather, esp. wingfeather; plume, wing, pinion.

pīnus, pīnūs or pīnī, f., a pine-tree, pine; by metonymy (§ 203), a ship made of pine beams, a pine torch,

pio, -are, -avi, -atus, tr., appease, propitiate (the gods by sacrifice, etc.); atone for, expiate sin; avenge, pun-

ish guilt.

Pīrēnis, -nidis [Pīrēnē, Pirene, spring near Corinth], adj.,

Pirene, Pirene's.

Pirithous, -i, m., Pirithous, a son of Ixion and King of the Lapithae; in company with Theseus he tried to carry off Proserpina from the underworld, but failed. His punishment for this sin is variously described.

piscis, piscis, m., a fish.

piscosus, -a, -um [piscis], adj., abounding in fish, rich in fish.

pistrix, pistricis, f., a sea-monster, e.g. a whale, shark. The term is vaguely used of any strange creature of the deep. See Pristis.

Pittheus, Pitthei, m., Pittheus, a son of Pelops. He was King of Troezen, in Arcadia, and father of Aethra,

the mother of Theseus.

pius, -a, -um, adj., duty-doing, devoted to duty, dutiful, in many senses (§66); in general, just, virtuous, righteous, good; dutiful toward one's parents and kinsfolk, filial, affectionate, respectful, loyal; dutiful (i.e. maintaining right relations) toward the gods, pious, holy, pure, sacred; of the gods, kind, friendly, considerate.

pix, picis, f., pitch.

placeo, placere, placui, placitum, or placeo, placere, placitum est, intr., please, be pleasing to, delight; with mihi, tibi, etc., with inf., I, you, etc., am resolved, have decided or decreed (to do something). placitus, -a, -um, pf. pass. part., in dep. sense. as adj., pleasing, welcome, agreeable. acceptable.

placide [placidus], adv., quietly, gen-

tly, peacefully, harmlessly.

placidus, -a, -um [placeo], adj., quiet. gentle, peaceful, calm, tranquil, placid; kindly, friendly, gracious, propitious.

placitus: see placeo.

plāco, -āre, -āvī, -ātus [akin, probably, to placeo], tr., make quiet, quiet, calm, still, soothe, pacify; appease, propitiate, reconcile.

1. plaga, plagae, f., region, tract, dis-

trict, realm.

2. plaga, plagae, f., hunting-net, snare. The real difference between the rete and the plaga is not known; the plaga, perhaps, was the smaller, placed across roads and narrow openings in the bushes. For the use of nets in hunting see indago.

plaga, plagae, f., blow, stroke, thrust.

plango, plangere, planxi, planctus, tr., beat, strike, smite; esp. used of beating the head, arms, or breast with the palms of the hands, or of tearing them with the finger nails, as an expression of grief; lament, bewail. Cf. plangor.

plangor, plangoris [cf. plango], m., properly, a striking, beating, esp. of the breast as a sign of grief; by metonymy, the noise thus made, lamentation, wailing, shriek, mourning. planities. -ei [planus], f. level. plain.

plānitiēs, -ēī [plānus], f., level, plain. planta, plantae, f., sole of the foot, foot. plānus, -a, -um, adj., level, flat.

plaudo, plaudere, plausi, plausum, intr., clap or beat the hands together, applaud; of a bird, flap (with) the wings; tr., beat, strike; with acc. of affect (§§ 140, 144), beat out a dance, etc.

plaustrum, plaustri, n., a wagon, a wain, heavy and noisy.

plausus, plausüs [plaudō], m., clapping of the hands, applause; flapping, beating, fluttering (of wings).

plēbs, plēbis, f., properly, the common people, the commons, the plebeians; freely, the rank and file of an army, the common throng, the common soldiers.

Plēïades, -dum, f. pl., the Pleiades, the seven daughters of Atlas (see Atlas [2]), and of Pleïone, a sea nymph.

Plémyrium, -rī or -rīī, n., Plemyrium, a Sicilian promontory, near Syracuse.

plēnus, -a, -um [pleō, old verb, fill], adj., well-filled, full of, filled with; full; filled; of sails, swelling, bellying; with mēnsa, generous, richlyladen.

plico, -ăre, -āvī or -uī, -ātus or -itus [originally pleco], tr., fold, fold up, plait, double (up), coil.

plūma, plūmae, f., fine, soft feather; in pl.. downy feathers, down.

plumbum, plumbi, n., lead.

pluō, pluere, pluī, —, intr., usually impers., (it) rains.

plūrimus: see multus. plūs: see multus. Plūton, Plūtonis, m., Pluto, ruler of the underworld. See § 336.

pluvia, -ae [pluō], f., rain; a shower.

pluviālis, -e [pluvia, pluvius], adj., rainy; rain-bringing.

pluvius, -a, -um [pluo], adj., rainy; rain-bringing.

pōculum, -lī, n., drinking-cup, goblet, beaker.

Podalīrius, -rī or -rīī, m., Podalīrius, a Trojan.

poena, poenae, f., a fine, one of the earliest forms of punishment; satisfaction, compensation, expiation, atonement; punishment, torture, penalty; revenge, vengeance; poenas sümere or recipere, exact a penalty or punishment; poenas dare, pay the penalty.

Poeni, Poenorum [akin to Phoenices], pl. m., properly, the Phoenicians, but regularly the Carthaginians, as one very prominent branch of the Phoenician people.

polio, -īre, -īvī or -iī, -ītus, tr., make smooth, polish, furbish, burnish.

Polités, -tae, m., Polites, a son of Priam and Hecuba, killed, before his parents' eyes, by Pyrrhus.

pollex, pollicis, m., a thumb.

polliceor, pollicērī, pollicitus sum, tr., offer, proffer, promise. pollicitum, -tī, pf. pass. part. as noun, n., something promised, promise.

pollicitum: see polliceor.

pollicitus: see polliceor.

polluö, polluere, polluï, pollütus, tr., properly, in physical sense, defile, pollute, stain, infect. Fig., defile, violate, dishonor, outrage.

violate, dishonor, outrage.
Pollüx, Pollücis, m., Pollux, brother, or
half-brother, of Castor; he was son
of Jupiter by Leda, wife of Tyndareus, the King of Sparta, and so was
immortal. He was very famous as a
boxer. When Castor, who was mortal, died, Pollux wished to die, but
could not, being immortal. Jupiter,
however, agreed that the brothers
might, turn and turn about, spend
each one day in the upper world, one
in the world below.

138 POLUS PORTŌ

polus, poli, m., a pole, i.e. extremity of the axis on which the heavens and the earth revolve; by metonymy (§ 204), the sky, the heavens.

Polyboetės, -tae, m., Polyboetes, a

Trojan, priest of Ceres.

Polydorus, -rī, m., Polydorus, a son of Priam, treacherously slain by Polymestor, King of Thrace, whose guest he was.

Polyphėmus, -mī, m., Polyphemus, one of the Cyclops in Sicily, whose single eye was put out by Ulysses.

Pometii, -orum, pl. m., Pometii, usually called Pometia or Suessa Pometia, an ancient town of the Volsci, in Latium.

pompa, pompae, f., properly, a public procession, esp. in connection with solemn occasions, e.g. games, festivals, triumphs, funerals; funeral train, funeral rites; freely, sacred rites.

pomum, pomi, n., fruit in general; a particular fruit, the apple, the mul-

berry.

pondus, ponderis [pendo], n., a weight, used with scales; weight, i.e. heaviness, quantity. Fig., load, burden.

pone, adv., after, behind.

pono, ponere, posui, positus [this verb contains sino, put], tr., put down, set down, place, lay, lit. and fig.; put off, lay aside, lit. and fig.; put up, set up, erect, build, found, establish; = compono, arrange for burial, lay to rest, bury, inter; =impono, set or put on the table, serve up. Fig., set up, establish. ordain, appoint, assign, fix.

pons, pontis, m., a bridge; boardingbridge, gångway, drawbridge; a bridge connecting a tower with the

walls of a city.

pontus, ponti, m.; the (open) sea, the deep; by metonymy, a sea, billow.

poples, poplitis, m., the ham, i.e. the region above and back of the knee; freely, knee; poplitem succidere, hamstring, i.e. disable by cutting the tendons back of the knee, disable.

popularis, -e [populus], adj., of or belonging to the people, popular.

populeus, -a, -um [populus, the poplar], adj., of the poplar, poplar (as adj.).

populo, -are, -avī, -atus, and populor, -ārī, -ātus sum, tr., lay waste, devastate, ravage, despoil, plunder. Fig., rob, despoil of, deprive of.

populor: see populo.

populus, -lī, m., a people, as a body politic, a nation; the people as opposed to the governing powers; freely, throng, multitude, host, crowd.

porca, porcae, f., sow, pig.

porrigo, -rigere, -rexi, -rectus [por = per  $+reg\bar{o}$ ], tr., stretch out, spread out, extend; in pass., in middle sense, spread out, stretch out.

porro, adv., used (1) properly with expressions of motion, forward, onward, on and on, (2) with expressions of rest or locality, at a distance, afar, (3) of succession in time, again, in turn, (4) fig., of succession in a discussion or narration, next, furthermore, besides.

Porsenna, -nae, m., Porsenna, a king of Etruria who tried to restore Tarquinius Superbus to his throne at

porta, portae, f., a gate, esp. of a city; in general, passageway, entrance, outlet, exit.

portendo, -tendere, -tendi, -tentus [por = per +tendo], tr., properly, hold forth, stretch out. Fig., point out the future, foretell, predict, foreshadow, presage, portend. portentum, -tī, pf. pass. part. as noun, n., anything that foreshadows the future, omen, portent, sign.

portentum: see portendo.

porticus, -cūs, f., colonnade, portico, corridor, cloister.

portitor, -toris [porto], m., carrier, conveyer; boatman, ferryman; warder, keeper, guardian (said Charon as Keeper of the Styx. this sense the word is connected with portus; Charon is now harborman, keeper of a harbor).

porto, -āre, -āvī, -ātus, tr., bear, carry, convey, bring.

Portūnus, -nī [portus], m., Portunus, an Italian god of harbors, identical with Palaemon (§ 325).

portus, portus [akin to porta], m., properly, entrance; harbor, haven,

port.

poscō, poscere, poposcī, —, tr., ask for urgently, demand, claim, beg; demand, require; with two accusatives, demand or ask something of another; (demand, i.e.) ask, inquire into; without object, ask; with inf. (§ 182), demand that, urge that.

positus: see pono.

possideo, possidere, possedi, possessus [por = per + sedeo], tr., have
in possession, be master of, hold,
own, possess (contrast possido).

possidō, possidere, possēdī, possessus,
 [por = per +sīdō], tr., take possession of, seize, master (contrast pos-

sideō).

possum, posse, potui, —[potis +sum], intr., be able, have the power (to), be in position (to), can; with acc. of newter adj. or pron. (§ 146), sometimes, too, without such an acc., can do, be able to do, have power, possess power or force. potens, potentis, pres. part. as adj., able, powerful, mighty, great; with gen., having power over, swaying, ruling; freely, master of, ruler of.

post, adv., used (1) of space, behind, after, (2) of time, afterwards, in after days, after, hereafter. As prep. with acc., used (1) of space, after, behind, (2) of time, after,

since.

posterior: see posterus.

posterus, -a, -um [post], adj., comp.
posterior, posterius, sup. postrēmus, -a, -um, and postumus, -a,
-um, coming after or next in time,
next, following, ensuing; freely, future; in comp., latter, later; in sup.,
of space, hindmost, last, of time,
latest, last; in form postumus, lastborn, late born, last, applied esp. to
a child born after its father's death.
As noun, postrēma, -mōrum, pl. n.,
the rear of anything.

posthabeō, -habēre, -habuī, -habitus [post +habeō], tr., hold behind, set behind, set after, place after, esteem less, hold in less regard.

postis, postis, m., doorpost; door, esp. in pl.; freely, gate, entrance.

postpönö, -pönere, -posuï, -positus [post +pönö], tr., with dat. and acc., set one thing after (behind) another, count one thing less than another.

postquam [post +quam], conj., properly, later than, after, since, when.

postrēmus: see posterus. postumus: see posterus.

postumus: see posteru

potens: see possum.

potentia, -ae [potens], f., power, might, strength.

potestäs, -tätis [cf. potëns, potis], f., power, might; esp., legal or constitutional power, authority, sway. Fig., power, authority, permission, opportunity, chance.

 potior, potiri or poti, potitus sum [potis], intr., construed with abl., become master of, gain control of, take or get possession of, get, gain, obtain; be master of, possess, enjoy.

2. potior: see potis.

petis, -e, adj., comp. potior, potius, able, powerful; with est = potest, is able, can; in comp., preferable, better. potius, n. sing. comp. as adv. (§ 146), preferably, rather, more.

potītus: see 1. potior.

potius: see potis.

pōtō, -āre, -āvī, -ātus or pōtus, tr., drink. quaff.

prae, adv., before, in front. As prep., with abl., before. As prep. prefix, often with intensive force, from the idea of in front, at the head.

praeacūtus, -a, -um [prae + acūtus],
 adj., sharp in front, sharp-pointed,
 sharp.

praebeö, praebere, praebui, praebitus [prae +habeö], tr., hold forth, hold out, offer, proffer, present; furnish, supply.

praecēdō, -cēdere, -cessī, -cessum [prae +cēdo], tr., go before, precede. praecelsus, -a, -um [prae +celsus], adj., very high, lofty. praceps, -cipitis [prae + caput], adj., headforemost, headlong, heels over head. Fig., steep, precipitous, sheer; headlong, in headlong flight or course, hasty, in haste, pell-mell, quick, speedy, swift; headstrong, violent. As noun, praceeps, praccipitis, n., a perpendicular ascent or descent, a sheer or precipitous height, a steep, a precipice; the verge, edge of such a height.

praeceptum: see praecipio.

praeceptus: see praecipio.

praecipiō, -cipere, -cēpī, -ceptus [prae +capiō], tr., take beforehand. Fig., anticipate, forestall; advise, admonish, teach, instruct; prescribe, bid, command. praeceptum, -tī, pf. pass. part. as noun, n., an instruction; injunction, admonition, direction, rule.

praecipitō, -āre, -āvī, -ātus [praeceps], tr., throw (down) headlong, cast or fling headlong, fling; drive headlong, impel, hurry, urge on, lit. and fig.; intr. (§ 151), rush down, descend swiftly, hasten, hurry.

praecipue [praecipuus], adv., espe-

cially, particularly, chiefly.

praecipuus, -a, -um [praecipiö], adj., properly, taken before others, first chosen; choice, chief, especial, special, particular, peculiar.

praeclārus, -a, -um [prae +clārus], adj., properly, very bright. Fig., brilliant, splendid, famous, illustrious, noble, glorious.

praeco, praeconis, m., a public crier, herald.

praecordia, -ōrum [prae +cor], pl. n.,
 properly, the diaphragm, midriff;
 freely, the heart, the breast.

praecutio, -cutere, -cussi, -cussus
[prae +quatio], tr., shake before,
brandish before.

praeda, praedae, f., booty, spoil,
plunder, esp. booty won in war;
freely, prey, prize.

praedico, -dicere, -dixi, -dictus [prae +dico], tr., say beforehand; foretell, predict, prophesy; warn, charge, command, bid. praedictum, -ti, pf. pass. part. as noun, n., prediction, prophecy.

praedictum: see praedico.

praedō, praedōnis [praeda], m., robber, plunderer, brigand, pirate, marauder.

praeeō, -īre, -īvī or -iī, -itum [prae + eō], intr., go before, precede, be in advance.

praeferō, -ferre, -tulī, -lātus [prae +
 ferō], tr., carry before, bear before;
 offer, proffer. Fig., set one thing
 above or before another, prefer,
 esteem more highly.

praeficiō, -ficere, -fēci, -fectus [prae +
faciō], tr., set over, put in command
or charge of, place in authority

over.

praefigō, -figere, -fixī, -fixus [prae +
figo], tr., fix before, set before; fasten
on the end of, fasten on; with acc.
and abl., fix one thing by means of
another, fit with a tip, tip, point.

praefixus: see praefigō.

praegnāns or praegnās, praegnantis or praegnātis, adj., pregnant (with). praelātus: see praeferō.

praemetuō, -metuere, -metuī, -- [prae +metuō], tr., fear beforehand, dread.

praemissus: see praemitto.

praemittō, -mittere, -mīsī, -missus
[prae +mittō], tr., send before or
forward, send in advance.

praemium, praemī or praemī [prae + emō], n., something specially taken or chosen, prize, reward, recompense.

praenato, praenatare, —, — [prae + nato], tr. and intr., swim before, swim by; float by, flow by, glide by.

praepes, praepetis [prae + petō, fly], adj., swiftly flying, swift, fleet, nimble; applied esp. to birds from whose flight omens were derived; hence, ominous, of good omen.

praepinguis, -e [prae +pinguis], adj., very fat; of soil, very rich, fertile.

praepōnō, -pōnere, -posuī, -positus [prae +pōnō], tr., set one thing before (i.e. as superior to) another; put before, prefer. praereptus: see praeripio.

praeripiö, -ripere, -ripuï, -reptus [prae +rapiö], tr., hurry forward, and so hurry a thing away (before some one else can seize th), wrest from.

praerumpō, -rumpere, -rūpī, -ruptus [prae +rumpō], tr., break off in front, break off. praeruptus, -a, -um, pf. pass. part. as adj., broken, steep, precipitous, towering.

praeruptus: see praerumpõ.

praesaepe, -pis [prae +saepio], n.,
 properly, an inclosure; esp., a stall,
 stable; beehive, hive.

praesāgus, -a, -um [prae +sāgus, prophetic], adj., having knowledge of beforehand, foreknowing, foreboding.

praescius, -a, -um [prae +scio], adj.,
having knowledge of beforehand,
foreknowing, divining.

praesēns: see praesum.

praesentia, -ae [praesēns], f., presence.
praesentiā, -sentīre, -sēnsī, -sēnsus
[prae +sentiā], tr., perceive or feel
beforehand, foresee, detect.

praesideo, -sidere, -sedi, -sessum
[prae +sedeo], intr., sit before or
over, preside over, have the care
of, direct, control, watch, guard,
defend, protect.

praesignis, -e [prae +signum], adj., having a distinguishing mark, marked, distinguished; resplendent, conspicuous. Cf. insignis.

praestans: see praesto.

praestō, -stāre, -stitī, -stitum or -stātum [prae +stō], intr., stand before something. Fig., be superior to, excel, surpass; praestat, impers., (it) is better (best); tr., surpass, outstrip, excel; show, display, exhibit. praestāns, praestantis, pres. part. act. as adj., surpassing, superior, preeminent, signal, splendid.

praesum, praeesse, praefui, — [prae + sum], intr., be before (something or some one); be over, be in charge of, have control of, be first or foremost. praesēns, -sentis, pres. part. as adj., present, in person, in bodily presence, on hand, ready; instant, im-

mediate, speedy; ready, collected, resolute, firm; of gods, aiding in bodily presence (cf. "a very present help in time of trouble"), propitious, favorable, helpful; strong, powerful.

praetendō, -tendere, -tendī, -tentus [prae +tendō], tr., stretch before, set in front of; stretch forth, extend; offer, proffer, present. praetentus, -a, -um, pf. pass. part. as adj., stretched before, lying before; freely, before, opposite.

praetentus: see praetendō.

praeter, adv., past, by, beyond. As prep. with acc., past, by, beyond; above, lit. and fig., besides, in addition to; contrary to; except.

praetereā [praeter +is], adv., properly, beyond this, besides, in addition, also; rarely, thereafter, hereafter, afterwards.

praetereō, -īre, -īvī or -iī, -itus [praeter +eō], tr., go by, pass by, pass beyond, pass, outstrip.

praeterfugiö, praeterfugere, praeterfügī, — [praeter + fugiö], intr., fly or flee past or by.

praeterlābor, -lābī, -lāpsus sum [praeter +lābor], tr., glide by; flow by; sail by, pass by.

praetervehor, -vehī, -vectus sum [properly, pass. of praetervehō; sc. equō, nāvī, etc.], tr., sail by, glide by, pass by or along.

praetexŏ, -texere, -texuī, -textus [prae +texŏ], tr., properly, weave in front; fringe, border, lit. and fig.; cover, conceal, cloak.

praetinguō, -tinguere, -tīnxī, -tinctus [prae +tinguō], tr., wet (beforehand, or at the end), moisten, steep.

praevertō, -vertere, -vertī, -versus, and praevertor, praevertī, -- [prae +vertō], tr., outstrip, outrun, surpass, excel; preoccupy, occupy, possess, master.

praevideō, -vidēre, -vīdī, -vīsus [prae +videō], tr., see beforehand, foresee; see in time.

prātum, prātī, n., meadow, mead. prāvus, -a, -um, adj., crooked. Fig., crooked, perverse, wrong. precor, precări, precătus sum [cf.
 prex], tr., pray for, ask for; pray to,
 supplicate, beseech, entreat, invoke;
 intr., pray, implore, make entreaty
 or supplication.

prehendö, prehendere, prehendi, prehensus, or prendö, prendere, prendi, prensus, tr., grasp, grasp at, catch, seize, clutch, lay hold on eagerly, quickly, or violently.

prehēnsö or prēnsö, -āre, -āvī, -ātus [freq. of prehendö, prēndö], tr., grasp, grasp at, catch (at), seize, clutch.

prehēnsus: see prehendō.

premo, premere, pressi, pressus, tr., press, press down, squeeze; press with the feet, tread on, step on, tread; press down on, overwhelm, crush, oppress, lay low: press one by pursuing him, press hard on, pursue closely, beset, assail; drive, force, press home: (press down, i.e.) compress, close, shut; check, hold, stay, restrain; press down, weigh down, confine; cover, conceal, hide. Fig., oppress, burden, weigh down, overwhelm, crush; repress, suppress, hide, conceal; repress, check, restrain; hamper; crush (stifle) grief; check, curb, control, rule.

prêndō: see prehendō.

prēnso: see prehēnso.

prēnsus: see prehendō.

presső, -āre, -āvī, -ātus [freq. of premő], tr., press, squeeze.

pressus: see premō.

pretium, preti or pretii, n., price, value,
worth; money, as representing price;
reward, prize, guerdon.

**prex, precis,** f., prayer, entreaty.

Priamëïus, -a, -um [Priamus], adj., of Priam, Priam's, son or daughter of Priam.

Prīamidēs, -dae [Priamus], m., son of Priam.

Priamus, -mī, m., Priam. (1) The aged King of Troy, husband of Hecuba, father of many sons and daughters, esp. Hector and Paris. (2) A Trojan, grandson of King Priam.

pridem, adv., long ago, long since; iam pridem, long since, long ago, for a long time, this long time (past).

primaevus, -a, -um [primus +aevum], adj., in one's first years, in the first period of life, young, blooming, fresh.

prīmō: see prior. prīmum: see prior. prīmus: see prior.

princeps, -cipis [primus + capio], adj., properly, first taken or chosen; first in space, time, or order, foremost, leading, chief. As noun, princeps, -cipis, m., a chief, chieftain, leader; author (of a race), source, founder.

prīncipium, -pī or -piī [prīnceps], n., beginning. prīncipiō, abl. sing. as adv., of time, in the beginning, at first; of sequence (balanced sometimes by inde), in the first place, first, to begin with.

prior, prius, gen. prioris [akin to prae], adj., in comp., of time or order, prior, first, previous; leading, in advance: =an adv., first; freely, taking the lead. As noun, prior, prioris, m., leader, winner; in pl., the men of earlier days, the men of old, the ancestors, forefathers. ancients. prius, n. sing. as adv. (§ 146), before. sooner, rather; in a series, balanced by mox or deinde, at first; prius . . . quam or priusquam, rather than, before, until. In sup., primus, -a, -um, used (1) of space or time, first, foremost, leading, earliest, most ancient, the first part (=front, edge) of, the extremity of, outer, the beginning of, (2) of rank or station, first, foremost, highest, leading, chief, principal, best, most noble. The adj. is often best rendered by very, or by an adv. phrase, at first, from the very outset. primo, abl. sing. as adv., used properly in a contrast, at first, at the outset, in the beginning: primum. acc. sing. as adv., used properly in a series, balanced usually by mox, deinde, tunc, at first, in the first place; for the first time; with omnium, first of all; in prīmīs, properly, among the first, especially, first and foremost; ut, ubi, or cum prīmum, when . . . first, as soon as; so ut, ubi, or cum with forms of the adj. prīmus, when . . . first, as soon as. As nouns, prīmī, prīmōrum, pl. m., chiefs, leaders, nobles; prīma, prīmōrum, pl. n., the first place, the lead.

priscus, -a, -um [akin to prior], adj.,
 of or belonging to the former days,
 old-time, old, ancient, primitive;
 good old, venerable.

prīstinus, -a, -um [akin to prior], adj., former, one-time, old, original.

Pristis, Pristis [by-form of Pistris = Pistrix], f., Pristis, Sea-Monster, Shark, the name of a Trojan ship. prius: see prior.

pro: see 1. pro (at the end).

- 1. pro, prep. with abl., used (1) of space, lit. and fig., before, in, in front of; (before, in front of, i.e.) in defense of, on behalf of, for the sake of; in return for, in compensation for, in retribution for; instead of, in place of, for, (2) in modal relations, in proportion to, according to; pro se, to the best of one's ability, with might and main. As a prep. prefix, pro (old form, prod), pro, before, in front, forth, forward, for.
- 2. pro, interjection, oh!, ah!, alas!
- proavus, -vī [1. prō +avus], m., great-grandfather; sire, forefather, ancestor.
- probō, -āre, -āvī, -ātus [cf. probus, good, proper], tr., properly, prove good or count good; try, test; ap- prove, commend, sanction; with inf., (approve, i.e.) be willing that something shall be done, permit, suffer.

Procas, Procae, m., Procas, King of Alba Longa, father of Amulius and Numitor.

procāx, procācis [procō, ask, demand], adj., bold, pert, saucy, insolent, impudent, wanton, shameless. procedo, -cedere, -cessi, -cessum
[1. pro +cedo], intr., go forth, come
forth; go forward, move on, advance, proceed. Fig., of time, etc.,
move on, advance, pass, glide on,
proceed, go.

procella, -lae [1. prō +2. cellō, old verb, dash down, strike down], f., a driving storm, hurricane, tempest, blast,

gust.

143

proceres, -rum, pl. m., chiefs, nobles, leaders, princes.

Prochyta, -tae, f., Prochyta, a small island off the coast of Campania, near the promontory of Misenum, now Procida.

proclamo, -are, -avi, -atus [1. pro +
 ctamo], intr., cry out, cry aloud, exclaim.

Procris, Procris, f., Procris, wife of Cephalus, King of Phocis, Greece. She was accidentally shot by her husband while he was hunting; she had, out of jealousy, followed him into the woods.

procul, adv., at a distance (the amount or measure of the distance must be determined by the context), afar off, far away, far, from afar; at a little distance, near by, hard by.

prōcumbō, -cumbere, -cubuī, -cubitum [1. prō +cumbō, old verb, lax], intr. (§ 151), properly, lay (= fling) one's self forward, fall forward, pitch forward, sink forward, sink down, fall, be laid low; bend forward, lean forward.

procurro, -currere, -cucurri or -curri, -cursum [1. pro +curro], intr., run forth, run forward, rush onward or against, charge. Fig., run out, jut out. project.

procursus, -sus [procurro], m., properly, a running forward, onset, charge.

procurvus, -a, -um [1. pro +curvus], adj., curved, crooked, winding.

procus, proci [procō, ask, demand], m., suitor, wooer, lover.

prod: see 1. pro (at the end).

prodeo, -ire, -ivi or -ii, -itum [prod =
1. pro +eo], intr., go forth, come
forth; go forward, advance.

prodigium, -gi or -gii, n., prophetic
sign, omen, portent, prodigy.

proditio, -onis [prodo], f., information, evidence; betrayal, treachery.

proditus: see prodo.

prodo, -dere, -didī, -ditus [1. pro +do], tr., give forth, put forth; put forth in speech or writing, make known, publish; hand down, deliver, transmit; hand or deliver over to an enemy ('aive away'), betray.

produco, -ducere, -duxi, -ductus [1. pro +duco], tr., lead forth, bring forth, bring forward; bring forth, bear, produce, rear. Fig., draw out,

drag out, prolong.

proelium, proeli or proelii, n., battle,

combat, fighting, strife.

profānus, -a, -um [pro = 1. prō + fānum, temple], adj., properly, (before, i.e.) without or outside a temple, unhallowed, unholy, profane; of persons, not inducted into the sacred mysteries, uninitiated, unhallowed, unholy.

profectus: see proficiscor.

profero, -ferre, -tuli, -latus [1. pro +
fero], tr., bear forth, bear forward;
carry forward; extend, advance,
stretch, spread.

prôficio, -ficere, -feci, -fectus [1. pro +
facio], properly, tr., with reflex.
pron. as object, set one's self forward, make headway; intr. (§ 151),

be of profit, be useful.

proficiscor, proficisci, profectus sum

[pro = 1. prō + faciō], intr., properly,

(make, i.e.) set one's self on the
way, set out (for), depart, go, proceed, come. Fig., proceed from,

come from, spring from.

profio, -flare, -flavi, -flatus [1. pro + flo, blow], tr., blow forth, breathe

forth.

profor, -fārī, -fātus sum [pro =1. pro +

for], tr., speak out, speak.

profugus, -a, -um [pro =1. prō +fugiō], adj., flying, fleeing, in flight,
fugitive. As noun, profugus, -gī,
m., a fugitive, exile.

profundus, -a, -um, adj., deep, high, towering. Fig., deep, profound, in-

tense, abysmal. As noun, profundum, -dī, n., depth; esp., the deep, the deeps, the sea.

prögeniës, -ēi [1. prö +gignö], f., properly, birth, descent, lineage; by metonymy, offspring, descendant, progeny, descendants, race, nation; of an individual, offspring, descendant, child.

progigno, -gignere, -genui, -genitus [1. pro + gigno], tr., beget, bear,

bring forth, produce.

progredior, -gredī, -gressus sum [1. pro +gradior], intr., go forth, go forward, come forth, advance, proceed.

progressus: see progredior.

prohibeö, -hibere, -hibuï, -hibitus [1. prö+habeö], tr., hold back or off, keep off, ward off, drive off, avert, debar; keep from, restrain, prevent, hinder.

prōiciō, -icere, -iēcī, -iectus [1. prō + iaciō], tr., throw forth, throw away, cast forth, cast, fling, throw, hurl; throw or fling away, give up, renounce, resign. prōiectus, -a, -um, pf. pass. part. as adj., (thrown forward, i.e.) jutting out.

proiectus: see proicio.

pröläbor, -läbī, -läpsus sum [1. prö + läbor], intr., slide or slip forward; fall down, fall to ruin or decay, perish.

prolapsus: see prolabor.

prölés, prölis, f., shoot; offspring, child, son, descendant; in coll. sense, descendants, progeny, line, race; birth, lineage, pedigree, descent.

pröluö, -luere, -luï, -lütus [1. prö + 1. luö], tr., wash forth or out, wash away, wash down; wash, drench, moisten.

prõluviës, -ēī [prõluō], f., overflow, inundation; by metonymy, discharge.

prōmereō, -merēre, -meruī, -meritus, and prōmereor, -merērī, -meritus sum [1. prō +mereō, mereor], tr., earn, deserve; with dē and an abl., expressed or to be supplied, to deserve well (or ill) of a person, to do him favors (or injuries). See mereō. Promethides, -dae [Prometheus, Prometheus, 'Forethought'], m., son of Prometheus, i.e. Deucalion.

promissum: see promitto.

promissus: see promitto.

- prōmittō, -mittere, -misī, -missus
  [1. prō +mitto], tr., properly, send
  forth. Fig., proffer, offer, promise,
  agree. prōmissum, -sī, pf. pass.
  part. as noun, n., promise, agreement, covenant.
- prōmō, prōmere, prōmpsī, prōmptus [1. prō+emō], tr., take out, bring forth, bring out, produce; with reflex. pron., come forth. Fig., put forth, display. prōmptus, -a, -um, pf. pass. part. as adj., easily brought forth, easily produced; of a task, easy, simple.
- 1. promptus: see promo.
- promptus, promptus [promo], m., a bringing forth, capability of being brought forth. The noun is found only in the abl. sing., in one phrase, in promptu est, it is easy.
- pronepõs, -pōtis [pro =1. prō +nepōs], m., great-grandson.

pronuba: see pronubus.

- prōnubus, -a, -um [1. prō +nūbō], adj., having to do with marriage, marriage, nuptial. As noun, prōnuba, -bae, f., bride-woman, bride's attendant, matron of honor, i.e. a married woman who attended a bride at her wedding; as epithet of Juno, the goddess of marriage (§314), goddess of marriage, bride-eccorting.
- prōnus, -a, -um, adj., turned or bent forward, bending or leaning forward, headlong, headfirst, headforemost; down-sloping, sloping, inclined. Fig., easy, smooth.
- prŏpāgō, -ginis [1. prō +root of pangō], f., properly, a shoot or twig of a plant bent down (fixed) so as to take root in the ground, layer, shoot. Fig., offspring; in coll. sense, progeny, descendants, race, stock.
- prope, adv., comp. propius, near, near by, used with expressions of rest,

- motion from or toward. Fig., with aspicio, etc., (from close at hand, i.e.) closely, carefully. As prep., with acc., near, close to.
- properē [cf. properō; properus, hastening, speedy], adv., hastily, speedily, in haste, quickly.
- propero, -āre, -āvī, -ātus, intr., hasten, hurry, make haste; with inf., be in haste, and, fig., be eager or anxious (that); tr. (§ 143), hasten, quicken, speed.
- propexus, -a, -um [1. pro +pecto, comb], adj., combed forward, hanging down, streaming, flowing.
- propincus, propinqua, propincum [prope], adj., near, neighboring, close by, close at hand; near in lineage, related, kindred, akin. Note: for the spelling see note on securtur, i. 185.
- propinquō, -āre, -āvī, -ātus [propincus], intr., come near (to), draw near (to), approach.
- propior, propius [prope], adj., in comp., nearer, in space or in time. As noun, propiöra, -örum, pl. n., the nearer place, the nearer space. In sup., proximus, -a, -um, nearest in space or in time, next; freely, nearest, next in worth, rank, etc., most like; = an adv., hard by, close by.

propius: see prope.

- prōpōnō, -pōnere, -posuī, -positus
  [1. prō +pōnō], tr., put forth, set
  forth, place before; offer, proffer.
  prōpositum, -tī, pf. pass. part as
  noun, n., what is set before a person, purpose, resolve, plan.
- proprius, -a, -um, adj., properly, own, very own, of things that only one person can have, used of all three persons and both numbers, my, our, your, his, her, their (very own); peculiar, special; (one's very own forever; hence) lasting, abiding, permanent.
- propter, prep. with acc., near to, close to, by; on account of, through, because of.

prōpugnāculum, -lī [1. prō +pugnō],
 n., something that fights for (defends)
 one, defense, bulwark, rampart,
 battlement.

prora, prorae, f., prow of a ship; (by

metonymy), ship.

prōripiō, -ripere, -ripuī, -reptus [1. prō +rapiō], tr., hurry forth or forward, drag forth; with reflex. pron., or intr. (§ 151), rush forth, dash forth, hasten away, hurry.

prōrumpō, -rumpere, -rūpī, -ruptus [1. prō +rumpō], tr., cause to break forth, send forth, belch forth; intr. (§ 151), or in pass., with reflex. force (§§ 166-167), burst forth, rush forth. prōruptus, -a, -um, pf. pass. part., in reflex. sense (§§ 166, 186) or as deponent, as adj., bursting forth or out, streaming, rushing, impetuous, raging, furious.

proruptus: see prorumpo.

proscindo, -scindere, -scidi, -scissus
[1. pro +scindo], tr., split open (in
front), split, cleave.

prōsequor, -sequī, -secūtus sum
[1. pro +sequor], tr., follow (forth),
accompany, attend, escort, conduct.
Fig. pursue, continue (a story).

Proserpina, -nae, f., Proserpina, daughter of Ceres. As wife of Pluto she was queen of the underworld. See § 336.

pröspectö, -åre, -åvī, -åtuş [freq. of pröspīciö], tr., look forth or out on, follow with one's eyes, look at eagerly, gaze on; look forward to, expect, await, wait for.

prospectus, -tüs [prospicio], m., outlook, prospect, view, sight.

prösper or prösperus, pröspera, prösperum, adj., favorable, auspicious.

prospicio, -spicere, -spexi, -spectus
[1. pro + specio, old verb, look, look
at], intr., look forward, look into the
distance, look forth and see; tr., see
in the distance, espy, descry, discern; look out on, gaze on, behold.

prösum, prödesse, pröfuï, — [1. prö, pröd +suml, intr., be useful (to), be of use or service, profit, avail, help. prötectus; see prötegö.

protego, -tegere, -texi, -tectus [1. pro +tego], tr., cover in front, cover;

defend, protect.

protendo, -tendere, -tendi, -tentus
[1. pro +tendo], tr., stretch forth, stretch out, extend.

protentus: see protendo.

pröterreö, -terrere, -terruï, -territus [1. prö+terreö], tr., frighten forth, frighten away, frighten into flight, scare away, drive into flight.

Prōteus, Prōteī, m., Proteus, a sea-god capable of assuming many shapes. He guarded Neptune's phōcae. If a mortal seized Proteus, while Proteus slept, the god assumed many shapes—fire, water, etc. But if the mortal clung to Proteus, the god at last returned to his original shape, and prophesied to the mortal his destiny.

prōtinus [1. prō +tenus], adv., of space, forward, onward, straight on; of time, continuously, uninterruptedly; forthwith, straightway, instantly, immediately.

prōtrahō, -trahere, -trāxī, -tractus [1. prō +trahō], tr., draw forth, drag

forth.

prōturbō, -āre, -āvī, -ātus [1. prō +
1. turbō], tr., rout, disturb, dislodge,
repel, drive away.

provectus: see proveho.

prôvehô, -vehere, -vexī, -vectus [1. prô + vehô], tr., bear or carry forward; in pass., in middle sense, go forward, move, proceed; with equô or nāvī, expressed or to be supplied, ride (on), sail. Fig., proceed in speech, go on, continue.

provolvo, -volvere, -volvi, -volūtus [1. pro +volvo], tr., roll forward, roll

over, turn over.

proximus: see propior.

prūdentia, -ae [originally providentia, from provideo, foresee], f., foresight, power of foreseeing the future, prophetic skill; insight. pruinosus, -a, -um [pruina, hoar-frost],
 adj., frosted, frozen.

prūna, prūnae, f., a live (burning) coal. prūnum, prūnī, n., a plum.

Prytanis, -nis, m., Prytanis, a Trojan, killed by Turnus.

pūbēns, pūbentis, adj., full-grown, mature; of plants, ripe, juicy, full of sap.

pūbēs, pūbis [cf. pūber or pūbēs, adj., full-grown], f., signs of maturity, the genital parts; waist, thigh, groin; by metonymy, in coll. sense, grown-up persons, young persons; in general, company, body, throng; men, people, folk; esp., warriors (cf. iuvenis, iuventūs), warrior host, martial host.

pūbēscō, pūbēscere, pūbuī, — [pūbēs], intr., come to maturity, become mature, come to man's estate, grow up.

publicus, -a, -um, adj., belonging to a whole people, belonging to a State; free to all, common.

pudet, pudere, pudui, —, or pudet, pudere, puditum est, impers., construed with acc. of person and gen. of thing, (it) shames one, puts to shame, makes ashamed, one is ashamed before, one feels shame before or in the presence of, one thinks with shame of, one shrinks from, is loath.

pudor, pudoris [cf. pudet], m., shame as a force that restrains men from wrongdoing, respect for public opinion, sense of shame, honor, modesty, self-respect.

puella, -lae [feminine dim. of puer, child], f., maiden, girl.

puellăris, -e [puella], adj., girlish.

puer, pueri, m., child, esp. boy; in pl., children, male or female.

puerilis, -e [puer], adj., childish, boyish, youthful.

pugna, pugnae [pugnus], f., properly, a fight with fists, hand-to-hand encounter; fight, battle, combat, conflict, encounter.

pugnātor, -töris [pugnō], m., fighter. As adj., pugnacious, fond of fighting, fighting, warlike.

pugno, -are, -avī, -atum [cf. pugna,

pugnus], intr., fight, contend; fight with, struggle against, resist, oppose; tr., with acc. of effect (§ 140), fight, wage.

pugnus, pugnī, m., a fist.

pulcher, pulchra, pulchrum, adj., beautiful, handsome, lovely, fair. Fig., noble, glorious, illustrious.

pullulö, -āre, -āvī, -ātum [pullulus, dim. of pullus, a young animal], intr., with abl., properly, be with young (said both of plants and animals); freely, sprout with, be pregnant with, bear, produce.

pullus, -a, -um, adj., blackish-gray, dusky (esp. of mourning garments).

pulmō, pulmōnis, m., lung.

pulso, -āre, -āvī, -ātus [freq. of pello],-tr., strike often or with violence, beat, lash, smite; batter, shatter; cause to shake, make . . . tremble. Fig., disturb, disquiet, assail, vex.

1. pulsus: see pellō.

 pulsus, pulsus [pello], m., striking, beating, beat, stroke; stamping, tramping.

pulvereus, -a, -um [pulvis], adj., dusty.

pulverulentus, -a, -um [pulvis], adj., dusty, dust-covered.

pulvis, pulveris, m., dust, dry earth, mold, sand.

pūmex, pūmicis, m., pumice-stone; in general, porous rock, crannied rock.

pūniceus, -a, -um [akin to Pūnicus], adj., properly, scarlet, crimson, red (used esp. of crimson produced by Tyrian [Carthaginian] dyes); often rendered by purple. See purpura.

Pūnicus, -a, -um [akin to Poenī], adj., Punic. Carthaginian.

puppis, puppis, f., stern of a ship; by metonymy, ship, boat, vessel.

pūrgō, -āre, -āvī, -ātus [pūrus +agō], tr., properly, drive or force into cleanness or purity, make clean; purity; with sē, clear one's self away, i.e. remove one's self, vanish.

purpura, -rae, f., properly, a color in which sometimes red, sometimes blue predominated; crimson color, crimson, purple. purpureus, -a, -um [purpura], adj., crimson, red, purple; freely, with loss of the idea of definite color, bright, brilliant, shining, glowing, beautiful.

pūrus, -a, -um, adj., clean, pure, clear, bright; plain, simple, unadorned; with campus, clear, open, unobstructed; with hasta, headless, without an iron head (the exact point of the adj. in this expression is not clear). Fig., pure, unmixed.

putō, -āre, -āvī, -ātus, tr., properly, cut vines, etc. (cf. 'amputate,' which shows the same root), then, clear or clean by cutting, prune, set in order. Fig., set accounts in order (by cutting apart and separating their elements), reckon; think, consider, reflect on, ponder; deem, suppose. Note: we may have here forms of two different verbs.

Pygmaliön, -önis, m., Pygmalion, son of Belus, King of Tyre, and brother of Dido. He killed Sychaeus, the husband of Dido.

pyra, pyrae, f., a funeral pile, pyre.

Pyracmon, -monis, m., Pyracmon, a Cyclops at the forge of Vulcan.

Pÿramus, -mī, m., Pyramus, a young man of Babylon.

Pyrgö, Pyrgüs [a Greek form], f., Pyrgo, nurse of Priam's children,

Pyroïs, -ëntis [a Greek word, meaning the fiery, fire-flash], m., Pyroïs, Fire-Flash, one of the steeds of the sun-god.

pyropus, -pī, m., gold-bronze, pyrops, a mixed metal, three parts copper, one part gold.

Pyrrha, Pyrrhae, f., Pyrrha, daughter of Epimetheus. She was cousin and wife of Deucalion.

Pyrrhus, Pyrrhi, m., Pyrrhus, son of Achilles, called Neoptolemus ('New [=Late] Warrior'), because he did not take part in the Trojan War till late, after his father's death. Later, he had a kingdom in Epirus and was slain by Orestes.

(

1. quā, rel. adv.: see 1. quī.

2. qua, interrog. adv.: see 1. quis.

3. quā, indef. adv.: see 2. quis.

quăcumque: see quicumque.

quadrīgae, -gārum [akin to quattuor + iugum, iungō], pl. f., a four-horse team; by metonymy, a chariot drawn by four horses, car.

quadriiugis, -e, and quadriiugus, -a, -um [akin to quattuor +iugum], adj., yoked four abreast; of a chariot, with

four horses, four-horsed.

quadrupës, -pedis [akin to quattuor + pēs], adj., four-footed. As noun, quadrupës, -pedis, c., four-footed animal, quadruped; esp., a steed.

quaero or quaeso (older form), quaere ere or quaesere, quaesivi or quaesil, quaesitus, tr., seek, search for, look for, seek to secure on gain; search into, examine, investigate; seek successfully, earn, get, procure; seek unsuccessfully, lose, miss, lack; ask, ask for, inquire (into), demand; with inf., seek, try, attempt, essay, desire, wish. Note: the form quaeso is usually parenthetical, I beg, I pray.

quaesitor, -tōris [old form of quaestor: cf. quaerō, quaesō], m., investigator, inquisitor, examiner, judge.

quaesitus: see quaero.

quaeso: see quaero (esp. at the end).

quālis, -e [cf. 1. qui, 1. quis], adj., used
(1) as interrog., of what sort?, of what kind?, what?, (2) as rel., of what sort, what, esp. as correlative to tālis, expressed or to be understood, such . . . as, as, such as; in comparisons, it is virtually equivalent to a conj., balanced by tālis, sīc, haud secus, etc., even as, just as, precisely as, as, (3) in exclamations, what sort of!, what a sight!

quam [cf. 1. qui, 1. quis], adv., used
(1) as interrog., how?, how much?,
how greatly?, (2) as rel., how, how
much, as; with correlative tam, expressed or to be understood, as much
... so much, so ... as, as ... as;

after comparatives, than; with superlatives, as possible, e.g. quam primum, as soon as possible. For prius . . quam or priusquam see prior; for antequam see ante.

quamquam, conj., although, though; to introduce a correction or an amendment of a preceding statement, and

yet, however, but.

quamvis [quam + vis, from 2. volo], properly, adv., as much as you wish, as you will, however much, however; usually as conj., however much, granting that, although.

quando. I. Adv., (1) interrog., at what time?, when?, (2) indef., at any time, ever. II. Conj., (1) in temporal clauses, when, (at) what time, (2) in causal clauses, since, because, seeing

that.

quantus, -a, -um, adj., used (1) as interrog., how big?, how great?, how large?, of what size?, or, in scornful sense, how little?, (2) as rel., correlative to tantus, expressed or to be understood, as great as, as much as, as, (3) in exclamations, how great! quantum, n. sing. as adv. (§ 146), (1) rel., as much as, as far as, (2) in exclamations, how greatly!, how much!, how sadly!, how!

quārē [quā +rē, abl. sing. of rēs], adv.,
(1) interrog, on what account?, for
what reason?, why?, (2) rel., on
which account, for which reason,
wherefore, for this reason, therefore.

quartus, -a, -um [akin to quattuor], or-

dinal num. adj., fourth.

quasso, -āre, -āvī, -ātus [freq. of quatio], tr., shake violently, toss, brandish; shake to pieces, shatter, batter.

quater [akin to quattuor], num. adv., four times; terque quaterque, freely, again and again, repeatedly, many

times, exceedingly.

quatio, quatere, —, quassus, tr., shake, agitate, stir, cause to shiver or tremble; shatter, batter, demolish, destroy, overthrow; strike, smite, lash. Fig., vex, harass.

quattuor, num. adj., indecl., in pl., four.

-que, conj., and, joining closely together the two parts of one whole; usually appended to the word it adds or to the first word of the clause it adds; with emphasis on the added word, and indeed, and in fact: at times best translated by or, or, after neg. expressions, by but; used to introduce a detail illustrating a general statement, and in particular; in a phrase or clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo! -que ...-que, et ...-que, -que ... et, -que . . . atque, both . . . and.

queo, quire, quivi or quii, quitum, intr., chiefly in neg. expressions, be

able, can.

Quercens, Quercentis, m., Quercens, a Rutulian.

quercus, quercus, f., oak-tree, oak; by metonymy, garland of oak leaves, oak crown.

querëla, -lae [queror], f., complaint, plaint.

queror, queri, questus sum, tr., complain (of), bewail, lament, bemoan; intr., moan, utter a plaintive cry or note; with inf., complain (that), lament (that).

questus, questus [queror], m., com-

plaint, plaint, lamentation.

1. qui, quae, quod, rel. adj. and pron., who, which, what, that, whoever, whatever, (he) who, etc.; used often where English is content with a dem. or a pers. pron., he, she, this; quod, n. sing. acc., in entreaties, etc., as a virtual conj. (see note on ii. 141), lit., as to which, freely, but; so in quod si, but if; quo. . . (ed), with comparatives, the more . . the more; ex quo (sc. tempore), ever since, since. qua (sc. via or parte), abl. sing. as adv., where, whither; in what manner.

2. qui, interrog. adj.: see 1. quis.

quia [acc. pl. n. of 1. qui], conj., because. Cf. quod.

quianam [quia +nam], adv., why, pray?, why?, wherefore?

quicquam: see quisquam.

quīcumque, quaecumque, quidcumque or quodcumque [1. quī], indef. rel. pron. and adj., whoever, whosoever, whatever, whatsoever; equivīs or quīlibet, any at all, every possible, every. quācumque (sc. viā or parte), abl. sing. as adv., by whatsoever way, whithersoever, wherever.

quid: see 1. quis.

quidam, quaedam, quiddam, indef.
pron., a certain (man, woman,
thing, as in the sentence, "A certain
lawyer...tempted him"). quidam,
quaedam, quoddam, indef. adj., certain, some.

quidem, adv., indeed, in sooth, truly; yet, however; quidem . . . sed, sed tamen, autem, to be sure, true, yes . . . but (none the less).

quiës, quiëtis, f., rest, repose, quiet, peace; esp., sleep, sl\u00fcmber, or the quiet of death, death; respite, pause.

quiëscō, quiëscere, quiëvī, quiëtum [quiës], intr., become quiet, go to rest, rest, repose; in pf. system, be at rest, be quiet, be still; rest from doing something, cease, desist from quiëtus, -a, -um, pf. pass. part., in dep. sense, as adj., properly, having come to rest, at rest, calm, peaceful, gentle, quiet, tranquil.

quiētus: see quiēscō.

quin [qui, old abl. sing. of 1. qui and
1. quis +nē, not]. I. Adv., used
(1) as interrog, lit., how . . . not?,
why . . not?, (2) in exhortations,
esp. in the phrases, quin et, quin
etiam (from the lit. sense, why . . .
not?, an afirmative meaning, by all
means, certainly, was easily developed), come now, now, nay, nay
more, nay even. II. Conj., in rel.
connections, in clauses dependent on
neg. expressions, so that . . not,
that . . not, that; after neg. expressions of hindrance (hinder) . . .
from . . (doing something).

quin et or etiam: see quin.

quini, quinae, quina, distrib. num. adj., in pl., five at a time; freely, five.

quinquägintä, num. adj., indecl., in pl., fiftv.

quinque, num. adj., indecl., in pl., five. quippe, adv., truly, surely, in sooth, no doubt, doubtless, without fail, in fact; with ironical or sarcastic force, in sooth, of course; as conj., in clauses introducing an explanation, you see, you know, for, inasmuch as.

Quirinus, -nī, m., Quirinus, a name given to Romulus after he was translated from earth to heaven, the deified

Romulus.

1. quis, quis, quid, interrog. pron., who?, which?, what?; loosely used as = uter, which of (the) two? As adj., quī, quae, quod, which?, what?, what sort of? quid, n. sing. as adv., why?, for what reason?, in what respect?, on what account? quid (sc. putāsset, fēcisset, or the like) sī, what (would one have thought, would one have done) if? quā (sc. parte or viā), abl. sing. as adv., how?, in what way?

 quis or qui, qua, quid, indef. pron., any one, anything, any, some one, something, some. As adj., qui, quae or qua, quod, any, some. quā (sc. parte or viā), abl. sing. as adr., any

way, in any wise, at all.

quis: old dat. and abl. pl. of 1. qui.

quisnam and quinam, quaenam, quidnam or quodnam, interrog. pron. and adj., an emphatic quis, etc., who, pray?, what, pray?, who?, what?

quisquam, quaequam, quicquam, indef. pron. and (rarely) adj., used in neg. sentences, any one, anything,

anv.

quisque, quaeque, quidque or quodque, indef. adj. and pron., each one, every one, everything, each, every.

quisquis, quaequae, quidquid or quicquid, indef. rel. pron. and adj., whoever, whatever, whosoever, whatsoever.

quivis, quaevis, quidvis [1. qui +vis, from 2. volo], indef. pron., whom or what you wish, any one (and every one) you please, anything (and everything) you will. quivis, quae-

1. quo [from 1. qui and 1. quis: cf. eo, thither, eodem], adv., used (1) as interrog., whither?, to what place?, where?, for what purpose?, wherefore?, to what end?, (2) as rel. (here often a conj.), whither, where.

2. quo [abl. sing. of 1. qui], conj., properly, by which (thing), whereby, in order that, to the end that, that, used esp. in purpose clauses which contain a comp. adj. or adverb.

quocirca, conj., for which reason,

wherefore; therefore.

quōcumque [from quīcumque], adv., whithersoever, in any direction (whatever), no matter whither; as conj., in whatsoever direction, whithersoever.

quod {acc, sing, n. of 1. quī], conj., properly, to what extent (§ 146), the extent (degree) to which, in so far as, in as much as, in that, that, because; as to the fact that; nisi quod, except in so far as. See also 1. qui.

quod sī: see 1. quī.

quonam [1. quo +nam], interrog. adv.,

whither, pray?, whither?

quondam, adv., properly, of the past, at one time, once, formerly, aforetime, of old, in days gone by; of the future, one day, some day, by and by, at any time, ever; = nonnumquam, sometimes, at times.

quoniam [quom =2. cum +iam], conj., properly, since now; now that, since, because, inasmuch as, seeing that.

quoque, conj., emphasizing the word it follows, also, too, even, likewise.

quot, indecl. adj., in pl., interrog. and rel., how many; as many as, as many.

quotannis [quot +abl. pl. of annus], adv., in how many (=in as many) years (as there are), annually, yearlv. every year.

quotiens [quot], conj., as many times as, every time that, as often as.

quousque or quo ... usque (§ 238), interrog. adv., up to what point (in space or time)?, how far?, how long?

R

rabidus, -a, -um [cf. rabies], adi... raving, raging, furious, frenzied.

rabies, -ei [cf. rabio, rabere, rave]. f., raving, madness, frenzy, fury: esp., the frenzy (or raving) of inspiration.

radio, -āre, -āvī, -ātus [radius], tr., furnish with rays (of light), cause to shine; intr., shine, gleam, glitter.

radius, radī or radiī, m., a staff, a (measuring) rod, a pointer; by metonymy, a spoke of a wheel; a beam or ray of the sun, light, etc.

rādīx, rādīcis, f., a root of a plant or

tree.

151

rādo, rādere, rāsī, rāsus, tr., scrape, shave, rub. Fig., graze, skim along or over, cleave, skirt, pass close to.

rāmālia, -lium [rāmus], pl. n., pieces of branches, twigs, small sticks. fagots.

rāmus, rāmī, m., a branch, bough, twig: by metonymy, garland.

rapāx, rapācis [rapio], adj., grasping quickly; devouring, ravenous, ravening.

rapidus, -a, -um [rapio], adj., properly, seizing, hurrying; of fire, consuming, devouring, fierce; of a river, winds, etc., whirling, sweeping, impetuous; in general, swift, speedy, quick.

rapina, -nae [rapio], f., a carrying off, seizure.

rapio, rapere, rapui, raptus, tr., lay hold on quickly, catch quickly, carry off by force, tear away, hurry (off), seize; rob, plunder, spoil; ravage; outrage; move quickly through, range, scour; intr., (see note on iv. 581), hurry, bustle about. raptum, raptī, pf. pass. part. as noun, n., plunder, prey, booty.

rapto, -are, -avi, -atus [freq. of rapio], tr., seize and carry off, drag along,

drag away, drag.

raptor, raptoris [rapto], m., robber, plunderer, spoiler; as adj., plundering, ravenous.

raptum: see rapio.

raptus: see rapio.

rārēsco, rārēscere, ---, --- [rārus], intr., properly, grow thin through the separation of parts. Fig., in iii. 411, part, widen, open, leap asunder.

rārus, -a, -um, adj., the opposite of densus, applied to things of loose texture, whose parts lie well asunder, thin, loose; of two or more things, wide apart, scattered; of nets, wide meshed; of sounds (isolated, i.e.) broken, faltering, stammering, halting; = an adv., here and there, at intervals.

rāstrum, rāstrī [rādo], n., in pl., rāstrī, rāstrorum, m., an iron hoe, very heavy, with two teeth, used for breaking up the ground, a mattock; also, a four-toothed rake.

ratio, -onis [reor], f., properly, a reckoning, a calculation, account; mode. manner, way, plan, scheme, means; intelligence, understanding, reason, wisdom, sense, counsel.

ratis, ratis, f., a raft; freely, vessel, boat, ship.

ratus: see reor.

raucus, -a, -um, adj., hoarse, harsh; deep-sounding, echoing, ringing, booming. thunderous. clanging. noisy; rauca, acc. pl. as adv. (§§ 142, 146), hoarsely, harshly, loudly.

re-, red- (esp. before vowels), inseparable prefix, back, again, again and again, against; from the idea of back, again, re- often implies a reversal of conditions, and negatives the meaning of the simple verb, and so = English un-: it is also sometimes intensive.

rebellis, -e [re-+bellum], adj., waging war afresh, rebel, rebellious, insurgent.

recandesco, -candescere, -candui, --[re-+candesco], intr., grow white hot, grow white.

reccido, reccidere, reccidi, - [red- = re-+cado], intr., fall back, recoil; go back, return.

recēdo, -cēdere, -cessī, -cessum [re- + cědě], intr., go back, move back, withdraw, retire, retreat. Fig., e.g. of a house, stand back, recede; of other things, retreat, vanish, pass (away).

recens, recentis, adj., of things not yet long in existence, fresh, recent, new: new-made: fresh, pure.

recēnseo, -cēnsēre, -cēnsuī, -cēnsus or -cēnsītus [re-+cēnseō, review, as one does at a census; reckon, rate, valuel, tr., count up, recount, tell the tale of, reckon; examine with care, survey.

recepto, -are, -avi, -atus [freq. of recipio], tr., take back, get back,

recover, receive (back).

1. receptus: see recipio.

2. receptus, -tūs [recipio], m., withdrawal, retreat. Cf. the familiar expression, se recepit, 'he withdrew.'

recessus, -sūs [recēdo], m., a retreat, withdrawal; by metonymy, of places that withdraw or retreat, retreat, recess, nook.

recidīvus, -a, -um [recidō, reccidō, in fig. sense, return, recur], adj., properly, returning, recurring; reviving, revived, restored, resurrect-

recido, -cidere, -cidi, -cisus [re-+ caedo], tr., cut off, cut away, lop, sever.

recinctus: see recingo.

recingo, -cingere, -cīnxī, -cīnctus [re-, with neg. force +cingo], tr., ungird, loosen, loose. recinctus. -a. -um, pf. pass. part. as adj., ungirt, loosened, flowing, streaming.

recipio, -cipere, -cepī, -ceptus [re-+ capio], tr., take back, bring back; draw back, withdraw; get back, win back, regain, recover, rescue; take to one's self, receive, admit, welcome; poenās recipere, exact punishment, take vengeance; se recipere, take (move) one's self back. withdraw, retreat.

recisus: see recido.

reclūdo, -clūdere, -clūsī, -clūsus [re-+claudo], tr., open (again), lit. and fig., unclose, open, lay bare, disclose, reveal; lay open, pierce; with ënsem, unsheathe.

recoctus: see recoquō.

recognosco, -cognoscere, -cognovi, -cognitus [re-+cognosco], tr., prowerly, learn again or anew; examine, survey, review.

recolo, -colere, -colui, -cultus [re-+colo], tr., properly, till again or anew, retill. Fig., reflect on, con-

template, survey.

recondō, -condere, -condidī, -conditus [re-+condō], tr., put up again, put back, stow away, hide, conceal; close (again); bury, lit. and figuratively.

recoquō, -coquere, -coxī, -coctus [re-+coquō, cook], tr., properly, cook over, boil again; freely, work or treat (repeatedly) with fire, forge, smelt, refine.

recordor, -dārī, -dātus sum, tr., call to mind, recall, remember.

rēctor, rēctoris [rego], m., guider; with nāvis, steersman, helmsman, pilot.

rēctum: see regō.

rēctus: see regō.

recubō, -cubāre, -, - [re-+cubō, old verb, lie, lie down], intr., lie on the back, lie at ease, lie, recline.

recumbō, -cumbere, -cubuī, -cubitum [re-+cumbō, old verb, lay], intr. (§ 151), properly, lay one's self down, lie down, lie, fall down, sink (down), settle.

recurro, -currere, -curri, -cursum [re-+curro], intr., come back repeatedly, return; of the sun, return, revolve. recurrens, recurrents, pres. part. act. as adj., of the sun, revolving, or, freely, in his daily round.

recurso, -cursore, --, -- [freq. of
recurro], intr., hasten or hurry back.
Fig., recur, return, be renewed or
repeated.

recursus, -süs [recurro], m., a running back, return movement, counter-march, retreat.

recurvo, -are, -avi, -atus [re-+curvo], tr., curve back, bend back.

recūsō, -āre, -āvī, -ātus, tr., take exception to, gainsay, refuse, decline; with inf., refuse, decline, be unwilling, be reluctant.

recussus: see recutio.

recutio, -cutere, -cussi, -cussus [re-+

quatio], tr., shake back or again; strike back; strike violently, shake.

red-: see re-.

redarguö, redarguere, redarguī, — [red-=re-, with neg. force +arguŏ], tr., disprove, refute.

redditus: see reddo.

reddō, -dere, -didī, -ditus [red-=re-+dō], tr., give back, give up, hand over, deliver up, return, restore, lit. and fig.; give back as one should, return, render, bestow; with a reflex. pron., or in pass., with middle force (§§ 166-167), restore one's self, come back, go back, return; give back in speech, return or say by way of answer, answer, reply; make, render, produce; (make over, i.e.) repeat, renew, reflect, reproduce.

redeō, -īre, -īvī or -iī, -itum [red-=re-+eō], intr., go back, come back, return, lit. and fig.; with acc. of effect, retrace, traverse again.

redigō, -igere, -ēgī, -āctus [red-=re-+agō], tr., drive back, force back,

bring back.

redimīculum, -lī [redimiō], n., band; esp., headband, fillet; strings, lappets.

redimiö, -īre, -īvī or -iî, -ītus, tr., bind around, encircle, crown, wreathe.

redimītus: see redimiō.

redimö, -imere, -êmī, -ēmptus [red- = re- +emö], tr., buy back; esp., ransom, redeem.

reditus, -tūs [redeē], m., a return. redoleō, -olērē, -oluī, — [red-= re-+oleō, smell], intr., emit an odor, smell; be fragrant with.

reduco, ducere, duxi, ductus [re-+duco], tr., lead back, bring back, fetch back; restore, save, rescue; draw back (a weapon for a stroke or cast), hence, ply with might and main, wield forcefully. reductus, -a, -um, pf. pass. part. as adj., withdrawn; retired, secluded, deep.

reductus: see reduco.

redux, reducis [reduco], adj., properly, in pass. sense, brought back, returned, restored; hence, safe; in active sense, returning. refectus: see reficio.

refello, -fellere, -felli, — [re-+fallo], tr., prove (to be) false, refute, dis-

prove, repel.

refero, referre, rettuli, relatus [re-+ fero], tr., bear back, bring back, carry back or off; return, restore; with a reflex. pron., with pedem, vēstīgia, or gressum, or in pass., with middle force (§§ 166, 167), bear or take one's self back, go back, return, retreat, withdraw; give back, return, restore, pay, render, Fig., bring back, restore, renew, revive; reproduce, represent, imitate, resemble; bear back in speech, bring tidings (that), report, relate, recount; fetch forth (words, etc.), utter, say; answer, reply; bring or lay before the Senate, councilors, etc., refer (to); (bring or carry back, i.e.) alter, change, transform. relatum, -ti, pf. pass. part. as noun, n., something reported, report, recital, tale, news.

rēfert [rē, abl. sing. of rēs+ferō], intr. and impers., it touches on one's interests, it matters, it makes a difference.

reficio, -ficere, -fecī, -fectus [re-+ facio], tr., make again, make over, repair. Fig., renew, restore, refresh, revive, recruit, reinvigorate.

refigō, -figere, -fixī, -fixus [re-, with neg. force +figō], tr., unfix, unfasten, loose; tear down. Fig., with lēgēs, unmake, annul, abolish, rescind (see note on vi. 622).

refixus: see refigō.

reflecto, -flectere, -flexi, -flexus [re-+
flecto], tr., bend back, turn back.
Fig., turn (back), direct; change,
alter; animum reflectere, give heed
to, take thought on.

reflexus: see reflecto.

refluō, -fluere, —, — [re-+fluō], intr., flow back, stream back, recede, subside.

refringö, -fringere, -frēgi, -frāctus [re-+frangö], tr., break up, break open; break off.

refugio, -fugere, -fugi, — [re-+ fugio], intr., fly back, flee back, recoil, shrink back; flee, escape; tr., flee from, recoil from. Fig., as intr., recede, recoil; with inf., shrink from, recoil from; hence, be reluctant, be unwilling, be loath.

refugus, -a, -um [refugio], adj., reced-

ing, retreating.

refulgeð, -fulgere, -fulsī, — [re-+ fulgeð], intr., flash back, shine forth, send forth light, shine brightly, gleam, glitter.

refundō, -fundere, -fūdī, -fūsus [re-+2. fundō], tr., pour back, pour up; upheave. refūsus, -a, -um, pf. pass. part. as adj., properly, uppoured; freely, overflowing.

refūsus: see refundo.

rēgālis, -e [rēx], adj., of or pertaining to a king, worthy of a king (prince, or princess), kingly, royal, regal; splendid, magnificent, gorgeous, princely.

rēgia: see rēgius.

rēgificus, -a, -um [rēx +faciō], adj., regal, royal, princely.

rēgīna, -nae [regō, rēx], f., a woman who rules, a queen, princess. As adj., of royal blood, royal.

regiō, -ōnis [regō], f., direction, course, line; by metonymy (cf. fīnēs), the land between certain lines, territory, district, quarter, region.

rēgius, -a, -um [rēx], adj., of a king or queen, king's; royal, queenly, princely; by metonymy, princely, splendid, magnificent. As noun, rēgia, -ae (sc. domus), f., a king's house, palace.

rēgnātor, -tōris [rēgnō], m., ruler, sovereign, king, lord.

rēgnō, -āre, -āvī, -ātum [rēgnum], intr., have sovereignty, hold sway, reign, rule; tr., rule over, sway, govern.

rēgnum, rēgnī [cf. regō, rēx], n., sovereignty, rule, dominion, lordship; royal or kingly power; by metonymy, a dominion, kingdom, realm, crown.

regō, regere, rēxī, rēctus, tr., guide, direct; steer; guide, control, rule, sway, govern, manage, lit. and figuratively. rēctus, -a, -um, pf. pass.

part. as adj., direct, straight. As noun, rectum, recti, n., in fig. sense, right, right conduct, virtue.

[regredior. come regressus, -sūs

back], m., a return.

reicio, reicere, reieci, reiectus [re-+ iacio], tr., throw back, fling back or from; turn away, turn from. Note: for scansion see note on disice, i. 70.

relābor, -lābī, -lāpsus sum [re- +lābor], intr., glide back, slip back.

relanguesco, -languescere, -langui,-[re-+languesco], intr., sink back fainting, fall back exhausted.

relatum: see refero.

relego, -legere, -legi, -lectus [re-+ lego], tr., traverse again, sail over or past a second time, coast along or by again.

relevo, -āre, -āvī, -ātus [re-+levo], tr., make light, lighten, lessen; lift up, raise; make easy or comfortable,

relieve, ease.

relictus: see relinquo.

rēligio, -onis [re-+lego. choose, select], f., properly, selection, painstaking care (about matters relating to the gods), reverence for the gods, piety, devotion, veneration, reverence, awe, religious scruples, religious feelings; by metonymy, any display or evidence of devotion, a religious observance, sacred rites, sacred custom, pious ceremony, holy observance; agencies of religion, revelation, prophecy; the sanctity of a thing, sacredness, religious significance. See § 278.

rēligiosus, -a, -um [rēligio], adj., hal-

lowed, holy, sacred.

religo, -are, -avī, -atus [re- +ligo], tr., bind fast, bind, fasten; with equos,

relinquo, -linquere, -liqui, -lictus [re-+linquo], tr., leave behind, leave. lit. and fig.; resign, relinquish, surrender; quit, abandon, forsake, desert, neglect; give up.

rēliquiae, -ārum [relinquo], pl. f., properly, 'leavings'; remains, remnant; relics; remains of an individual, ashes. See § 278.

relūceo, -lūcere, -lūxī,-[re- + lūceo], intr., shine back or again (i.e. reflect a light or blaze), light up, blaze,

REMOVEŌ

relūcēsco, -lūcēscere, -lūxī, - [re-+lūcēscō, inceptive of lūceō], intr., become bright, grow bright, flash

forth, gleam, glow.

remaneō, -manēre, -mānsī, -mānsum [re-+maneo], intr., stay behind; endure, continue.

remēnsus: see remētior.

remeō, -āre, -āvī, — [re-+meō, go], intr., go back, return.

remētior, -mētīrī, -mēnsus sum [re-+ mētior], tr., properly, measure back; with astra, (measure back, i.e.) retrace, observe again with care; traverse again, repass, recross.

rēmex, rēmigis [rēmus +agō], m., driver of an oar, oarsman, rower; in coll. sense, oarsmen, crew.

rēmigium, -gī or -giī [cf. rēmex], n., the act of rowing, rowing; by metonymy, oarsmen. Fig., oarlike

motion.

reminiscor, reminisci, - [re-+root of memini], tr., recall to mind, recall, remember.

remissus: see remitto.

remitto, -mittere, -mīsī, -missus [re-+mitto], tr., send back; send forth, return; release, free; slacken, loosen; give up, yield, resign, surrender, waive; return, repay.

remollēsco, -mollēscere, -mollui, -[re-+mollesco, become soft], intr., become soft (again), grow soft.

remordeo, -mordere, -mordi, -morsus [re-+mordeo], tr., properly, bite (again). Fig., gnaw, vex, harass, torment, trouble.

remoror, -morārī, -morātus sum [re- + moror], intr., linger, tarry, delay; tr., delay, keep waiting.

remotus: see removeo.

removeo, -movere, -movi, -motus [re-+moveo], tr., move back, move away; put away, remove; mēnsās removere, end a feast (i.e. end the eating proper).

remūgiō, -mūgīre, --, [re-+ mūgiō], intr., bellow back, bellow again, boom; reĕcho, resound, roar, rumble.

remulceő, -mulcère, -mulsī, -mulsus [re-+mulceő], tr., properly, stroke back; loosely used with caudam, draw back, cause to droop, droop.

Remulus, -lī, m., Remulus. (1) A Latin, from Tibur. (2) A cognomen of Numanus, a Rutulian.

rēmus, rēmī, m., an oar.

Remus, Remi, m., Remus. (1) The brother of Romulus. (2) A Rutulian.

renārrō, -āre, -āvī, -ātus [re- +nārrō], tr., tell again, retell, recount, relate.

renāscor, -nāscī, -nātus sum [re-+ nāscor], intr., be born again; spring up again, grow afresh, be renewed.

renătus: see renăscor.

renîdeō, :-nîdēre, -nīduī, - [re- + nīdeō, shine], intr., shine (again), gleam, glitter, glisten.

renovo, -āre, -āvī, -ātus [re-+novo], tr., renew, lit. and figuratively.

reor, rērī, ratus sum, tr., with clause as object, properly, reckon, calculate; think, believe, suppose, imagine. ratus, -a, -um, pf. pass. part. as adj., properly, reckoned; hence, confirmed, established, settled, ratified. repāgula, -lōrum, pl. n., bolts or bars

of a door; in general, barriers.

reparābilis, -e [reparō], adj., capable of renewal (restoration); renewable, restorable, retrievable.

reparō, -āre, -āvī, -ātus [re-+parō], tr., make ready again, make afresh; renew, restore.

repello, repellere, reppuli, repulsus [re-+pello], tr., drive or dash back, thrust back, repel. Fig., reject, repel, spurn.

rependő, -pendere, -pendí, -pēnsus [re-+pendő], tr., pay back, repay, requite; weigh one thing over against another, balance, offset.

repente [cf. repens, repentinus, sudden], adv., suddenly.

repercutio, -percutere, -percussi, -percussus [re-+percutio], tr., shake

violently, shake often; strike back (light, sound), reflect.

reperio, reperire, repperi, repertus [re-+pario], tr., properly, beget, produce. Fig., find out, discover, find, detect.

repertor, -tōris [reperiō], m., discoverer, inventor, designer, author,

creator.

repertus: see reperio.

repetītus: see repeto.

repetö, -petere, -petīvī or -petīī, -petītus [re-+petō], tr., attack (again and again), assail; seek again; revisit; go back for, fetch, bring back. Fig., go back for in thought or in speech, call to mind, recall, recollect; retrace, repeat, utter again (and again).

repleo, -plere, -plevi, -pletus [re-+ pleo, old verb, fill], tr., fill up, fill, lit. and figuratively.

replētus: see repleö.

repōnō, -pōnere, -posuī, -positus or -postus [re-+pōnō], tr., put back, place back, lit. and fig., replace, restore, repair, renew; put aside, lay aside, lay by, store up, treasure up; lay away (in the earth), bury, inter; put off, lay aside, lay down, resign, abandon, quit; simply, put, place, lay.

reporto, -are, -avī, -atus [re-+porto], tr., bear back, bring back, carry back; pedem reportare, retrace one's steps, come back, return. Fig., bring back in speech, report, announce, relate.

reposcō, -poscere, -, - [re-+
poscō], tr., ask for (again), demand
(back); claim. poenās... reposcere, (claim, i.e.) seek to exact
vengeance.

repositus or repostus: see repono.

reprimō, -primere, -pressī, -pressus [re-+premō], tr., press back, hold back, keep back; withhold, check, stop, stay, retain.

repugnő, -āre, -āvī, -ātum [re-+ pugnő], intr., fight back, resist, struggle. repulsa, -sae [repello], f., rejection, refusal, repulse.

repulsus: see repello.

requies, -etis [re-+quies], f., rest, repose; respite (from), relief (from),

requiesco, -quiescere, -quievi, -quietum [re-+quiesco], intr., come to

rest, rest, repose.

requīrō, -quīrere, -quīsīvī, -quīsītus [re-+quaero], tr., seek out (again), seek after, search for; seek to learn, inquire after, ask; (inquire after, because one misses; hence) miss, be conscious of the lack of.

rēs, reī, f., matter, event; circumstance, condition, lot, estate, experience, fortune; deed, exploit, achievement; misfortune, crisis, mishap, sorrow; in pl., interests, concerns; destinies, fates, career; freely, the earth, the world, the universe, nature: res or res publica, the commonwealth, the State.

rescindō, -scindere, -scidī, -scissus [re-+scindo], tr., cut off, cut loose;

tear down, tear away.

reseco, -secare, -secui, -sectus [re-+ seco], tr., cut off.

resero, -are, -avi, -atus [re- +sera], tr., unbar, open.

reservo, -are, -avi, -atus [re- +servo]. tr., keep back, set aside, reserve, preserve, save.

reses, residis [cf. resideo], adj., inactive, idle, sluggish, dormant.

resideo, -sidere, -sedi, -- [re- +sedeo], intr., sit down, remain sitting; be idle, be inactive, be sluggish.

resīdō, -sīdere, -sēdī, — [re-+sīdō], intr., sit down, take a seat; take up one's abode, settle. Fig., settle down, sink, subside, abate, cease.

resigno, -are, -avī, -atus [re-, in neg. sense + signo], tr., unseal, lit. and

fig., unstop, open.

resistō, -sistere, -stitī, - [re-+ sisto], intr. (§ 151), properly, set one's self back; stand back, stand still: (check one's self), pause, stop; set one's self against, withstand, oppose, resist.

resolutus: see resolvo.

resolvō, -solvere, -solvī, -solūtus [re-+solvo], tr., untie, unbind, loosen, open; separate, part, sever; relax, slacken. Fig., loosen, unravel, disentangle; untie, sever, cancel, dissolve.

resono, -sonare, -sonavi, - [re-+ sono], intr., sound again (and again),

ring again, reëcho, resound.

respecto, -are, ---, --- [freq. of respiciol, intr., look back, look around (often or intently); tr., look back at, give heed to, regard, care for.

respicio, -spicere, -spexi, -spectum [re-+specio, old verb, look, look at], intr., look back, look about or around, look; tr., look about or back for, search for; see by looking back, see behind one, look back at. Fig., give heed or thought to, regard, be mindful of, consider.

respīro, -āre, -āvī, -ātum [re- +spīro],

intr., breathe, draw breath.

resplendeo, -splendere, -, - [re-+ splendeo], intr., shine brightly,

gleam, glitter.

respondeo, -spondere, -spondi, -sponsus [re-+spondeo], tr., properly, promise in return or in reply, offer in return; answer, say in reply. Fig., as intr. with dat., answer to, correspond to, agree with, match. responsum, -sī, pf. pass. part. as noun, n., answer, reply, response; esp., reply of an oracle or prophet, oracle, prophecy, prediction.

responso, -are, -, - [freq. of respondeol, intr., answer, reply, respond. Fig., (respond, i.e.) echo, reëcho.

responsum: see respondeo.

restinctus: see restinguo.

restinguō, -stinguere, -stīnxī, -stīnctus [re-+stinguo, old verb, quench], tr., quench, extinguish.

restituo, -stituere, -stitui, -stitutus [re- +statuo], tr., set up again,

reëstablish, restore.

restō, -stare, -stitī, - [re-+stō], intr., (stand, i.e.) stop behind; remain, be left. Fig., (be left for one, i.e.) be in store for.

- resultō, -āre, —, -ātum [re-+sultō, saltō, freq. of saliō], intr., spring back, leap back, rebound; freely, by a misunderstanding (see note on v. 150), reĕcho, reverberate.
- resumō, -sumere, -sumpsī, -sumptus [re-+sumō], tr., take up again, resume.
- resupinus, -a, -um [re-+supinus], adj., lying on one's back, supine.
- resurgō, -surgere, -surrēxī, -surrēctum [re-+surgō], intr., rise again, lit. and figuratively.
- retardō, -āre, -āvī, -ātus [re-+tardō], tr., make slow, delay, hinder.
- rēte, rētis, n., a net.
- retectus: see retego.
- retegō, -tegere, -tēxī, -tēctus [re-, in neg. sense +tegō], tr., uncover, lay bare. Fig., lay bare, disclose, reveal.
- retentő, -āre, -āvī, -ātus [freq. of retineő], tr., hold back, keep back, retard, detain.
- retexō, -texere, -texuī, -textus [re-+
  texō], tr., weave back, i.e. unweave,
  unravel; also, with different force of
  prefix, weave anew, reweave, lit.
  and figuratively.
- retināculum, -lī [retineō], n., properly, a holdback, holdfast; rope, cable, hawser.
- retineo, -tinere, -tinuī, -tentus [re- + teneo], tr., hold back, restrain; detain, retard, delay.
- retorqueō, -torquēre, -torsī, -tortus [re-+torqueō], tr., turn back, twist back. Fig., change, alter, transform.
- retractō, -āre, -āvī, -ātus [freq. of retrahō], tr., handle anew or afresh, grasp again, seize again; intr. (§ 151), draw back, withdraw, retreat. Fig., as tr., withdraw, retract.
- retrahō, -trahere, -trāxī, -tractus [re-+trahō], tr., draw back, drag back, bring back, withdraw.
- retro, adv., backward, back. retrorsus: see retroversus.
- retroversus or retrorsus [retro + verto], adv., backward, back.

- reus, reī, m., a party to a lawsuit, either plaintiff or defendant, but esp. defendant; one condemned and so bound in certain penalties, debtor. As adj., held in (penalties), bound by, answerable for.
- revello, vellere, -velli, -vulsus [re-+vello], tr., tear away, wrench away, pull off, pull away, dislodge, remove; (dig up ashes of the dead; hence) disturb, desecrate, violate.
- reverentia, -ae [re-+vereor], f., fear (of, for), regard for, respect for.
- reversus: see revertor.
- revertor, -verti, -versus [re-+vertō], intr., turn back, return. Note: the pf. system, aside from the part., is regularly act., reverti, reverteram, etc.
- revinciō, -vincīre, -vīnxī, -vīnctus [re-+vinciō], tr., bind back, bind fast, fasten; bind round, encircle, wreathe.
- revinctus: see revincio.
- revisō, -visere, —, [re-+visō], tr., go or come back to see, revisit, lit. and fig., return to.
- revocābilis, -e [revocō], adj., recallable, revocable.
- revocō, -āre, -āvī, -ātus [re-+vocō], tr., call back, recall; with gradum, retrace one's steps, return. Fig., (recall, i.e.) regain, refresh, replenish, restore, renew, revive.
- revolūtus: see revolvo.
- revolvo, -volvere, -volvi, -volutus [re-+volvo], tr., roll back, roll over; roll or fling forth; in pass., with middle force (§§ 166, 167), roll over (and over); sink back, fall back. Fig., with iter, retrace; change, transform; rehearse, repeat. revolutus, -a, -um, pf. pass. part. as adj., of waves, rolled back, i.e. ebbing.
- revomō, -vomere, -vomuī, [re-+ vomō], tr., vomit forth again, throw up (again), disgorge, discharge.
- revulsus: see revello.
- rēx, rēgis [cf. regō], m., ruler, leader, lord, prince, sovereign, king; as adj., ruling, sovereign.

Rhadamanthus, -thi, m., Rhadamanthus, son of Jupiter, and brother of Minos. In life he was famed for his justice: after death he became one of the judges of the underworld.

Rhaebus, Rhaebi, m., Rhaebus, the

warhorse of Mezentius.

Rhamnës, Rhamnëtis, m., Rhamnes, a Rutulian, an augur of Turnus.

Rhēnus, Rhēnī, m., the River Rhine. Rhēsus, Rhēsī, m., Rhesus, a Thracian king or prince who came to aid Troy. but was slain by Diomedes on the very night of his arrival.

Rhodanus, -nī, m., the Rhone, a great river in Gallia (France).

Rhodopē, -pēs, f., Rhodope, a mountain in Thrace.

Rhodopēïus, -a, -um, adj., of Rhodope, Rhodopeian, Thracian.

Rhoetēius: see Rhoetēüs.

Rhoeteus, Rhoetei, m., Rhoeteus, a Rutulian, slain by Pallas, son of Evander.

Rhoeteus, -a, -um, and Rhoeteus, -a, -um, adj., of Rhoeteum (a promontory of the Troad), Rhoetcan: by metonymy, Trojan.

Rhoetus, Rhoetī, m., Rhoetus. An Italian, slain by Euryalus. (2) A Marsian, ancestor of Anchemolus.

rictus, rictus fringer, open the mouth in a snarl], m., the open mouth, jaws. rīdeō, rīdēre, rīsī, rīsum, intr., smile, laugh; tr., smile at, laugh at.

rigeo, rigere, rigui, -, intr., be stiff, be stiffened, be rigid.

rigidus, -a, -um [rigeo], adj., stiff, rigid, unyielding, unbending, stark.

rigo, -are, -avi, -atus, tr., water, wet, moisten, bedew, bathe.

rigor, rigoris [cf. rigeo], m., stiffness. riguus, -a, -um [cf. rigo], adj., well-

watered. rīma, rīmae, f., chink, cleft, rent,

crack, fissure, seam. rīmor, rīmārī, rīmātus sum [rīma], tr., make clefts in, split open, tear up; tear up (i.e. open) things in order to examine them, pry into, search thoroughly, explore, examine.

rīmosus, -a, -um [rīma], adj., full of

chinks or clefts: leaky.

ripa, ripae, f., bank of a river.

Rīpheus, Rīpheī, m., Ripheus, Trojan warrior.

rite [cf. ritus], adv., with due ceremony, in due form, duly, fittingly, fitly, rightly; in the usual form, as usual, according to custom.

rītus, rītūs, m., sacred ceremony, holy rite; time-honored custom, observ-

rīvus, rīvī, m., rivulet: stream, brook. robur, roboris, n., oak-tree, oak, a species with very hard wood; in general, hard wood, timber; by metonymy, a lance or spear of oak; in pl., oaken timbers, planks of oak. Fig., strength, esp. the strength of endurance or resistance, defensive strength, power, might, vigor.

rogito, -are, -avi, - [freq. of rogo], tr., ask for frequently, inquire after

eagerly, ask.

rogo, -are, -avi, -atus, tr., ask, question; ask for, beg for, sue for.

rogus, rogi, m., funeral pile, pyre.

Röma, Römae, f., Rome.

Romanus, -a, -um [Roma], adj., of Rome, Roman. As noun, Romanus, -nī, m., a Roman.

Römuleüs, -a, -um [1. Römulus], adj.,

of Romulus, Romulus's.

Romulidae, -dārum [1. Romulus], pl. m., the sons or descendants of Romulus, the Romans.

1. Rōmulus, -lī, m., Romulus, twin brother of Remus and son of Mars; tradition made him the founder and first king of Rome. As adj., Romulus, -a, -um, of Romulus, Romulus's; by metonymy, Roman.

2. Romulus, -a, -um: see 1. Romulus. roro, -are, -avī, -atum [ros], intr., drop or distill dew; freely, drip (with moisture), trickle, be moist or wet.

ros, roris, m., dew; in general, (dewlike) moisture, spray.

rosa, rosae, f., rose.

röscidus, -a, -um [rös], adj., wet with dew, dewy, dew-bespangled.

roseus, -a, -um [rosa], adj., of roses; rose-colored, rosy, roseate; freely, bright, lovely.

rostrātus, -a, -um [rostrum], adj., adorned with beaks, beaked.

röstrum, röstri [cf. rödö, gnaw], n., the beak, bill of a bird; snout, muzzle of an animal; by metonymy, the beak or prow of a ship.

rota, rotae, f., a wheel; by metonymy,

chariot, car.

roto, -āre, -āvī, -ātus [rota], tr., turn round like a wheel, wheel, swing round, whirl about; intr., roll.

rubeo, rubere, -, intr., be red, grow red, redden, glow.

ruber, rubra, rubrum, adj., red, crimson, ruddy.

rubēscē, rubēscere, rubuī, - [inceptive of rubeol, intr., grow red,

rubor, ruboris, m., redness, ruddiness; flush.

rudens, rudentis, m., a rope, esp. on shipboard, cable, hawser; in particular, sheet, i.e. a rope attached to the bottom of a sail, used in hauling the sail flat against the mast or in easing off the sail to present a greater surface to the wind (cf. pes); in pl., running-gear, rigging, tackle, in general.

rudis, -e, adj., properly, of things unwrought or undeveloped, rough, raw,

crude, rude.

rudo, rudere, rudīvī, rudītum, intr., roar, bellow, bray; creak, groan.

rūga, rūgae, f., wrinkle.

rūgosus, -a, -um [rūga], adj., wrinkled. ruina, -nae [ruo], f., a falling down, downfall, collapse; ruinam dare or trahere, fall in (long, trailing) ruin, collapse; upheaval, eruption; by metonymy, in pl., ruins. Fig., downfall, collapse, ruin, destruction.

rūmor, rūmoris, m., common talk. gossip, rumor, report, tidings.

rumpo, rumpere, rūpī, ruptus, tr., break in pieces, rend, burst open, burst asunder, break off, break through, snap, sever, lit. and fig., annul, violate, destroy; with acc. of effect (§ 140), cause to burst forth, pour forth, give vent to.

ruo, ruere, rui, rutus, tr., throw down, overthrow; cast up; upturn, upheave, churn up, plow up; intr., rush down, fall (quickly or violently down), stream down, tumble down, fall in (overwhelming) ruin, lit. and fig.; rush in or on, rush forth, rush up, rush down, hasten, hurry. Fig., (of the sun, etc.), hasten to its setting, set (quickly), sink. Note: we have here forms of two, perhaps three, different verbs that have been, in use, confused.

rūpēs, rūpis, f., rock, crag; a line of rocks, cliff.

ruptus: see rumpo.

rūricola, rūricolae [rūs +colo], adj., dwelling in the country, rural, rustic.

rūrsum: see rūrsus.

rūrsus or rūrsum [originally revorsus =reversus, as adv.: cf. re- + verto and retroversus], adv., back, backward; again, anew

rūs, rūris, n., the country (as opposed to the city); in pl., lands, fields.

rūsticus, -a, -um [rūs], adj., country (as adj.), rural, rustic.

rutilus, -a, -um [akin to ruber], adj., properly, yellow and red mixed, redgold, reddish golden; bright red. ruddy.

Rutuli, -lorum, pl. m., the Rutuli, the Rutulians, an ancient people of Latium, ruled by Turnus; their capital was Ardea. As adj., Rutulus,
-a, -um, of the Rutuli, Rutulian; freely, Italian.

8

Sabaeus, -a, -um, adj., of the Sabaei (a people in the southwestern part of Arabia, in a district famous for its perfumes), Sabaean; by metonymy, Arabian.

Sabīnae: see Sabīnī.

Sabīnī, -nōrum, pl. m., the Sabines, an ancient people of Central Italy, occupying chiefly the high mountainous country. In pl. f., Sabinae, -nārum, Sabine women.

sacer, sacra, sacrum, adj., set apart or consecrated to the gods (whether for weal or for woe the context must determine), holy, hallowed, sacred; sacrificial, venerable, awful; (set apart to the gods of the underworld; hence) devoted, doomed, accursed, impious. As noun, sacrum, sacri, n., usually in pl., holy thing, holy vessel, sacred symbol or image; holy rite, holy act, ceremony, sacrifice, mystery; sacred song, hymn.

sacerdos, -dotis [sacer], c., one who gives (offers) sacrifice, holy person,

priest, priestess.

Sacēs, Sacae, m., Saces, a Rutulian. Sacrānus, -a, -um, adj., of the Sacrani, an ancient people of Latium, of whom little, if anything, is known, Sacranian.

sacrārium, -rī or -riī [sacer], n., holy

place, sanctuary, shrine.

Sacrātor, -tōris, m., Sacrator, an Italian (Etruscan?), comrade of Mezentius.

sacrătus: see sacro.

sacrō, -āre, -āvī, -ātus [sacer], tr., make holy, hallow, consecrate, set apart, dedicate, devote. sacrātus, -a, -um, pf. pass. part. as adj., holy, hallowed, sacred.

sacculum, -li, n., race, breed, generation; the lifetime of a race or generation (properly, a period of about thirty-three years), a generation; freely, an age, century; in pl., years, the ages, the years to come, eternity.

saepe, adv., often, oftentimes, frequently, repeatedly; comp. saepius, with intensive force, very often.

saepiō, saepīre, saepsī, saeptus, tr., hedge in, fence in, hem in, inclose, surround, infold, lit. and fig.; guard, protect.

saeptus: see saepio.

saeta, saetae, f., a stiff hair, bristle.

saetiger, saetigera, saetigerum [saeta +gerő], adj., bristle-bearing, bristly.

saevio, saevire, saevivi or saevii, saevitum [saevus], intr., be fierce, be savage, be angry, rage, storm.

saevus, -a, -um, adj., usually in bad

sense, raging, furious, fierce, savage, fell, violent, terrible, relentless, deadly, remorseless, ruthless, pitiless, cruel; in good sense, terrible, awful, valiant.

Sagaris, -ris, m., Sagaris, a slave among the Trojans.

sagitta, -tae, f., an arrow.

161

sagittifer, sagittifera, sagittiferum
[sagitta +ferō], adj., arrow-bearing,
armed with arrows.

sagulum, -lī [dim. of sagum, military cloak], n., a short military cloak.

sal, salis, m., salt water, the sea; brine, surf, surge, spray; salt.

salignus, -a, -um [salix, a willow-tree, willow], adj., of willow-wood, wil-

low (as adjective).

Salii, -ōrum, pl. m., the Salii, priests of Mars, twelve in number, who annually, in March, kept a festival of Mars, marching through Rome with songs and dances, beating the ancilia (see ancile).

saliō, salīre, salīvī, saliī, or saluī, saltum, intr., leap, spring, jump,

bound.

Salius, Sali or Salii, m., Salius, an Arcadian, comrade of Aeneas.

Sallentinus, -a, -um, adj., of the Sallentini (a people in Calabria, i.e. in the southeastern part of Italy), Sallentine.

Salmoneus, -neī, m., Salmoneus, a son of Aeolus (the founder of the Aeolic race), king in Elis, Greece. He sought to imitate the thunder and the lightnings of Jupiter, but the latter destroyed him by his thunderbolt and punished him in the underworld.

salsus, -a, -um [pf. pass. part. of salio or salio, salt down, salt], adj., salted,

salt, briny.

saltem, adv., at least, at all events, at any rate.

1. saltus, saltūs [saliō], m., leaping, dancing; leap, spring, jump, bound.

 saltus, saltūs, m., properly, a piece of wooded ground used as pasturage, esp. on the mountains, woodlandpasture, woodland, glade, forest; mountain pass, ravine. salum, sali [cf. sal], n., the open sea, the sea, the main.

salūs, salūtis [cf. salvus, sound, well, safe], f., soundness, well-being, health; safety, deliverance, preservation.

salūto, -āre, -āvī, -ātus [salūs], tr., wish health to, salute; greet, welcome.

salvē: see salveo.

salveo, salvere, -, -- [cf. salvus, sound, well, safel, intr., be well, be strong. salvē, salvēte, imp., as a greeting, properly, be well (cf. English 'farewell'), hail!, all hail!, greetings!, welcome!

Samē, Samēs, f., Same, an island in the Ionian Sea, off the west coast of Greece: in later times it was called Cephallenia (now Cephalonia).

Samos or Samus, Samī, f., Samos, a large island off the coast of Asia Minor, renowned for its temple of Juno, one of the most famous buildings in the ancient world.

sanciō, sancire, sānxī, sānctus [cf. sacer], tr., make holy; esp., of laws and treaties, make inviolable, fix unalterably, ratify, confirm. sanctus, -a, -um, pf. pass. part. as adj., sacred, holy, sainted, inviolable; unsullied, pure, blameless.

sanctus: see sancio.

sanguineus, -a, -um [sanguis], adj., bloody, bloodstained, blood-red. bloodshot; of Mars, bloodthirsty.

sanguis, sanguinis, m., blood; bloodshed; by metonymy, race, lineage; those of like blood, family, stock; a descendant, offspring.

sanies, acc. saniem, abl. sanie, f., diseased or corrupted blood, bloody matter, gore; by metonymy, poisonous froth of a serpent, venom.

sanus, -a, -um, adj., sound in body, healthy, well; sound in mind, rational, sane.

sapiēns: see sapiō.

sapienter [sapio], adv., wisely.

sapio, sapere, sapivi or sapii, -, tr., taste, savor, savor of; know, understand; intr., be wise, be discreet.

sapiens, sapientis, pres. part. act. as adj., sensible, discreet, wise.

sarcina, -nae, f., bundle; load, burden. Sardes, Sardium, pl. f., Sardis, capital of Lydia, in Asia Minor. It was on the River Pactolus. American scholars have made important discoveries through excavations on its site.

Sarpēdon, -donis, m., Sarpedon, son of Jupiter and King of the Lycians; he was an ally of Troy, but was slain by Patroclus, the friend of Achilles.

sat: see satis.

sata: see 2. sero (at the end).

satio, -āre, -āvī, -ātus [satis], tr., satisfy, fill. Fig., satisfy, satiate, appease.

satis, and, in abbreviated form, sat. I. Adv., enough, sufficiently. II. Noun, indecl., n., enough, sufficient. III. Adj., indecl., with a comp. satius, enough, sufficient; freely, a match for, equal to; in comp., better, preferable.

satius: see satis.

sator, satôris [2. serô], m., sower, planter. Fig., begetter, creator, father, author.

satur, satura, saturum [cf. satis], adj., filled with food, sated.

Satura, -rae, f., Satura, an unknown lake (or swamp) in Latium, perhaps a part of the Pontine Marshes.

Săturnia: see Săturnius.

Sāturnius, -a, -um [Sāturnus], adj., of Saturn, Saturnian, Saturn's: freely, son or daughter of Saturn. As nouns, Săturnia, -ae, f., Saturnia, a name of Juno, as daughter of Saturn; Sāturnius, -nī or -niī, m., Saturnius, i.e. Jupiter, son of Saturn.

Sāturnus, -nī [2. sero], m., Saturnus, an ancient Italian god of agriculture, identified later with the Greek Cronos.

See §§ 309-311.

saturo, -are, -avī, -atus [satur], tr., fill up, satisfy, lit. and figuratively.

satus: see 2. sero.

Satyrus, -rī, m., a Satyr, an attendant of Bacchus, having long, pointed ears, a snub nose, small horns behind the ears, and legs like a goat's.

saucius, -a, -um, adj., wounded, hurt, mangled. Fig., stricken, smitten.

saxeus, -a, -um [saxum], adj., of rocks or stones, rocky.

saxum, saxī, n., an isolated or detached rock, stone, bowlder.

Scaea, Scaeae [from a Greek word, meaning left, western], adj., found only in f., Western, Scaean, the name of the chief gate of Troy. This gate faced the Grecian camp and so was most exposed to attack.

scaena, scaenae, f., the background or scene of a Roman theater; by metonymy, stage, theater. Fig., a

background of woods, etc.

scālae, scālārum, pl. f., a flight of steps, staircase, stairs; scalingladder, ladder.

scandō, scandere, —, —, tr., climb, mount, scale, ascend.

scelerătus: see scelero.

scelerō, -āre, -āvī, -ātus [scelus], tr., stain by crime, defile, pollute. scelerātus, -a, -um, pf. pass. part. as adj., stained by crime, polluted, guilty, accursed, impious, infamous.

scelus, sceleris, n., an evil or impious act, wicked deed, sin, crime, vil-

lainy.

scēptrum, scēptrī, n., a staff; esp., a royal staff, scepter; by metonymy, lordship, sovereignty, kingly sway.

Schoenēïa: see Schoenēïus.

Schoeneüs, -a, -um [Schoeneus, Schoeneus, a king of Boeötia, father of Atalanta], adj., of Schoeneus, Schoeneus's. As noun, Schoeneïa, -ae, f., the daughter of Schoeneus, a title of Atalanta.

scilicet [sci, imp. +licet], adv., properly, know!, you may!, you may readily see; obviously, evidently, certainly, truly, doubtless; often with ironical force, of course, to be sure, think of it!, mark you!

scindo, scindere, scidi, scissus, tr., cut or tear asunder, tear, rend, cleave, split, divide, sever, separate. Fig., with viam, cleave; part, divide.

scintilla, -lae, f., a spark.

sciö, scire, scīvī, scītus, tr., come to know, learn, know; with inf., know how, understand how.

Scīpiadēs, -dae, m., one of the Scipios, a Scipio. Note: this word ought to = a son of Scipio, but is used in place of Scīpiō, Scīpiōnis, whose quantities make the word impossible in hexameter verse (§ 281).

scissus: see scindo.

scitor, scitārī, scitātus sum [freq. of sciō], tr., seek to know, search into, ask, inquire; with ōrāculum, consult.

scopulus, -lī, m., a projecting point or peak of rock, rock, crag, cliff; a rock or ledge in the sea, reef.

Scorpios or Scorpius, Scorpī, m., the Scorpion, the sign of the zodiac through which the sun passes from October 23 to November 22.

scrüpeus, -a, -um [scrüpus, a rough stone], adj., stony, rocky, jagged, rough.

rough

scūtātus, -a, -um [scūtum], adj., armed with shields, shielded.

scûtum, scûtî, n., a shield or buckler, oblong in shape, four feet long by two and a half wide, and rounded or oval, so as to curve round the body; at first, at least, made of wood covered with leather.

Scylaceum, -ī, n., Scylaceum, a town on the east coast of Bruttium, in Southern Italy, on a promontory

dangerous to ships.

Scylla, Scyllae, f., Scylla. (1) A sea monster, described as resident in a grotto in certain rocks, also called Scylla, between Italy and Sicily. The upper part of this monster resembled a lovely woman. About the waist was a circle of dogs or wolves; below was the tail of a dolphin. The wolves reached out and seized passing ships and dragged them on the rocks. (2) A ship in Aeneus's fleet. (3) A Scylla-like monster; several such were seen by Aeneas in the entrance to the underworld.

Scyllaeus, -a, -um [Scylla], adj., of Scylla, Scyllaean, Scylla's.

Scÿrius, -a, -um, adj., of Scyros, an island in the Aegean Sea, northeast of Euboea.

Scythia, -ae, f., Scythia, a general name for the parts of Europe and Asia north of the Black Sea.

Scythicus, -a, -um [Scythia], adj., of Scythia, Scythian.

sē: see suī.

sē- or sēd- [akin to sē], inseparable prefix, properly, by itself, apart, away, aside.

sēcernō, -cernere, -crēvī, -crētus [sē-+cernō], tr., sunder, sever, separate. sēcrētus, -a, -um, pf. pass. part. as adj., set apart, separate, sequestered, retired, solitary, lonely, quiet; hence, secret, hidden; = an adv., apart, privately, secretly. As noun, sēcrētum, -tī, n., a retired or private abode, (quiet or retired) haunt.

sēcessus, -sūs [sēcēdō, go apart], m., a going away, a withdrawing or retiring; by metonymy, a place of retirement, a sequestered place, retreat, recess, nook; a place where the shore seems to retreat, an inlet, estuary.

sēclūdō, -clūdere, -clūsī, -clūsus [sē- + claudō], tr., shut apart or off, shut out, shut up. Fig., exclude, expel, banish, put aside. sēclūsus, -a, -um, pf. pass. part. as adj., secluded, retired.

sēclūsus: see sēclūdō.

secō, secāre, secuī, sectus, tr., cut, cut off, cut up; cut through, saw, split, hew, sever, cleave. Fig., cut one's way through, fly through, sail through, cleave, plow; with viam (§ 140), cut a way, speed one's way.

sēcrētus: see sēcerno.

sectus: see seco.

secundo, -āre, -āvī, -ātus [secundus], tr., prosper, favor, give a favorable turn to.

secundus, -a, -um [sequor], adj., properly, following; esp., following the first, next, second, inferior, in place, order, or time. Fig., going with another, i.e. not opposing, favoring,

favorable, gracious, helpful, friendly, propitious, auspicious, prosperous, successful. rēs secundae, prosperity, success.

secūris, -ris [seco], f., ax, battle-ax.

sēcūrus, -a, -um [sē-, apart from, i.e. without +cūra], adj., without care, careless (in the lit. sense), free from anxiety, unconcerned, undisturbed, secure, untroubled; in bad sense, careless (of), heedless, reckless.

secus, adv., otherwise, differently; haud secus, non secus, not otherwise, in no less measure, not less; hence, just so, even so, even thus; haud secus ac or atque, precisely as, even as. In comp., sētius, otherwise, less, in less degree or measure; non sētius, in no less measure, none the less, equally, in equal measure, just as much.

secutus: see sequor.

sed [akin to sē-], conj., but; yet; sed enim, but indeed, but of a truth, however; sed . . . autem, a pleonastic expression, but yet.

sēd-: see sē-.

sedeō, sedēre, sēdī, sessum, intr., sit, sit down, be seated; of a general or army, be encamped; sit idly by, sīt by. Fig., of a weapon, etc., be lodged (in); with dat. of person interested, and a clause as subject, be firmly fixed, be settled, be resolved or determined, please (one), be the fixed purpose of.

sēdēs, sēdis [cf. sedeō], f., a seat, a resting-place; by metonýmy, like English 'seat,' a lasting, permanent abode, home, habitation, house; palace, temple; the final resting-place, the tomb, the grave; the place in which one abides, spot, region; base, foundation, bottom; of the sea, deeps, depths.

sedīle, -lis [sedeō], n., seat, bench;

a rower's bench, thwart.

sēditiō, -ōnis [sēd-+eō], f., properly, a going apart or aside; esp., a parting of citizens, civil dissension, popular uprising, sedition, riot, discord, strife. sēdo, -āre, -āvī, -ātus [sedeo], tr. properly, cause to sit down, settle. Fig., quiet, calm.

sēdūcō, -dūcere, -dūxī, -ductus [sē- + dūco], tr., lead away or apart, draw apart, divide, separate, part.

sēdulus, -a, -um [sē-+dolus], adj., properly, apart from guile, i.e. without guile, honest, genuine; busy, careful, diligent; bustling, zealous.

seges, segetis, f., a grain field; the standing grain in a field, grain crop, grain. Fig., crop in general, growth, thicket.

sēgnis, -e, adj., slow, sluggish, slothful, listless, lifeless, inactive.

sēgnitiēs, -ēī [sēgnis], f., sluggishness, slothfulness, sloth, tardiness.

Selīnūs, -nūntis, f., Selinus, a town on the southern coast of Sicily, famous for its palm trees.

semel [akin to similis], num. adv., once, once for all.

sēmen, sēminis [akin to 2. sero], n., a seed. Fig., in pl., seeds or elements of things, germs.

sēmēsus, -a, -um [sēmi-+edō], adj., half eaten, half consumed.

sēmi-, inseparable prefix, half.

sēmianimis, -e, and sēmianimus, -a, -um [sēmi- +anima, animus], adj., half alive, half dead; expiring, dying.

sēminex, -necis [sēmi-+nex], adj., half slain, half dead, badly wounded, mangled.

sēmino, -āre, -āvī, -ātus [sēmer], tr., sow, plant; freely, produce, beget,

bring forth.

Semīramis, -mis or -midis, f., Semiramis, Queen of Babylon, the wife of Ninus.

sēmita, -tae [sē-+meő, go], f., bypath, footpath, narrow way, path.

sēmiustus, -a, -um [sēmi- $+\bar{u}r\bar{o}$ ], adj., half burned, half consumed, charred, scorched.

sēmivir, sēmivirī [sēmi-+vir], adj., (only) half man, unmanly, effeminate.

semper, adv., always, ever, constantly, continually.

senātus, -tūs [cf. senex], m., the body of elders, the elders, the senators, senate.

senecta: see senectus, -a, -um.

senectus, -a, -um [cf. senex], adj., old, aged. As noun, senecta. -tae (sc. aetas), f., old age, age.

senectūs, -tūtis [cf. senex], f., old age, age; by metonymy, in bad sense, senility, decrepitude. Personified. Senectüs, -tūtis, f., Old Age, Age.

senex, senis, adj., comp. senior, old, aged, venerable. As noun, senex, senis, m., old man. In comp., older; often with intensive force, very old, (very) aged, venerable. As noun, senior, -oris, m., aged or venerable man.

sēnī, sēnae, sēna [cf. sex], distrib. num. adj., in pl., six at a time, six each: six.

senilis, -e [cf. senex], adj., aged, old. senior: see senex.

sēnsus, sēnsūs [sentio], m., feeling, physical and mental, perception, sense; a thought or feeling; emotion, understanding, intelligence; the mind, the reason.

sententia, -ae [sentio], f., a way of thinking, thought, opinion, view; purpose, resolve, intention.

sentio, sentire, sensī, sensus, ir., perceive by the senses; feel; feel to one's sorrow. Fig., perceive by the mental faculties, notice, realize, become aware, observe; understand.

sentis, sentis, m., a thorn, bramble, brier: thorn bush.

sentus, -a, -um [cf. sentis], adj., properly, thorny; rough, overgrown, squalid.

sēparō, -āre, -āvī, -ātus [sē- +parō], tr., properly, prepare apart, i.e. prepare differently, and so put apart, set apart, part, divide, separate.

sepeliō, sepelīre, sepelīvī or sepeliī, sepultus, tr., bury, inter. bury, overcome.

septem, num. adj., indecl., in pl., seven. septemgeminus, -a, -um [septem + geminus], adj., sevenfold; of the Nile, seven-mouthed.

septemplex, -plicis, adj., sevenfold. septēnī, septēnae, septēna [septem],

distrib. num. adj., in pl., seven at a time, seven each; freely, seven.

septimus, -a, -um [septem], ordinal num. adj., seventh.

sepulcrum, -crī [sepeliö], n., burial place, tomb, grave, sepulcher, funeral or burial mound.

sepultus: see sepeliö.

sequāx, sequācis [sequor], adj., following, pursuing, prone to pursue; freely, greedy, ravenous, devouring.

sequor, sequi, secutus sum, tr., follow; go or come after, accompany, attend; seek to reach, seek, pursue, aim at; follow in hostile spirit, pursue, chase; also intr., follow, come after or along. Fig., follow, attend, favor; follow commands, etc., obey.

sera, serae, f., a bar used in fastening a door.

serēnō, -āre, -āvī, -ātus [serēnus], tr., make clear or bright, make calm. Fig., calm, quiet, smooth.

serēnus, -a, -um, adj.; clear, bright, fair, serene, cloudless, calm, tranquil. Fig., calm, serene, tranquil. Serestus, -ti, m., Serestus, a Trojan,

comrade of Aeneas.

Sergestus, -ti, m., Sergestus, a Trojan, comrade of Aeneas. Vergil makes him the progenitor of the Gens Sergia.

Sergius, Sergi or Sergii, m., Sergius, a name borne by members of the Gens Sergia.

series, -ei [1. sero], f., properly, a number of things bound together, row, line, chain, series, train.

sermō, sermōnis [1. serō], m., properly, words joined or woven together, conversation, talk, discussion, discourse; common talk, rumor, report, gossip; by metonymy, speech, language, tongue.

 serö, serere, seruï, sertus, tr., join together, bind together, plait, interweave. Fig., weave (speech), weave words, etc., into speech, exchange in speech, discuss, consider. sertum, serti, pf. pass. part. as noun, n., garland, wreath.

2. sero, serere, sevi, satus, tr., sow, plant. Fig., sow, plant; beget; scatter like seed, spread, disseminate satus, -a, -um, pf. pass. part. as adj., properly, sown from = (seed of), begotten of, born of, son or daughter of. As noun, sata, satorum, pl. n., sown fields, tilled fields, tillage, crops.

sērō [sērus], adv., late; sērius, comp., later, too late.

serpēns: see serpō.

serpō, serpere, serpsī, serptum, intr., creep, crawl. Fig., creep on, steal on, steal over, spread. serpēns, serpentis, pres. part. act. as noun, m., properly, a creeper, crawler; snake, serpent. Serpēns, Serpentis, m., the constellation called the Dragon, the Serpent. See anguis.

Serrānus, -nī, m., Serranus. (1) The cognōmen, or surname, of the famous Caius (in Latin Gāius) Atilius Regulus, who was sowing when the news of his election to the consulship was brought to him. Vergil connected Serrānus with 2. serc. (2) A Rutulian, slain by Nisus.

sertum: see 1. serō.

sērus, -a, -um, adj., late, tardy, too late; often = an adv., late, too late; sērum, n. sing. as adv. (§ 146), late.

serva, servae [fem. of servus, slave], f., a female slave.

servātor, -tōris [servō], m., preserver, deliverer, savior.

servătrix, -trīcis [servō], f., a woman who rescues, preserver, deliverer, savior.

serviö, servīre, servīvī or serviī, servītum [servus, slave], intr., be a slave (to), serve, minister to, be subject to, obey.

servitium, -tī or -tiī [cf. serviō], n., slavery, servitude.

servō, -āre, -āvī, '-ātus, tr., watch, lit. and fig., watch over, note, observe, guard; keep, maintain, retain; preserve, observe a custom, rite, etc.; keep safe, protect, save, preserve; freely, from the idea of holding fast involved in that of saving, cling closely to a place, keep to, remain or continue in. servans, servantis, pres. part. act. as adj., observant (of), heedful (of), careful.

sēsē: see suī.

sētius: see secus.

seu: see sive.

severus, -a, -um, adj., in good sense, serious, grave, austere, stern, strict, severe; in bad sense, cruel, dreadful, terrible, frightful.

sex, num. adj., indecl., in pl., six.

sī, conj., if, in case; in clauses which are conditional only in form, i.e. do not really involve the idea of contingency, (if it be true that), (if, as is the case, i.e.) since, seeing that, when, whenever (this use occurs esp. intentreaties and prayers where the worshiper puts familiar facts in a way as modest and as little offensive as possible): in modest statements as to the future, if, when; in dependent questions, whether (a poetic use); in clauses originally expressing a wish or a prayer, but in effect practically purpose clauses, if haply, on the chance that. sī modo, if only, provided that; sī or o sī, in wishes, O that, would that (see note on vi. 187).

sībilo, -āre, -āvī, -ātum, intr., hiss. 1. sībilus, -a, -um, adj., hissing.

2. sībilus, -lī, m., hissing, whistling; in pl., used only in the neuter, sibila,

Sibylla, -lae, f., a Sibyl, a prophetess, esp. the Sibyl resident at Cumae as priestess of Apollo. Vergil calls her Deiphobe, daughter of Glaucus.

sīc, adv., in this manner, after this wise, thus (the word refers both forward and backward), so; in this guise or attitude; ut . . . sīc, just as . . . even so, = although . . . yet (nevertheless).

Sicānī, -norum, pl. m., the Sicani (an ancient race resident in Italy and Sicily, esp. in the latter); by metonymy, the Sicilians. As adj., Sicanus, -a, -um, Sicanian, Sicilian.

Sicania: see Sicanius.

167

Sīcanius, -a, -um [cf. Sicānī], adi., Sicanian; by metonymy, Sicilian. As noun, Sicania, -ae (sc. terra), f., Sicily.

Sicānus: see Sicānī.

sicco, -are, -avi, -atus [siccus], tr., make dry, dry up, dry; of blood, stanch.

siccus, -a, -um, adj., dry; drained. Fig., dry, parched, thirsty.

sicubi, adv., if anywhere; wherever, wheresoever everywhere.

Siculus, -a, -um, adj., of the Siculi (a people described by ancient writers as living at first in Latium, then as migrating to Sicily, conquering the Sicani, and giving their name to the island), Sicilian, of Sicily.

sīcut [sīc +ut], adv., conj., just as,

even as, as.

sīdereus, -a, -um [sīdus], adj., starry; starlike, starlit. Fig., bright as a star, shining, glittering.

sīdē, sīdere, sīdī or sēdī, — [akin to sedeo], intr. (§ 151), seat one's self, sit down; of birds, etc., settle, alight.

Sīdon, Sīdonis, f., Sidon, a very ancient city of Phoenicia, the mothercity of Tyre, and so of Carthage.

Sīdonius, -a, -um [Sīdon], adj., of Sidon, Sidonian; by metonymy, Phoenician, Tyrian, Carthaginian.

sīdus, sīderis, n., properly, a constellation: freely, a star, meteor; in pl., the signs of the zodiac; the heavens, the sky; by metonymy, season of the year, weather.

Sīgēus, -a, -um, adj., of Sigeum (a promontory near Troy), Sigean.

significo, -are, -avī, -atus [signum + faciol, tr., show by signs, indicate; intr., make a signal, beckon, signal.

signo, -āre, -āvī, -ātus [cf. signum], tr., mark, mark out, distinguish; with viam, viās, blaze out, trace; mark with a seal or stamp, seal, stamp, brand. Fig., mark with the eyes or mind, observe intently, note; mark out in words or writing, make plain or clear, indicate, designate, express.

signum, signī, n., a mark, sign, token, evidence; sign of the future, omen; a signal for joining battle, etc.; military standard, banner, flag, ensign; signa conferre, meet in close combat, press to the attack; a figure or a design on silverware or in embroidery.

Sīla, Sīlae, f., Sila, a forest in Bruttium

(in Southern Italy).

silēns: see sileō.

silentium, -tī or -tiī [sileo], n., silence, stillness, quiet; secrecy.

Sīlēnus, -nī, m., Silenus, a Satyr, constant attendant of Bacchus, called now the foster-father, now the tuter

of Bacchus. See Satyrus.

sileo, silere, silui, -, intr., be completely noiseless, be silent, be quiet; esp., like taceo, say nothing, be silent. silens, silentis, pres. part. act. as adj., quiet, still; voiceless, silent. As noun, silentēs, -tum or -tium, pl. m., the silent people, the (voiceless) dead.

silex, silicis, c., any hard stone, flintstone, flint; freely, rock, crag, cliff.

silva, silvae, f., a (dense) forest, a wood; freely, a thick, dense growth. Fig., a forest.

silvestris, -e [silva], adj., of or belonging to a forest, dwelling in the forest, woodland, rustic, silvan.

silvicola, -lae [silva +colo], m., dwelling in the forests; virtually an adj., forest-dwelling, forest-ranging.

Silvius, Silvi or Silvii, m., Silvius. (1) Silvius Aeneas, son of Aeneas, by Lavinia. (2) A name of many kings of Alba Longa.

similis, -e [from a word meaning one]. adj., construed with both gen. and dat., properly, one with another, like, resembling, similar; freely, same.

Simois, -ëntis, m., Simois. river of the Troad. (2) A river in Epirus which Helenus and Andromacke called Simois after the Trojan river.

simplex, simplicis, adj., single; simple; unmixed, untainted, pure.

simul [cf. similis], adv., at (one and) the same time, together; simul . . . simul. both . . . and, not only . . . but at the same time (Vergil is fond of writing simul . . . simul in coördinate clauses, with asyndeton, instead of writing simul once and joining the clauses by et); simul atque or ac, or simul alone, as soon as. As practically a prep., with abl., at the same time with, with (see v. 357).

simul ac or atque: see simul.

simulācrum, -crī [simulō], n., a counterfeit presentment of anything, likeness, image, statue, esp. of the gods; semblance, appearance, imitation; apparition, specter, ghost, phantom.

simulo, -are, -avī, -atus [similis], tr., make one thing like another, imitate, copy; pretend that something is true, feign, simulate. simulatus, -a, -um, pf. pass. part. as adj., counterfeit, pretended, false, deceitful.

sin, conj., properly used to introduce an alternative condition, in sharp contrast to what precedes, if on the other

hand, but if, if, however.

sincērus, -a, -um, adj., unspoiled, sound, genuine; clean, pure, chaste.

sine, prep. with abl., without.

singuli, singulae, singula [akin to semel, simul], adj., one at a time, one by one, one each; separate, individual, single.

singulto, -are, -, -atum [singultus], intr., hiccup, sob, lit. and fig.;

gurgle.

singultus, -tūs, m., hiccup, gasping, panting.

sinister, -tra, -trum, adj., left, on the left hand, to the left. As noun, sinistra, -trae (sc. manus), f., the left hand.

sinistra, as noun: see sinister.

sino, sinere, sīvī, situs, tr., set down, lay down, put down; let a thing lie. leave, resign, surrender, spare; allow, suffer, permit, let.

Sinon, Sinonis, m., Sinon, a Greek, who induced the Trojans to take the Wooden Horse into their city.

sinuo, -are, -avi, -atus (sinus), tr... bend, curve, wind, twist, coil.

sinuosus, -a, -um [sinus], adj., full of coils or spires, with many coils,

coiled, sinuous, spiral.

sinus, sinūs, m., a bend of any sort: esp., a bent or curved surface, curve. fold, coil; a bend in the shore line, gulf, bay; fold of a garment; curve of a sail when filled with wind, bellying sail; the part of the body covered by the loose folds of the toga or palla, the bosom; freely, arms, embrace. Fig., of the Nile, bosom, embrace. Sipylus, -lī, m., Sipylus, a son of Niobe.

Sirenes, -num, pl. f., the Sirens, two or three in number, with heads of women and bodies of birds, who dwelt on some rocks off the Campanian coast, near Naples. their sweet singing they enticed passing mariners upon the rocks and then destroyed them.

Sīrius, Sīrī or Sīriī, m., Sirius, the Dog

Star, whose 'rising was associated with the hottest part of summer. sisto, sistere, stitī, status [cf. sto], tr.,

cause to stand, put, place, set, lodge; set in place, prop up, support, stay, make firm, establish; bring, fetch, conduct, guide, convey: cause to stand still, check, stay, stop, arrest; intr. (§ 151), properly, set one's self, come to a standstill, stand (still), stay, remain, settle.

sīstrum, sīstrī, n., a sistrum, a rattle, a sort of bronze rattle, or 'cricket,' used by the Egyptians in the worship

of Isis.

Sisyphus, -phi, m., Sisyphus, son of Aeolus, and King of Corinth, notorious for his cunning and his robberies. In the underworld he had to roll forever uphill a stone which, as soon as it reached the top, rolled again to the bottom.

sitis, sitis, f., thirst. Fig., drought.

1. situs: see sino.

2. situs, sitūs [sinō], m., properly, a putting or placing, then, the place where something is put, position, situation, arrangement, order; a leaving, neglect, and, by metonymy, the effect of such neglect, mold, rust, filth. Fig., of the mold or rust of age, inactivity, lethargy, sloth.

sive or seu [si + -ve], conj., or if, or; sive (seu) . . . sive (seu), if on the one hand . . . or if on the other hand, if . . . or (if), whether . . . or.

smaragdus, -dī, m., a precious stone, transparent, of a bright green color.

emerald, beryl, jasper.

169

socer, soceri, m., father-in-law: in pl., parents-in-law, a husband's parents.

socio, -are, -avi, -atus [socius], tr., make (one) an ally or associate, join, unite, associate, ally,

socius, -a, -um [akin to sequor], adj., accompanying, associated, united, allied, confederate, friendly. noun, socius, soci or socii, m., associate, comrade, companion, ally.

sodalis, -lis, m., an intimate friend,

(boon) comrade.

sol, solis, m., the sun; by metonymy, sunlight, sunshine; like English 'sun,' a day. Personified, Sol, Solis, m., the sun-god (Apollo; see § 317).

sõlācium, -cī or -cii [sõlor], n., com-

fort, solace, consolation.

solamen, -minis [solor], n., comfort, consolation, solace, relief.

soleo, solere, solitus sum, intr., be accustomed, be wont, be used (to). solitus, -a, -um, pf. pass. part., in dep. sense, as adj., usual, wonted, customary.

solidus, -a, -um, adj., in physical sense, solid, firm, stout, strong, massive; solid, whole, entire. Fig., solid, firm, lasting. As noun, solidum, -di, n., the solid ground, firm ground.

solitus: see soleö.

solium, soli or solii, n., seat; throne. sollemnis, -e [sollus, old adj. = totus, omnis, +annus], adj., properly, of festivals, etc., that recur every year, yearly, annual, customary, wonted, usual, stated, appointed, established: solemn, sacred, festival. As noun, sollemne, -nis, n., usually in pl., religious festival, solemn rite; holy offering, offering.

sollertia, -ae [sollers, skillful, clever], f., skill, cleverness, shrewdness.

sollicitō, -āre, -āvī, -ātus [sollicitus], tr., move violently, stir up, agitate. Fig., disturb, disquiet, vex.

sollicitus, -a, -um [sollus, old adj. = tõtus +cieõ], adj., properly, violentlyshaken. Fig., disturbed, agitated, uneasy, restless, anxious, troubled.

sõlor, sõläri, sõlätus sum, tr., comfort, solace, console, soothe; alleviate,

relieve, allay, mitigate.

solum, soli, n., the bottom or base of anything; the ground, earth, land, soil; turf, sward; in general, floor, surface, e. g. of a temple or of the sea.

sölus, -a, -um, adj., gen. sölius, alone, single, sole, only; lonely, solitary, deserted.

solūtus: see solvō.

solvō, solvere, solvi, solvius, tr., loosen, unbind, untie; cast loose, cast off; set free, set at liberty; with funem, cast off; with vēla, unfurl; with equōs, unyoke. Fig., loosen, release, set free, free; relax, unstring, weaken; (loosen, i.e.) pay or discharge a debt, obligation, etc.; render, perform, fulfill (a vow or a sacrifice); dismiss, disperse, banish, dispel.

somnium, somni or somnii [somnus], n., a dream. Personified, Somnium, Somni or Somnii, n., Dream.

somnus, somnī, m., sleep, slumber; by metonymy, of the time for sleep, night; the sleep of death, death; = somnium, a dream, a vision, a phantom. Personified, Somnus, Somnī, m., the god of sleep, sleep, son of Erebus and Night.

sonāns: see sonō.

sonipës, -pedis [sonö+pēs], adj., noisy-footed, with sounding feet; freely, prancing. As noun, sonipës, -pedis (sc. ecus), m., a prancing steed.

sonitus, -tūs [sonō], m., sound, noise, din, clang, a humming or whizzing, crash, esp. of thunder, thunder.

sono, sonare, sonui, sonitum, intr., make a noise, give forth a sound,

sound, resound, rattle, clang, twang, roar, crash, thunder, rustle, echo, ring, whiz, buzz; tr. (§§ 140, 142), cause to sound forth, sound forth, utter. sonans, sonantis, pres. part. act. as adj., sounding, resounding; noisy, thunderous, booming, rustling, murmuring.

sonor, sonoris [sono], m., sound, noise; rattling, crackling, crash.

sonorus, -a, -um [cf. sonus, sonor], adj., sounding, resounding, noisy, roaring, thunderous; ringing, rattling.

sons, sontis, adj., guilty. As noun, sons, sontis, m., a guilty person, sinner, criminal.

sonus, sonī, m., sound, noise, din,

sōpiō, sōpīre, sōpīvī or sōpiī, sōpītus [cf. sopor], tr., lull or put to sleep. sōpītus, -a, -um, pf. pass. part. as adj., slumbering, slumberous, dormant.

sopor, sopōris [akin\*to somnus], m., a deep sleep, profound slumber, sleep; a dream, vision. Personified, Sopor, Sopōris, m., Sleep, Lethargy.

sopōrifer, sopōrifera, sopōriferum [sopor +ferō], adj., sleep-bringing, soporific; drowsy, slumberous.

soporo, -are, -, -atus [sopor], tr., put or lull to sleep. soporatus, -a, -um, pf. pass part. as adj., lulled to sleep, asleep; freely, sleepy, drowsy, slumberous; as a transferred epithet, drowsy, i. e. soporific.

soporus, -a, -um [sopor], adj., sleepy, slumberous, drowsy.

Soracte, -tis, n., Soracte, a high mountain in Etruria, twenty or twenty-five miles north of Rome. On its top was a temple of A pollo.

sorbeē, sorbēre, sorbuī, —, tr., suck in, suck down, drink down, swallow, lit. and figuratively.

sordidus, -a, -um [sordēs, filth], adj., foul, filthy, squalid.

soror, sororis, f., sister; freely, comrade.

sors, sortis, f., a lot (see note on i. 508, at the end), used in determining

matters by an appeal to the gods or to chance; by metonymy, a casting or drawing of lots, allotment, assignment; a lot as assigned by such a decision, portion, fate, destiny, fortune, misfortune; a place where appeal might be made to the lots, an oracle; oracular response, oracle, prophecy, prediction.

sortior, sortiri, sortitus sum [sors]. intr., appeal to the lots, cast lots, draw lots; tr., cast lots for, get by lot, select by lot; assign by lot, allot, determine, decide; freely. choose, select.

sortitus, -tus [sortior], m., casting of lots, drawing of lots; allotment, assignment.

sospes, sospitis, adj., saved, rescued: safe, unharmed, unhurt.

spargō, spargere, sparsī, sparsus, tr., scatter, spread, strew, sprinkle; spatter, bespatter, besprinkle; of weapons, hurl in numbers, fling, cast. Fig., scatter, disperse; scatter (reports, etc.), spread abroad, fling out.

sparsus: see spargo.

Sparta, Spartae, f., Sparta, or Lacedaemon, the famous capital of Laconia, a district in the Peloponnesus, Greece.

Spartānus, -a, -um [Sparta], adj., of Sparta, Spartan.

sparus, sparī, m., a rude missile, used esp. by rustics, a spear, dart, pike.

spatior, spatiārī, spatiātus sum [cf. spatium], intr., walk about, walk back and forth; move, proceed.

spatiosus, -a, -um [spatium], adj., roomy, huge, large.

spatium, spati or spatii, n., room, space; a space, distance, interval; race ground, race track, race course, esp. in pl.; space covered by anything, size, compass; course in general; of time, space, interval, period; time, leisure, opportunity.

speciës, -ēī [speciö, old verb, look, look at], f., properly, in act. sense, a seeing or viewing, view; in pass. sense, something seen, a sight, spectacle; the appearance or look of anything, form, shape; beauty, splendor.

specimen, -minis [specio, old verb, look, look at], n., mark, sign, token, emblem.

speciosus, -a, -um [species, beauty]. adj., good-looking, lovely, beautiful, splendid; lovely on the surface, specious, fraudulent, seductive.

spectābilis, -e [specto], adj., visible: worth seeing, conspicuous, resplen-

dent.

171

spectāculum, -lī [specto], n., (pleasing) sight, spectacle, display, show,

spectator, -toris [specto], m., spectator. spectātus: see spectō.

specto, -are, -avi, -atus [freq. of specio. old verb, look, look at], tr., look at earnestly, gaze at, view, behold; view with pleasure; intr., look on, watch. spectatus, -a, -um, pf. pass. part. as adj., tried, tested, proved.

specula, -lae [speciō, old verb, look, look at], f., a lookout (place), watch-

tower; height, tower.

speculor, speculārī, speculātus sum [cf. specula], tr., watch closely, examine, reconnoiter, spy out; catch sight of, espy, descry; intr., watch to see, seek to learn (by watching).

specus, specus [specio, old verb, look, look at], m. and n., something into (through) which one looks, a grotto, cavern: by metonymy, cavity in general, opening.

spēlunca, -cae, f., grotto, cavern; den. Sperchēïs, Sperchēïdis [Sperchēüs, Spercheüs, a river of Thessaly], adj., of the Spercheüs, Spercheüs's.

spernō, spernere, sprēvī, sprētus, tr., set aside, remove, separate, spurn. Fig., spurn, scorn, slight, despise.

spērō, -āre, -āvī, -ātus [cf. spēs], tr., hope for (something good), look for, expect; rarely, expect, look forward to (something bad), apprehend, anticipate, have an eye to, fear; with inf., hope, expect; suppose, imagine.

spēs, spei, f., hope, expectation; by metonymy, of persons and things that inspire hope, a hope, the hope.

spīceus, -a, -um [spīca, an ear or spike of grain, ripened grain], adj., consisting of ears of grain, of ripened grain.

spiculum, -li [dim. of spicum = spica,a point, spike, esp. a spike or ear of grain], n., properly, a sharp point of anything; by metonymy (cf. mūcro), a dart, an arrow.

spīna, spīnae, f., a thorn; backbone,

spine.

Spīo, Spīus (a Greek form), f., Spio, a sea nymph, one of the Nereïds.

spīra, spīrae, f., a coil, spire, fold.

spīrābilis, -e [spīro], adj., that may or can be breathed, breathable.

spīritus, -tūs [spīro], m., the breath; the breath of life, life; soul, spirit; the world-soul, all-pervading spirit. Fig., spirit, high spirit, courage, fire.

spīro, -are, -avī, -atum, intr., breathe, respire; of winds, breathe, blow, puff; breathe, live, lit. and fig.; tr.,

breathe out, exhale.

spissus, -a, -um, adj., thick, compact, close, crowded, dense; with harena, close packed.

splendeč, splenděre, splenduř, -, intr., shine, glitter, splendens, splendentis, pres. part. act. as adj., gleaming, bright.

splendidus, -a, -um [splendeo], adj., shining, gleaming, bright, brilliant. Fig., magnificent, stately, sumptu-

ous, splendid.

spolio, -are, -avī, -atus, tr., deprive of covering, strip; spoil, despoil. Fig.,

despoil, spoil, rob, deprive.

spolium, spoli or spolii, n., the spoils of an animal, i.e. the skin and hide stripped off. Fig., the armor stripped from a slain enemy, spoils, booty, plunder; spoils of victory, victory. For the spolia opima see opimus.

sponda, spondae, f., the frame of a couch or bed; by metonymy, bed,

couch.

spondeo, spondere, spopondi, sponsus, tr., promise solemnly, promise, make a promise, give a pledge; esp., promise in marriage, betroth. Fig., give promise or hope of. sponsa. sponsae, pf. pass. part. as noun, f., promised wife; freely, bride.

spons, spontis, f., an old noun, found only in gen. and abl. sing., free will, desire, choice; mea sponte, of my-own motion, of my own will, willingly; sua sponte, of his (her, their, its) own choice, spontaneously, willingly, voluntarily. sponte, abl. sing, as adv., of (one's) own accord, of free will, willingly, voluntarily.

sponsa: see spondeo. sponte: see spons. sprētus: see sperno.

spūma, spūmae, f., froth, foam, esp. of the sea, spray, spume; in pl.,

foaming waters.

spūmeus, -a, -um [spūma], adj., foaming, foam-covered.

spūmiger, spūmigera, spūmigerum [spūma +gero], adj., foam-bearing. spūmo, -āre, -āvī, -ātum, intr., foam, froth, be covered with foam. spu-

māns, spūmantis, pres. part. act. as adj., foaming, frothing. trickling, dripping, reeking.

spūmosus, -a, -um [spūma], foaming.

squaleo, squalere, squalui, -, intr., be stiff, be rough, esp. with dirt; of lands, etc., be rough, with neglect and lack of tillage; in general, be stiff or matted, be foul, be filthy.

squālidus, -a, -um [squāleo], adj., stiff with dirt, squalid, unkempt.

squalor, squaloris [squaleo], m., properly, stiffness, roughness; filth, foulness, squalor.

squama, squamae, f., scale (e.g. of a fish or snake); by metonymy, a scale or plate in metal armor, scale-armor. squāmeus, -a, -um [squāma], adj.,

scaly.

squamiger, squamigera, squamigerum [squāma +gero], adj., scalebearing, scaly.

squāmosus, -a, -um [squāma], adj.,

scaly.

stabilis, -e [cf. sto, stare], adj., standing, stable, firm. Fig., firm, lasting, enduring,

stabulo: see stabulor.

stabulor, stabulārī, stabulātus sum, and, less often, stabulo, stabulare, -, - [stabulum], intr., have an abode, dwell; be housed.

stabulum, -lī [sto], n., properly, a standing-place, abode; esp., the abode of an animal, stall, stable, fold; covert, haunt, of a wild beast.

stagno, -are, -avī, -atum [stagnum]. intr.; of water, stand still, form in pools, be still or stagnant. nāns, stāgnantis, pres. part. act. as adj., standing, stagnant.

stägnum, stägnī [sto], n., standing water, still or quiet water; pool, pond; the quiet (because deep) waters at the bottom of the sea, the deep waters, depths; water in general.

- statio, -onis [sto], f., properly, the act of standing; by metonymy, the place where something stands, station, resting-place; a place where ships stand, i.e. anchor, anchorage, roadstead.
- statuō, statuere, statuī, statūtus [stō], tr., cause to stand, put, place, set up, set in place; raise up, erect, build, found. Fig., fix, establish, ordain; determine, resolve.

stella, stellae, f., a star,

- stellatus, -a, -um [stella], adj., set or studded with stars. Fig., starred, studded.
- sterilis, -e, adj., unfruitful, barren. sterile (used both of the fields, trees, etc., and of animals).
- sterno, sternere, strāvī, strātus, tr., spread out, strew, stretch out, stretch on the ground, lay flat; lay low, fell, overwhelm, overthrow, lit. and fig.; slay, kill; lay waste; (strew, spread out, i.é.) make level or smooth, level, smooth (over); strew, strew with, bestrew, cover; in pass., with middle force, stretch one's self out, lie down, lie. stråtum, strātī, pf. pass. part. as noun, n., anything spread out, coverlet of a couch; a bed, couch; pavement of a street or road.

Steropēs, -pae [from a Greek word

meaning lightning], m., Steropes, one of the Cyclops who wrought at the forge of Vulcan.

Sthenelus, -lī, m., Sthenelus, a Greek warrior, charioteer of Diomedes; he

was in the Wooden Horse.

Sthenius, Stheni or Sthenii, m., Sthenius, a Rutulian, slain by Aeneas.

- stimulo, -āre, -āvī, -ātus [stimulus], tr., prick with a goad, goad. Fig., goad on, spur on, urge, incite, excite.
- stimulus, -lī, m., a goad for driving oxen, etc., a spur. Fig., goad, spur, sting, stimulus.
- stīpes, stīpitis, m., trunk or stock of a tree.
- stīpo, -āre, -āvi, -ātus, tr., press, squeeze or crowd together, pack, stow, stow away, load; press round. surround closely, attend, accompany, escort. stīpātus, -a, -um, pf. pass. part. as adj., closely packed, dense, thronging.

stipula, -lae, f., stalk, esp. of grain left at reaping-time, stubble, straw.

stirps, stirpis, c., properly, the lower part of a plant, including the roots. stock, stem, trunk, root. Fig., stock, race, family, line, lineage; of an individual, offspring, progeny, scion, origin, source.

stīva, stīvae, f., plow handle.

sto, stare, stetī, statum, intr., stand, lit. and fig.; stand firm or steadfast. be immovable; continue standing. remain, endure, last; stand up. stand on end; with emphasis on the result rather than on the process, stand finished, be set up, be reared, be erected, be built; of warfare, take one's stand, set one's self, stand; stay, tarry, halt. Fig., of ships, (stand, i.e.) be anchored, bu hauled up on land; of a weapon, stand in something, be fixed or lodged (in); stand firm, be secure or steadfast, endure, continue, stand in or on, depend on; rest on, be centered in; be fixed or settled, be determined or resolved.

- stomachus, -chī, m., the gullet, alimentary canal; freely, throat; also, the stomach.
- strāgēs, strāgis [cf. sternō], f., a laying low, overthrow; slaughter, massacre, carnage, havoc.
- strāmen, strāminis [sternō], n., what is spread over something, straw, thatch of a roof.

strătum: see sternō.

strătus: see sternō.

- strepitus, -tūs [strepō], m., a confused (unpleasant) noise, din, uproar, bustle, hum, murmur.
- strepō, strepere, strepuī, strepitum, intr., make a confused noise, ring, resound, rattle, echo; hum, murmur.
- strictūra, -rae [stringō], f., properly, a contraction, compression; esp., the tightening, 'setting,' i.e. the hardening or tempering of iron by dipping it when red-hot into water; by metonymy, tempered iron, iron bars, masses of iron.

strictus: see stringō.

strīdeō, strīdēre, strīdī, —, and strīdō, strīdere, strīdī, —, intr., properly, make any harsh or shrill sound, hiss, whistle, whiz, buzz, hum, creak, crash, grate, rattle, rūstle, roar.

strīdo: see strīdeo.

- stridor, stridoris [stridoo], m., any harsh or shrill sound, loud noise, humming, buzz, murmur, whistling, creaking, clanking, grating, rattling, roaring, rumbling.
- strīdulus, -a, -um [strīdeō], adj., hissing, creaking, sputtering; whizzing, hurtling.
- stringō, stringere, strīnxī, strictus, tr., properly, draw tight, bind, squeeze, compress; through the idea of bringing two things together gently, touch lightly, graze; hence, wound lightly; strip off leaves, etc., by friction, lop off, strip; with rēmōs (see note on i. 552), make, fashion; draw, unsheathe a sword. Fig., touch deeply, wound, hurt. Note: we have here parts of two verbs, originally diskinct.

Strophades, -dum, pl. m., the Strophades, islands in the Ionian Sea, west of the Peloponnesus; on these islands the Harpies were supposed to dwell.

strūctus: see struō.

- struo, struere, struxi, structus, tr., heap up, pile up, pile; erect, build, construct; arrange, set in order, dispose, marshal an army or fleet, draw up in battle array; pile high, i.e. load, burden. Fig., set plans, etc., in order, plan, devise, contrive, compass.
- Strymon, Strymonis, m., Strymon, a river in Macedonia, on the borders of Thrace.
- Strymonius, -nī or -niī, m., Strymonius, a Trojan.
- studium, studī or studiī [cf. studeō, be keen, be eager], n., devotion, zeal, eagerness, enthusiasm, eager pursuit of anything, diligence, energy; eager desire, curiosity; zeal for a person or cause, party spirit, partisanship, favor, support; tokens of support, applause, cheers. studiō, abl. sing. as adv., eagerly, ardently.
- stupefació, -facere, -fēcī, -factus [stupeō +fació], tr., make senseless, stun, daze, bewilder, astound, astonish.
- stupeō, stupēre, stupuī, —, intr., be stunned, be benumbed; be astounded, be amazed, be bewildered, be dazzled; tr. (§ 142), be amazed at, gaze in astonishment at.
- stupēscē, stupēscere, stupuī, [inceptive of stupeō], intr., become amazed, grow bewildered.
- stuppa, stuppae, f., the coarse part of flax, tow, hemp, oakum.
- stuppeus, -a, -um [stuppa], adj., made of tow or hemp, hempen.
- Stygius, -a, -um [Styx], adj., of the Styx, Stygian; by metonymy, of the underworld, infernal, nether; awful, fatal, deadly.
- Styx, Stygis, f., the Styx, the main river in the underworld.
- suādeō, suādēre, suāsī, suāsum, tr.

and intr., advise, counsel, urge, exhort; prompt, impel, invite; recommend, commend, suggest.

sub, prep. I. With abl., used (1) of space, lit. and fig., under, below, beneath, at, within, in, under cover of, under shelter of, at the foot of, close to, just behind, immediately after, (2) of time, in, within, during, at, on, (3) in fig. senses, under, esp., of rank, etc., under, under the control of, under the rule of. II. With acc., used (1) of motion from a higher to a lower level, under, underneath, beneath, within, toward, down to. before, or from a lower to a higher level, up toward, up to, to; sub auras, upward, to the light of day, skyward, (2) of time, toward, close to, just before, just after. As a prep. prefix, sub, subs, under, up to, upward, up, toward; by stealth. secretly.

subāctus: see subigō.

subdö, -dere, -didī, -ditus [sub +dö], tr., put or set beneath, put under.

subduco, -ducere, -duxi, -ductus [sub+duco], tr., draw up; with navis, draw or haul upon shore, beach; draw from beneath, draw from under, withdraw, remove; take away stealthily, remove secretly, steal away, withdraw; remove, rescue.

subeo, -īre, -īvī or iī, -itum [sub + eo], tr. and intr. (with dat.), go under, come under, go beneath; go against, face, meet; shoulder, support, take up, carry, bear; go or come up to or toward, draw near ' (to), advance (to), approach, go into, enter; come up, come to one's aid; come or go close to, follow, succeed. Fig., steal over one, sweep over one, come into one's mind, occur to one. subitus. -a, -um, pf. pass. part., in dep. sense, as adj., having come up (or coming up) secretly or unexpectedly, unexpected, sudden; subito, abl. sing. as adv., unexpectedly, suddenly, of a sudden, all at once. subiciō, subicere, subiēcī, subiectus [sub +iaciō], tr., throw under, place under, set under; throw up, fling up. Fig., put under one, conquer, subidue; fling in words, etc., answer, say in reply. subiectus, -a, -um, pf. pass. part. as adj., set beneath, lying beneath, conquered. As noun, subiectī, -tōrum, pl. m., the conquered, the vanquished, subjects, conquered peoples. Note: for the scansion see note on disice, i. 70.

subiectus: see subicio.

subigō, -igere, -ēgī, -āctus [sub +agō], tr., drive under, drive on, push on, shove or thrust forward. Fig., force, constrain, compel; conquer, subdue, subjugate.

subită: see subeă (at the end).

subitus: see subeo (at the end).

sublåbor, -låbī, -låpsus sum [sub + låbor], intr., fall down, sink down. Fig., sink, subside, ebb; of time, glide by unnoticed, slip quietly by. sublåpsus: see sublåbor.

sublatus: see suffero or tollo.

sublevo, -ăre, -āvī, -ātus [sub +levo], tr., lift up, raise up.

sublime: see sublimis.

sublimis, -e, adj., lofty; often in sense = sublevatus, elevated, uplifted, raised aloft, upborne; =an adv., on high, aloft, in the air, through the sky. Fig., uplifted, elated, exalted, high-spirited. sublime, n. sing. as adv., on high, through the air.

sublüstris, -e [sub +stem akin to that of lūx], adj., giving but little light, dim, glimmering. See lūstrō (at the end).

subnectö, -nectere, -nexuï, -nexus [sub +nectö], tr., tie under, bind or fasten under or beneath; bind, fasten.

subnexus: see subnecto.

subnīxus, -a, -um [sub +nītor], adj., resting or leaning on, supported by, defended by; freely, seated on.

subolēs, -lis, f., offspring, issue, progeny; a child, infant.

subrideo, subridere, subrisi, - [sub + rīdeol, intr., smile quietly or gently, smile on, smile.

subrigō: see surgō.

subs-: see sub (at the end).

subsequor, -sequi, -secutus sum [sub +sequor], tr., follow (closely).

subsidium, -dī or -diī [sub +sedeo], n., forces that (sit, i.e.) are stationed in reserve, reserve forces, reënforcements; in general, support, aid, help.

subsido, -sidere, -sedi, -sessum [sub +sīdo], intr., sit down, lit. and fig., sink down, settle down; sink, settle,

subside.

subsisto, -sistere, -stitī, - [sub + sisto], intr. (§151), come to a standstill, stop, halt, stop or tarry behind; hold one's ground, make resistance, resist, withstand.

subsum, subesse, -, - [sub +sum], intr., be under, be beneath.

subtemen, -minis [originally subtexmen: cf. subtexo], n., properly, the woof of anything woven; by metonymy, threads.

subter, adv., below, beneath. prep., with acc., beneath, under.

subtexo, -texere, -texui, -fextus [sub +texo], tr., weave one thing beneath another. Fig., (underweave a thing, i.e. overspread it, and so) cover, curtain, obscure, hide, conceal.

subtrahō, -trahere, -trāxī, -tractus [sub +traho], tr., draw from under, withdraw, remove, lit. and figura-

tively.

suburgeo, suburgere, -, - |sub + ' urgeo], tr., drive up to, force close to.

subvecto, -are, -avi, -atus [freq. of subvehol, tr., carry (up), bring, convey, transport.

subvectus: see subvehō.

subvehō, -vehere, -vexī, -vectus [sub +**veh** $\delta$ ], tr., carry (up), bring or convey, transport; in pass., with bigis, equo, or navi, expressed or to be supplied, drive, ride, sail.

subvolvo, -volvere, --, --sub +

volvo], tr., roll up, roll.

succēdo, -cēdere, -cessī, -cessum [sub +cedo], intr., go under or beneath, lit. and fig., come under, go in beneath, enter; come or go to or toward, advance to, draw near to, approach; come to the side of, come to the aid of, take the place of; go, come; go under a burden, shoulder, take up, bear; come under, submit to; go rightly, prosper, suc-

SUĒSCŌ

successus, -sūs [succēdo], m., advance, movement, progress; career;

succidō, succidere, succidī, - [sub + cado], intr., fall down, sink down, sink.

succido, -cidere, -cidi, -cisus [sub + caedo], tr., cut beneath, cut on the under side; cut off, lop off, mow /down.

succinctus: see succingo.

succingo, -cingere, -cīnxī, -cīnctus [sub +cingo], tr., gird below or from below; gird about, gird; clothe, robe, lit. and fig.; furnish, equip.

succisus: see succido.

succrēsco, -crēscere, -crēvi, -crētum [sub +crēsco], intr., spring up, grow up, grow.

succumbo, -cumbere, -cubuī, -cubitum [sub+cumbo, old verb, lay], intr. (§ 151), properly, lay beneath. Fig., (lay one's self beneath, i.e.) yield to, submit to, succumb to, give way to.

succurro, -currere, -curri, -cursum [sub +curro], intr., run to aid, hurry to the help of, assist, help, relieve. succor. Fig., = subeo, come to one's mind, occur to one.

succutio, -cutere, -cussī, -cussus [sub +quatio], tr., shake upward; fling upward, toss up.

sūcus, sūcī, m., juice, sap; moisture; esp. juice of the murex (see murex), and so, crimson dye, dye.

sūdō, -āre, -āvī, -ātum, intr., sweat, perspire. Fig., sweat, be wet (with), be drenched, reek, swim.

sūdor, sūdoris, m., sweat, perspiration.

suesco, suescere, suevi, suetus, intr. become accustomed; in pf. system, be accustomed, be used, be wont. suētus, -a, -um, pf. pass. part., in dep. sense, as adj., accustomed, used, wont.

suetus: see suesco.

suffectus: see sufficio.

suffero, sufferre, sustuli, sublatus [sub +fero], tr., bear up, hold up, support. Fig., withstand, resist, endure.

sufficio, -ficere, -feci, -fectus [sub + facio], tr., put under (dye), dye, tinge, color, suffuse; make or put one thing in place of another, substitute, supply, furnish, grant; intr., be sufficient, be adequate to or for, suffice; with inf., (suffice, i.e.) be strong enough (to), be in position (to), be able.

suffodio, -fodere, -fodi, -fossus [sub + fodio, tr., stab beneath, pierce beneath. stab.

suffossus: see suffodio.

suffundo, -fundere, -fūdī, -fūsus [sub +2. fundo], tr., pour below, pour under; pour in or on; overspread, suffuse. fill.

suffūsus: see suffundo.

suggero, -gerere, -gessī, -gestus [sub +gerol, tr., put under, set beneath, heap up beneath; heap up, furnish, supply.

suī, gen., sibi, dat., sē or sēsē, acc. and abl., reflex. pron., sing. and pl., (of, etc.) himself, herself, itself, themselves; often best rendered by (of, etc.,) him, her, it, thema

sulco, -āre, -āvī, -ātus [sulcus], tr., furrow, plow. Fig., furrow, plow, cleave the sea.

sulcus, sulci, m., a furrow; freely, trench, ditch. Fig., track or path of a vessel, wake; track or train of a

Sulmō, Sulmōnis, m., Sulmo, a Rutu-

sulpur, sulpuris, n., brimstone, sul-

sum, esse, fui, futurus (fut. part.), intr., be in existence, exist, live, be. lie, be situated; endure, continue, remain, abide; in pf. tense, has been, has ceased to be, is no more; with gen., be the part of, belong to, or. freely, occasion, cost, require; with dat., to denote possession, one has; used impers., with inf., it is possible. one may, one can. futurus, -a, -um, fut. part. as adj., future, coming; sure to be or happen, sure, certain. impending, inevitable. As noun, futurum, -rī, n., what is to be, the future. Note: the forms fore, =futūrum, etc., esse and forem, fores, etc., =essem, essēs, etc., require attention.

summa, summae [summus], f., the chief or main point; the substance, sum and substance, sum total.

summergo, -mergere, -mersi, -mersus [sub +mergo], tr., plunge under water, submerge, sink, drown, over-

summersus: see summergō. summissus: see summitto.

summitto, -mittere, -mīsī, -missus [sub +mitto], tr., send under, put under, let down, lower, sink; in pass., with middle force, bend the knee, bend low. Fig., subdue, repress, check; (send one thing under another, i.e.) make one thing yield to another, subdue or subject to. summissus, -a, -um, pf. pass. part. as adj., in fig. sense, submissive, subdued, modest, gentle.

summõtus: see summoveō.

summoveō, -movēre, -movī, -motus  $[sub + move\delta]$ , tr., drive off or away, keep off, remove.

summus: see superus.

sūmō, sūmere, sūmpsī, sūmptus [sub +emo], tr., take up, take, choose, assume; with poenas, take, exact, inflict; take or pick out, choose, select; (take up, assume; hence) employ, use.

sümptus: see sümö.

suo, suere, sui, sūtus, tr., sew, stitch, stitch together. sūta, sūtorum, pf. pass. part. as noun, pl. n., plates (sewed, i.e.) fastened together; a coat of mail made of plates fastened together, metal cuirass or corselet.

super. I. Adv., used (1) lit. of space, above, on top, from above (=desuper), (2) fig., over and above, moreover, besides, in addition, furthermore; beyond measure, too much, e.g. in the phrase satis superque, enough and to spare; enough, aye, more than enough;  $=an \ adj.$ surviving, remaining. II. Prep., (1) with acc., over, above, on (the) top of, upon, on, beyond; in fig. uses, above, more than, beyond, besides, (2) with abl., of space, upon, on, of time, about, at; fig., about, concerning, in reference to, with regard to, as to.

superator, -toris [supero], m., conqueror.

superbia, -ae [superbus], f., pride, whether in good sense or in bad; esp., haughtiness, arrogance, insolence, wantonness.

superbus, -a, -um [super], adj., properly, of persons who think themselves above others, proud, usually in bad sense, haughty, insolent, arrogant, overbearing, wanton, lawless; in good sense, proud, elated, exultant, glorying (in), flushed (by), high-spirited; of things that excite pride, proud, gorgeous, glorious, noble, magnificent, splendid, superb.

superēmineō, superēminēre, —, — [super + ex + the root of 1. minor], tr., tower above, rise above, overtop.

superimmineo, superimminere, —, — [super +immineo], intr., stand high over, tower over, hang over, overhang.

superimpono, -ponere, -posui, -positus
[super +impono], tr., put on, place
on.

superinicio, -inicere, -iniecī, -iniectus [super +inicio], tr., throw over, throw on, fling on.

supernē [supernus, above, upper],
adv., from above, above; up, up-

supero, -are, -avi, -atus [cf. super], intr., be or rise above, lit. and fig., go over, overtop; surpass, excel, be superior; win, conquer, be victorious; go beyond bounds, exult, glory (excessively in something); be over and above, be in excess, be left, remain; survive, be (still) alive; tr., go over, lit. and fig., surmount, rise above, pass beyond, overpower, subdue; gain, win.

superstes, -stitis [supersto], adj., surviving, remaining.

superstō, superstăre, —, — [super + stō], intr., stand over, stand above; survive, remain.

supersum, superesse, superful, — [super + sum], intr., be over and above, be left, remain over, remain; remain in life or being, survive, continue, last, endure.

superus, -a, um [super], adj., comp. superior, -ius, sup. suprēmus or summus, -a, -um, above, upper, higher, on high, sovereign, mighty; of things in heaven as opposed to those on earth, heavenly; of things in the upper world of earth as opposed to those in the underworld, in or of the upper world, upper, in the world above, on earth. As nouns, superus, -rī, m., a god (very rare in sing.), in pl., the gods above, the heavenly gods, the gods; also, the men of the earth, the earth, as opposed to the underworld; supera. -rorum, pl. n., the heavenly regions, heaven, sky. In sup., suprēmus, -a, -um, of space, highest, loftiest, very high; in fig. senses, high. lofty, noble, glorious; of degree, utmost, extreme, the highest or last degree of, dire; of time, last, final. As noun, suprēma, -morum, pl. n., the last offices to the dead, funeral rites. suprēmum, n. sing. as adv., for the last time. In form summus, -a, -um, of space, highest, topmost, extremest, or, simply, high; highest part of, top of, summit of, the surface of, the tip or end of; of time, latest, last, final; of degree or rank. highest, mightiest, supreme, sovereign, chief, main. As noun, summa, summorum, pl. n., the highest parts, the top, the summit.

supervolö, supervoläre, —, — [super +1. volö], tr. and intr., fly over, fly above.

supinus, -a, -um, adj., bent backward, laid or lying on the back; (with) face upward, supine; with manus, (with face, i.e.) palms upward, or, freely, uplifted.

suppleo, -plère, -plèvī, -plètus [sub + pleo, old verb, fill], tr., fill up, fill full; make good or whole, fill up the number of.

supplex, -plicis [sub +plico], adj., properly, bending the knees, or, perhaps, grasping (another's) knees in entreaty, suppliant, making entreaty, humble, submissive. As noun, supplex, supplicis, c., a suppliant.

suppliciter [supplex], adv., suppliantly,

humbly.

supplicium, -ci or -cii [cf. supplex], n., properly, a kneeling, either in prayer, prayer, supplication, thanksgiving, or to receive punishment, punishment, penalty, suffering.

suppono, -ponere, -posui, -positus or suppostus [sub +pono], tr., put or place beneath, set under; apply (a knife, etc.); with tauro, mate with.

suppositus or suppostus: see suppono. supra, adv., over, above; with sum, tower above. As prep., with acc., over, above, beyond, lit. and fig.

suprēmus: see superus.

sūra, sūrae, f., the calf of the leg, ankle, leg.

surgō, surgere, surrēxī, surrēctum [sub +regō: cf. the form subrigit in iv. 183], tr., raise up, erect; with aurīs, prick up; intr. (§151), properly, raise one's self, rise, arise, in many meanings, lit. and fig.; spring up, spring into being, grow, bloom, develop.

sūs, suis, c., pig, hog, boar, sow.

susceptus: see suscipio.

suscipiō, -cipere, -cēpī, -ceptus [subs = sub +capiō], tr., take up, lift up, raise up; catch up, catch; esp., raise up a newborn child, in order to acknowledge it as one's own, acknowledge, bring up, rear, support, nur-

ture; beget, bear. Fig., take on one's self, assume; take up another's speech, i.e. reply to, answer, resume, reply.

suscitò, -āre, -āvī, -ātus [subs = sub +citò, freq. of cieò], tr., set in (violent) motion. Fig., stir up, arouse, excite, kindle, fan, quicken.

1. suspectus: see suspicio.

 suspectus, -tūs [suspicio], m., a looking upward, view upward; hence, height, distance.

suspendö, -pendere, -pendī, -pēnsus [subs = sub + pendö], tr., hang up, hang, suspend; hang up as an offering, dedicate, consecrate; prop up, bear up, uplift. Fig., lift up, keep in suspense, excite. suspēnsus, -a, -um, pf. pass. part. as adj., hung up, suspended, upborne. Fig., in suspense, bewildered, awed, deeply moved, anxious, troubled.

suspēnsus: see suspendo.

suspiciō, suspicere, suspexi, suspectus [sub +speciō, old verb, look, look at], intr., look upward; tr., look up at, gaze (upward) at. Fig., look up to, admire, respect; look at stealthily ('out of the corner of one's eye') or askance, mistrust, suspect. suspectus, -a, -um, pf. pass. part. as adj., suspected, distrusted.

suspīrium, -rī or -riī [suspīrō], n., a

sign.

suspīrō, -āre, -āvī, -ātum [sub + spīrō], intr., draw a deep breath, sigh.

sustento, -āre, -āvī, -ātus [freq. of sustineo], tr., hold up, prop, support. Fig., hold up, support, sustain, maintain; withstand, resist, check.

sustineō, -tinēre, -tinuī, -tentus [subs = sub +teneō], tr., hold up or aloft, bear up, support, hold, carry; hold off, keep off. Fig., hold up or off, withstand, resist, endure, keep in check, stay; with inf., endure (to), have the power (to).

sūta: see suō.

sŭtilis, -e [suö], adj., sewed, stitched; with cymba, sewed, i.e. built of skins (or bark?) sewed together.

- suus, -a, -um, reflex. poss. adj., corresponding to suī, sibi, sē, his own,
  her own, its own, their own; freely,
  his, her, its, their; (one's own, i.e.
  adapted to one; hence) fitting, meet,
  suitable, friendly, favoring, propitious. As noun, suī, suōrum, pl. m.,
  his (one's, their) friends, comrades,
  countrymen, subjects, people, house-
- Sychaeus, -I, m., Sychaeus, the husband of Dido, treacherously slain by his brother-in-law Pygmalion. As adj., Sychaeus, -a, -um, of Sychaeus, Sychaeus's.

hold, etc.

syrtis, syrtis, f., a sand bank in the sea, sand bar, bar, reef; shoal, shallow. As proper name, esp. in pl., Syrtis, Syrtis, f., the Syrtis or Syrtes, two shallow bays on the north coast of Africa, distinguished as Maior (now Gulf of Sidra) and Minor (now Gulf of Cabes), dangerous to navigation. The neighboring coasts, too, were accounted dangerous, by reason of wild inhabitants and wild and dangerous beasts, serpents, etc.

# T

- täbeö, täbere, —, —, intr., melt away, melt, waste away. täbens, täbentis, pres. part. act. as adj., wasting, wasted.
- täbēs, tābis, f., properly, a wasting or pining away, consumption; by metonymy, a wasting disease, wasting force or power; freely, illness, fever, sorrow.
- tābēscē, tābēscere, tābuī, [inceptive of tābeē], intr., waste away, melt away, melt.
- tābidus, -a, -um [cf. tābeō, tābēs], adj., properly, in pass. sense, wasted, wasting away; in act. sense, wasting, consuming.
- tabûla, -lae, f., a board, a plank.
- tabulatus, -a, -um [tabula], adj., boarded, floored. As noun, tabulatum, -ti, n., boarding, flooring; story, floor, e.g. of a tower.

- tābum, tābī [cf. tābēs], n., corrupt moisture, matter; esp., corrupted blood, gore.
- Taburnus, -nī, m., Taburnus, a mountain chain, in Italy, south of the Caudine Pass, between Samnium and Campania; it was famous as a pasture-ground and for its olives.
- taceō, tacere, tacui, tacitum, intr., be silent (i.e. refrain from speech), say nothing; =sileō, be still, be quiet, be noiseless; tr., a poetic use, keep silence about, pass over in silence. tacitus, -a, -um, pf. pass. part., in dep. sense, as adj., uttering no word, silent; still, quiet, noiseless; unvoiced, voiceless; =an adv., quietly, silently, secretly; in pass. sense, unmentioned, unheralded, unsung.
- taciturnus, -a, -um [taceō], adj., voiceless, silent.

tacitus: see taceō.

1. tāctus: see tangō.

- tāctus, tāctūs [tangō], m., a touching, touch.
- taeda, taedae, f., pitch-pine tree, pine; by metonymy, pine-wood, pine fagots; a pine plank; a torch of pine-wood, esp. a bridal torch, marriage torch.
- taedet, taedere, taeduit or taesum est, impers., construed with acc. of person and gen. of thing; it wearies or disgusts one, one is weary of, one is sick and tired of, one is disgusted with, one loathes.
- taedium, taedī or taediī, n., weariness (of), loathing (of), disgust (with).
- Taenarius, -a, -um [Taenarum, Taenarus, Taenarum, a promontory in Laconia, Greece, on which, near a temple of Neptune, was a grotto that was supposed to be an entrance to the underworld], adj., of Taenarus, Taenarian, Spartan.
- taenia, -ae, f., a band, ribbon; esp., the long hanging ends of a vitta, then, by metonymy, headband, fillet.
- taeter, taetra, taetrum, adj., foul, loathsome, disgusting.
- Tagus, Tagi, m., Tagus. (1) An Italian.
  (2) A river in Spain, celebrated for the gold it carried in its sands.

tālāris, -e [tālus], adj., of the ankles, or on the ankles. As noun, talaria, -rium, pl. n., the tālāria of Mercury or Perseus, i. e. winged sandals, or wings attached to the ankles.

talentum, -ti, n., the talent, the heaviest unit of weight in use in Greek communities, varying in weight from fifty to one hundred pounds; freely, a great weight, hundredweight. The name was given also to similar weights (not coins) of silver and gold; the Attic silver talent was worth over \$1000.

tālis, -e, adj., denoting quality, generally in good sense, occasionally in bad, such, of such a sort, of such a kind or nature; so fine, so splendid; so sorry:  $=an \ adv.$  in such manner. in such guise; such as this (which has immediately preceded or is to follow at once), this, the following; like English 'such,' when emphatic, (so) great, distinguished, important. tālis . . . quālis, such . . . as.

tālus, tālī, m., ankle.

tam, adv., used esp. with adjectives or adverbs, so, so very, to such a degree; often best rendered by an adj., such: tam . . . quam, by so much . . . as, as much . . . as, as . . . as.

Tamasēnus, -a, -um [Tamasus, Tamasus, a town on the island of Cyprus], adj., of Tamasus, Tama-

senian.

tamen, conj., yet, yet after all, however, nevertheless, none the less.

Tanaïs, -ïs, m., Tanaïs, a river in Europe (Russia), now called the

tandem, adv., at length, at last, finally; often strengthened by vix, after long waiting, at last; in questions expressive of deep emotion, esp. of surprise or impatience, pray tell me, pray.

tango, tangere, tetigī, tāctus, tr., touch; lay hold of; (touch, i.e.) share. Fig., reach, attain; (touch, i.e.) be concerned with, be involved in: touch, affect, move, im-

press.

Tantalis, -lidis [Tantalus], f., Tantalis, a woman descendant of Tantalus, esp. Niobe.

Tantalus, -II, m., Tantalus. (1) Son of Jupiter, and father of Peleus and Jupiter admitted him to the banquets of the gods, but, when he disclosed their secrets, he was flung into the underworld, there to stand to his chin in water which always ran away when he tried to drink it: fruits hung near till he tried to eat them. It is also said that a rock hung over his head, always threatening to fall upon him. (2) A son of Niobe, grandson of (1).

tantum: see tantus.

tantus, -a, -um, adj., referring to size or quantity, of such size, such (in size, bulk, or quantity), so great, such great: (as great as it [one] really was, i.e.) great, mighty, numerous, important, illustrious; also, so grievous, grievous, monstrous, enormous. tantus . . . quantus, (so) great . . . as, as great . . . as. tanto, abl. sing., abl. of measure of difference, as adv., by so much, so much, the (as 'the' is used in phrases like 'the more, the merrier'); tantum, acc. sing. as adv. (§146), to such an extent, so greatly, so much, so: (so much and no more), only, merely. As noun, tantum, tanti, n., so much, such a measure or quantity, thus much only.

tapëte, -tis, n., (but note acc. pl. m. tapētas, as if from tapēs, tapētis), hangings, coverings, coverlets, car-

pets, tapestry, rug.

Tarcho or Tarchon, Tarchonis or Tarchontis, m., Tarchon, an Etruscan, ally of Aeneas.

tarde [tardus], adv., slowly, lingeringly. tardō, -āre, -āvī, -ātus [tardus], tr. make slow or sluggish, cause to tarry, delay, hinder, impede, retard. Fig., hinder, hamper, embarrass.

tardus, -a, -um, adj., slow, sluggish, slow-moving, lingering, lazy, inactive. dull; =tardatus (as giving the result, not the process), delayed, hindered, hampered.

Tarentum, -ti, n., Tarentum, a famous city of Southern Italy, on the gulf of the same name.

Tarpēia, -ae, f., Tarpeia, a comrade

of Camilla.

- Tarpēius, -a, -um, adj., properly, belonging to the Gēns Tarpēia, Tarpeian; the adj. was applied esp. (for some reason not known) to the famous Tarpeian Rock, on the Capitoline Hill, on the side overhanging the Forum; also, freely, Capitoline.
- Tarquinius, -nī or -nīī, m., Tarquinius, a name borne by two of the kings of Rome; esp., Tarquinius Superbus, last king of Rome. As adj., Tarquinius, -a, -um, of the Tarquins, Tarquinian.
- 2. Tarquinius, -a, -um, adj.: see 1. Tarquinius.
- Tarquitus, -ti, m., Tarquitus, an Italian, son of Faunus, slain by Aeneas.

Tartara: see Tartarus.

- Tartareüs, -a, -um [Tartarus], adj., of Tartarus, Tartarean; by metonymy, infernal, hellish, awful, dread.
- Tartarus, -rī, m., in pl., Tartara, -rōrum, n., Tartarus, properly, a deep abyss in the part of the underworld in which the wicked were punished; by metonymy, the abode of the wicked in the underworld, the underworld in general, the infernal regions.
- Tatius, Tatī or Tatīi, m., Tatius, i.e.
  Titus Tatius, King of the Sabines,
  who waged war against Romulus
  on account of the capture of the
  Sabine women, but finally made
  peace with Romulus and was associated with him in the government.

taureüs, -a, -um [taurus], adj., of a bull, bull's, bulls'.

taurinus, -a, -um [taurus], adj., of a bull, a bull's.

taurus, taurī, m., a bull, bullock, ox; by metonymy, a bull's hide.

Taurus, Tauri, m., Taurus. (1) The Bull, the sign of the zodiac through which the sun passes from April 20 to May 20. (2) A high range of mountains in Asia Minor, esp. in Cilicia.

tëctum: see tego.

těctus: see tego.

Tegeaeus, -a, -um, adj., of Tegea (a town in Arcadia, Greece), Tegean.

- tegmen or tegumen, tegminis [tego], n., a covering; skin, hide of a beast, used as a covering or for clothing. Fig., (covering, i.e.) defense, protection; by metonymy, shield, armor.
- tegō, tegere, tēxī, tēctus, tr., cover, clothe, deck, adorn, veil, envelop; hide, conceal, stow away; shelter, protect, defend; (cover, i.e.) bury, inter; wrap. tēctus, -a, -um, pf. pass. part. as adj., covered, hidden, secreted; in bad sense, skulking. As noun, tēctum, tēctī, Al, a covered place, shelter; house, palace, temple; abode, habitation, haunt; chamber, apartment; in pl., often like English halls; haunt, covert, den of a wild beast; by metonymy (\$204), roof, ceiling.

tegumen: see tegmen.

- těla, tělae, f., something woven, web. tellūs, tellūris, f., the earth, the surface of the earth, the soil, ground, earth; land as opposed to sea; a land, district, country, region. Personified, Tellūs, Tellūris, f., Tellus, the goddess Earth (§ 311).
- tēlum, tēlī, n., a missile; dart, lance, javelin, arrow, spear; weapon in general.
- temerārius, -a, -um [cf. temerē, temero], adj., blind, heedless; reckless, rash, foolhardy.
- temerē, adv., properly, blindly; carelessly, heedlessly, at random, in confusion. Fig., without thought or purpose, without meaning, accidentally.
- temerō, -āre, -āvī, -ātus [cf. temerē], tr., treat rashly or thoughtlessly; outrage, profane, violate, desecrate, pollute.
- temno, temnere, —, —, tr., think lightly of, treat lightly, slight, scern, despise, mock, defy.

tēmō, tēmōnis, m., the pole of a chariot, or of a wagon, or of a plow.

temperō, -āre, -āvī, -ātus [1. tempus], tr., properly, divide properly, mix in due proportions; regulate, control, calm, soothe; intr. (§151), restrain one's self, refrain from, abstain from.

tempestās, -tātis [1. tempus], f., a space of time, season; by metonymy, the weather conditions at a given moment, weather; esp., bad weather, storm, tempest, gale. Fig., storm of weapons, shower, hail. Personified, Tempestās, -tātis, f., Tempest, storm-god.

templum, templi, n., properly, a place or space cut off and specially set apart, for religious purposes, a sacred place, sanctuary; temple, shrine, chapel.

tempto, -are, -avi, -atus (also spelled tento) [freq. of tendo], tr., handle, touch, feel; test, try, examine, explore; try, try the issue of, venture on, attempt, essay; esp., with inf., seek.

 tempus, temporis, n., a portion of time, interval of time, season, hour, moment; time in general; the right time, fitting season or moment, opportunity, occasion; time for rest, respite; crisis, critical moment; esp., in pl., the times, circumstances, condition or state of affairs.

2. tempus, temporis, n., usually in the pl., temple of the head.

tenāx, tenācis [teneō], adj., holding fast (to), clinging (to), tenacious.

tendo, tendere, tetendi, tentus or tensus [akin to teneo], tr., stretch, stretch out, strain, extend, distend, spread out, spread; stretch forth, hold out, offer, proffer, present; guide, direct, aim, hold or follow a course; intr., through ellipsis of iter, cursum, viam, etc., or, according to §151, hold one's course, take one's way, go, proceed, hasten; of a path or road, tend in a given direction, trend, lead; strain one's self, stretch

every nerve, strive, struggle; (sc. tentōria or vēla), pitch one's tent, encamp. tentus, -a, -um, pf. pass. part. as adj., stretched, stretched taut, taut.

tenebrae, -brārum, pl. f., darkness, gloom, of night, or of the underworld. tenebrōsus, -a, -um [tenebrae], adj., dark, dusky, gloomy, shadowy.

Tenedos, -dī, f., Tenedos, a small

island in the Aegean Sea, near Troyteneo, tenere, tenui, tentus, tr., hold, hold fast, have, keep, lit. and fig.; lay hold on, seize, grasp, cling to; hold, bear, carry parts of the body (cf. gero, gesto); lay hold on, seize, master, overpower, be master of, possess, control, rule, sway; hold fast, maintain, occupy; retain,

tast, maintain, occupy; retain, keep; (hold by reaching), reach, gain; hold or keep one's way or course, guide, direct, pursue; hold or keep back, restrain, detain.
tener, tenera, tenerum, adj., tender,

soft, frail, delicate, dainty; thin, fine.

tenor, tenoris [tendo, teneo], m., a straining or holding; esp., a holding on a course or path, uninterrupted course, course, progress.

tentō: see temptō.

tentorium, -rī or -riī [tendo], n., a tent.

tentus: see tendo.

tenuis, -e [akin to tendo], adj., properly, stretched or drawn out, 'wire-drawn,' thin, slender, fine; delicate, dainty, small, narrow; of a breeze, gentle; light, slight, trifling. Fig., airy, unsubstantial.

tenus [cf. tendo, teneo], prep. with abl., set after its case, up to, as far as, to.

tepefació, -facere, -fēcī, -factus [tepeő +fació], tr., make warm or hot, warm, heat.

tepefactus: see tepefacio.

tepeo, tepere, —, —, intr., properly, be lukewarm; be warm or hot, reek.

tepēscē, tepēscere, tepuī, — [inceptive of tepeō], intr., become warm, grow hot.

tepidus, -a, -um [cf. tepeo], adj., properly, lukewarm (see notes on iii. 627), tepid, warm; still warm with life, not yet dead, living; reeking; occasionally, hot.

ter, num. adv., thrice, three times.

terebrō, -āre, -āvī, -ātus [terebra, a borer, auger], tr., bore, bore into,

bore through, pierce.

teres, teretis [cf. tero], adj., (rubbed, i.e.) rounded off, round, well-rounded, well-turned, shapely, taper, smooth; polished.

Tereus, Terei, m., Tereus, a Trojan. tergeminus, -a, -um [ter+geminus], adj., threefold, three-formed, having three bodies, three-bodied.

tergeo, tergere, tersi, tersus, tr., rub off, wipe clean, wipe dry, wipe.

tergum, tergī, n., back, either of man or of animal; terga vertere, turn in flight, flee, run away; terga dare, with dat., flee before, flee from; by metonymy, the covering of the back, hide, skin; the skin as prepared, bull's hide, rawhide; layer of a shield, at first of rawhide, then of metal; ā tergō, from behind, from the rear, in the rear, behind.

tergus, tergoris [cf. tergum], n., back of an animal; by metonymy, skin,

hide.

termino, -āre, -āvī, -ātus [terminus], tr., set bounds to, limit, bound, lit.

and figuratively.

terminus, -ni, m., a boundary-line, a boundary-stone; bound, limit, lit. and fig.; goal of a journey. Fig., fixed or appointed limit.

ternus, -a, -um, distrib. num. adj., usually found in the pl., three at a time, three apiece; freely, three.

terö, terere, trīvī, trītus, tr., rub, chafe; wear away by rubbing, rub to pieces, grind, bruise; calcem calce terere, freely, rub heel with heel, tread on the heels of. Fig., (rub or) fritter away time, waste; spend, pass.

terra, terrae, f., the earth, dry land, the land, as a division of the universe, opposed to the heavens and the sea; earth, land, ground, soil; a land, district, region, country; in pl., or in the phrase orbis terrarum, the cycle of the lands, the wide world, the world. Personified, Terra, Terrae, f., =Tellüs, the goddess Earth (§ 311).

terrēnus, -a, -um [terra], adj., of earth; earthy, earthly, earth-born. terreo, terrēre, terruī, territus, tr., frighten, afright, alarm, terrify.

terribilis, -e [terreo], adj., terror-causing, alarming, frightful, dreadful, awful, terrible.

terrifico, -are, -, - [terrificus], tr.,

frighten, alarm, terrify.

terriñcus, -a, -um [terreō +faciō], adj., terror-causing, awe-inspiring, alarming, dreadful, dread, awful.

terrigenus, -a, -um [terra +gigno],

adj., earth-born.

territo, -are, —, —[freq. of terreo], tr., frighten greatly, affright, alarm, terrify.

territus: see terreo.

terror, terroris [cf. terreo], m., fright, alarm, terror, panic; by metonymy, a sight, etc., that causes terror, dread event, dread sight, alarm.

tertius, -a, -um [ter], ordinal num.

adj., third.

testa, testae, f., a piece of burned clay, a potsherd; a brick, a tile.

testis, testis, c., a witness.

testor, testārī, testātus sum [testis], tr., be witness to, bear witness to, testify to, attest, prove; proclaim something as witness, declare; invoke as witnesses (the gods, etc.), appeal to, swear by, protest by or before, adjure; pray, entreat, implore.

testūdō, -dinis [testa], f., a tortoise, tortoise-shell (so called, apparently, from its resemblance to an earthenware cover of a vessel); by metonymy, of things similar in shape to a tortoise, a vaulted roof of a building, vault, arch; a testudo, i.e. a military formation in which the soldiers carried their shields over their heads, the shields fitting closely together, or overlapping.

-a, -um, pf. pass. part., in dep. sense (§ 186), as adj., tottering, staggering, reeling.

titulus, -II, m., label, inscription, esp. a complimentary inscription on a tablet or on a tombstone; proud name, title; reputation, glory.

Tityos, -i, m., Tityos, a son of Jupiter. He offered violence to Latona, and was therefore slain by A pollo and Diana. In Tartarus, a vulture fed on his liver, which was constantly renewed just as it seemed exhausted.

Tmarius, -a, -um, adj., of Tmarus (a mountain in Epirus, Greece), Tmarian; by metonymy, Epirote.

Tmarus, Tmarī, m., Tmarus, a Rutulian.

Tmölus, Tmöli, or Timölus, -lī, m., Tmolus, a mountain in Lydia, a district in the northern part of Asia Minor. On this mountain the River Pactolus rises.

togātus, -a, -um [toga, the toga, the distinctive outer garment of the Romans], adj., wearing the toga, togaclad; hence, Roman.

tolerābilis, -e [tolerō], adj., bearable, endurable, tolerable.

tolero, -are, -avī, -atus, tr., bear, en-

tollo, tollere, sustuli, sublatus, tr., uplift, lit. and fig., lift up, raise; uprear, upheave; uproot, stir up; bear up, bear, carry, support; take up and carry away, bear away, carry off, remove; put an end to, stop; with a reflex. pron., or in pass., with middle force, raise one's self, rise, spring or go up. Fig., raise high, exalt, puff up, encourage, cheer; raise (the voice, a shout, etc.), send forth, utter. sublatus, -a, -um, pf. pass. part. as adj., uplifted, upraised, towering. Fig., elated, puffed up.

Tolumnius, -nī or -niī, m., Tolumnius,

a Rutulian augur.

tondeo, tondere, totondi, tonsus, tr., shear, clip, crop, trim close, lop; of birds and animals, crop, graze on, browse (on), feed on.

tonitrus, -trus [cf. tono], m., thunder. tono, tonare, tonui, --, intr., thunder; by metonymy, of similar noises, roar, crash; tr. (§§ 140, 142), thunder out; invoke with loud voice.

tonsus: see tondeo.

tormentum, -tī [originally torquimentum: cf. torqueo], n., a military engine, used for hurling missiles by the help of a twisted rope or ropes.

Torquatus, -ti, m., Torquatus, a name borne by members of the Gens Mānlia, esp. by Titus Manlius Torquatus, consul in 340 and leader against the Latins. He gave orders that no Roman should engage in single combat with an enemy. Manlius's own son disobeyed this command and was by Manlius's orders put to death in the presence of the army.

torqueo, torquere, torsi, tortus, tr., turn about, turn around, turn, cause to revolve or spin round, twist, wind (up); rack, torture, torment; with spumam, turn up, churn up; hurl (with a rotary motion, to give speed and accuracy), cast, throw, fling, whirl, dash. Fig.,

guide, control, rule, sway.

torrens: see torreo.

torreō, torrēre, torruī, tostus, tr., dry by means of heat, parch, roast. torrens, torrentis, pres. part. act. as adj., properly, roasting, parching; freely, boiling, seething, surging; hence, rushing, impetuous, swift. As noun, torrēns, torrentis, m., a rushing waterflood, a torrent.

torris, torris [cf. torreo], m., a fire-

brand, brand.

tortilis, -e [torqueō], adj., twisted, spiral.

1. tortus: see torqueō.

2. tortus, tortūs [torqueo], m., a turning, twisting; of a snake, writhing.

torus, tori, m., properly, a bulging place, swelling, protuberance; hence, by metonymy, the swelling muscular parts of animal bodies, swelling veins, muscles, sinews, thews; masses of hair; cushion, bolster, pillow; bed, couch, bier; the mar-

riage couch, marriage; funeral couch. Fig., cushion, mound.

torvus, -a, -um, adj., properly, of the eyes, piercing, staring, glaring; free-ly, grim, savage, lowering, frowning. tostus: see torreö.

tot, num. adj., indecl., in pl., so many; as many; these (those) many; many.

totidem [tot], num. adj., indecl., in pl., just so many, just as many, as many, the same number of; =an adv. phrase, in like number.

totiens [tot], num. adv., so many times, so often; repeatedly, again and

again.

tōtus, -a, -um, gen. tōtīus, adj., the whole (of), the entire, entire; often best rendered by an adv., wholly, entirely, completely, all over.

trā: see trāns.

trabālis, -e [trabs], adj., of a beam; freely, like a beam, beam-like.

trabs, trabis, f., a beam, a timber; by metonymy (§ 203), a ship.

tractābilis, -e [tractō], adj., that can be handled; manageable, tractable. Fig., pliant, yielding, gracious; =an adv., in pliant mood, graciously.

tracto, -are, -avi, -atus [freq. of traho],
tr., draw violently to and fro, handle
(often or violently); handle; manage.

1. tractus: see trahō.

2. tractus, tractus [traho], m., properly, a drawing or dragging; by metonymy, of the thing drawn or stretched out, stretch, expanse, quarter, region.

trādō, -dere, -didī, -ditus [trā, =trāns +dō], tr., give over, hand over, surrender; deliver, transmit; commit

(to), intrust:

trahō, trahere, trāxī, tractus, tr., draw, drag, haul; drag along or on, trail, drag with one; tear off, carry away; draw or pull out; (draw, i.e.) lead, guide, conduct. Fig., draw, drag, draw along, trail (behind), trace; draw in, absorb; drag out, prolong, protract; waste, fritter away, spend; ruīnam trahere, fall in long, trailing ruin, fall slowly (see note on ix. 712-713).

trāiciō, trāicere, trāiēcī, trāiectus [trā = trāns + iaciō], tr., with two accusatives expressed or implied, throw across, throw over; pass across, pass through; hence, wind or bind round; with one acc. (depending in sense on the prefix) and reflex. pron. to be supplied, in acc. (§ 151), cross over, pass beyond, pass; also with one acc., pierce, transfix.

trāiectus: see trāiciō.

trāmes, trāmitis [trā = trāns + root of meō, go], m., cross-path, bypath; path, way, course.

trănō, -nāre, -nāvī, -nātus [trā = trāns +nō], tr., swim over. Fig., fly through, sail over, pass across or over, pass through, cross.

tranquillus, -a, -um, adj., quiet, calm, still, tranquil. As noun, tranquillum, -lī, n., quiet, stillness; quiet

weather, a calm.

trāns, prep. with acc., across, over, beyond, through. As prep. prefix, trāns, trā, across, over, through, beyond.

trānsabeō, -īre, -īvī or -iī, — [trāns + abeō], tr., pass beyond or through;

hence, pierce, penetrate.

trānsadigō, -adigere, -adēgī, -adāctus [trāns +adigō], tr., drive or force through, thrust through; intr. (§151), pierce.

trānscrībō, -scrībere, -scrīpsī, -scrīptus [trāns +scrībō, write], tr., write across or over (i.e. transfer by copying) from one roll to another, transcribe, enroll (anew or differently); hence, transfer, assign.

trānscurrō, -currere, -currī or -cucurrī, -cursum [trāns +currō], tr., run across, shoot across, speed across,

dart across.

trānseō, -īre, -īvī or -iī, -itus [trāns + eō], tr., go over, pass over, cross; pass by or beyond, outstrip; pass; pass through, pierce, penetrate; intr., go (through), pass; of time, pass by.

transfero, -ferre, -tuli, -latus [trans + fero], tr., bear or carry across, carry over, transfer, lit, and figuratively.

trānsfigō, -figere, -fixī, -fixus [trāns +figō], tr., thrust one thing through another; pierce through and through, pierce, transfix.

trānsfīxus: see transfīgō.

transformo, -are, -avi, -atus [trans +
formo], tr., make into a new or different form, transform; alter,
change.

trānsiliō, -silīre, -silūī, — [trāns + saliō], tr., leap over, leap across, spring across, spring over, dart over.

trānsitus, -tūs [transeō], m., crossing, passage.

trānsmissus: see trānsmittō.

trānsmittō, -mittere, -mīsī, -missus [trāns +mittō], tr., send across, convey across; in fig. sense, hand over, assign, transmit, transfer; with ellipsis of sē, pass over, hurry over, speed over, scud across.

trānsportō, -āre, -āvī, -ātus [trāns + portō], tr., bear across, carry across,

convey across.

transtrum, transtri, n., a crossbeam, esp. in a ship; thwart for rowers, rowing-bench, seat.

trānsverberō, -āre, -āvī, -ātus [trāns +verberō], tr., beat or strike through, pierce, penetrate.

trânsyersus, -a, -um [trâns +verto], adj., turned across, lying or running across, athwart; trânsversa, n. pl. acc. as adv. (§ 146), crosswise, athwart one's course.

tremefaciō, -facere, -fēcī, -factus [tre-mō +faciō], tr., cause to shake, make . . . tremble; alarm, appall. tremefactus, -a, -um, pf. pass. part. as adj., trembling, quaking.

tremefactus: see tremefaciö.

tremëscö, tremëscere, —, — [inceptive of tremö], intr., begin to tremble, shake; tr. (§ 142), tremble at, shudder at.

tremibundus, -a, -um [tremo], adj.,

trembling, quivering.

tremo, tremere, tremui, —, intr., shake, quake, shiver, tremble; tr. (§ 142), tremble at, quake at, quake with fear at.

tremor, tremoris [tremo], m., a trembling, shaking, tremor.

tremulus, -a, -um [tremo], adj., trembling, quivering, dancing.

trepido, -āre, -āvī, -ātum, intr., hurry to and fro, with nervousness, excitement, eagerness, or fear; be afraid, be in fear; with inf., bestir one's self, make haste, hasten.

trepidus, -a, -um, adj., trembling, shaking, agitated, alarmed, be-wildered, frightened, anxious; bus-

tling, hurrying, restless.

trēs, trēs, tria, num. adj., in pl., three. tribuō, tribuere, tribuī, tribūtus, tr., assign; grant, give, bestow.

tricorpor, -corporis [trēs + corpus],
adj., with three bodies, three-bodied.
tricuspis, -cuspidis [trēs + cuspis],

adj., three-pointed, three-pronged, trident.

tridens, tridentis [tres+dens], adj., with three teeth, three-pronged. As noun, tridens, tridentis, m., a trident

trietericus, -a, -um, adj., biennial (properly, kept every third year, but in Greek and Roman reckoning both limits or ends of a period of time were usually counted in).

trifaux, -faucis [trēs +faucēs], adj., with three throats, three-throated. trifidus, -a, -um [trēs +findē], adj., thrice-cleft, (three-)forked, cloven.

triformis, -e [tres +forma], adj., of triple form, three-bodied.

trīgintā, num. adj., indecl., in pl., thirty.

trilix, trilicis, adj., a technical term of wearing, woven with three leashes, triple-twilled; delicately (i.e. elaborately) woven; freely, three-ply, threefold, triple.

Trinacria: see Trinacrius.

Trinacrius, -a, -um, adj., of Trinacria, i.e. of Sicily, Sicilian. As noun, Trinacria, -ae (sc. terra), f., Trinacria, Sicily.

Triones, -num, m., the Triones, the constellations of the Greater and the Lesser Bear. See Arctos.

triplex, -plicis, adj., threefold, triple.

tripūs, tripodis [trēs +a Greek word, meaning foot, akin to pēs], m., a three-footed stand or seat, a tripod; esp., the tripod on which sat the priestess of Apollo at Delphi, Greece.

tristis, -e, adj., sad, sorrowful, wretched, mournful, gloomy; grim, severe, stern, sullen; sorrow-causing, dire, fell, baneful, fatal, fateful, shocking, dreadful, ill-omened, ominous.

trisulcus, -a, -um [trēs +sulcus], adj., properly, with three furrows. Fig., thrice-cleft, three-forked, triple.

Trītōn, Trītōnis, m., Triton, a sea-god, son of Neptune and Amphirite, famous for the skill with which he blew a conch or shell; in pl., Tritons, sea-gods like Triton.

Trītonia: see Trītonius.

Trītōnis, -nidis, f., Tritonis, a name of

. Minerva, = Trītonia.

Trītōnius, -a, -um [Trītōn or Trītōnis, Tritonis, -a lake in Africa], adj., of Tritonis, Tritonian. As noun, Trītōnia, -ae, f., Tritonia, a name of Minerva (Pallas). See § 315, at the end. trītus: see terō.

triumphō, -āre, -āvī, -ātum [cf. triumphus], intr., celebrate a triumph; tr., triumph over, conquer, van-

quisn

triumphus, -phī, m., a triumphal procession, esp., the splendid procession in which, after gaining a great victory, a general and his army were, by vote of the Senate, allowed to enter Rome, in order to go up to the Capitol and make a sacrifice of thanksgiving. In general, a triumph, victory.

Trivia: see trivius.

trivium: see trivius.

trivius, -a, -um [trēs +via], adj., of or with three ways or roads. As nouns, Trivia, -ae, f., Trivia or Diana (§ 318), goddess of crossroads; trivium, trivī or triviī, n., properly, a place where three roads meet, crossroads, square.

Troas, Troadis, f., a Trojan woman.

Troia, Troiae, f., Troy. (1) A famous city in the western part of Mysia, Asia Minor, captured by stratagem by the Greeks after an unsuccessful siege of ten years. The city was also called Ilium. (2) The Troad, the district about the city of Troy. (3) A city and district in Epirus, Greece, ruled by Helenus. (4) A city in Sicily, founded by Aeneas, to be ruled by Acestes. (5) Equestrian maneuvers, performed, according to tradition, by Trojan lads, in later days by Roman boys; also called the Lūdus Trōiānus.

Trōiānus, -a, -um [Trōia], adj., Trojan. As noun, Trōiānus, -nī, m., a

Trojan.

Tröilus, -lī, m., Troilus, son of Priam, slain by Achilles.

Trōiugena, -nae [Trōia +root of gignō], m., one born in Troy, a Trojan.

Troïus, -a, -um [cf. 1. Tros, Troia],

adj., of Troy, Trojan.

tropaeum, -ī, n., properly, a trophy, erected by a victorious army on a battlefield, to mark the point at which the rout of the enemy began; it consisted usually of a tree trunk, adorned with arms taken from the foe; in general, trophy, sign or proof of victory.

1. Trōs, Trōis, m., Tros, a king of Phrygia, grandson of Dardanus and father of Ilus, Assaracus, and

/ Ganymedes.

2. Tros, Troïs, m., a Trojan.

trucido, -are, -avī, -atus, tr., cut to preces, slaughter, butcher.

trudis, trudis [cf. trūdō], f., a 'shover,' e.g. a pole or stake with which to push a boat, punting-pole, pike.

trūdō, trūdere, trūsī, trūsus, tr., push on or along, push, shove.

trunco, -āre, -āvī, -ātus [cf. truncus], tr., maim (by cutting), cut, lop off;

mutilate; strip, trim.

truncus, -a, -um, adj., lopped off, hewn, stripped, trimmed; of trees, without leaves or branches; in general, maimed, mutilated. As noun, truncus, trunci, m., the trunk of a tree (without leaves or branches), stem, stock; the trunk or body (torso) of a man.

trux, trucis, adj., wild, savage, fierce.
tū, tuī, pl. vōs, pers. pron., of the second person, thou, you. tūte, tēte,
strengthened forms of tū and tē; vōsmet, strengthened form of vōs (see
egomet, under ego).

tuba, tubae, f., a trumpet, long and straight; esp., a war trumpet.

tueor, tuērī, tuitus or tūtus sum, tr., look at, gaze on, view, behold, watch; see to, watch, save, guard, defend, protect. tūtus, -a, -um, pf. part. in pass. sense, as adj., well watched, guarded, protected, sheltered; hence, undisturbed, safe, secure; reliable, trustworthy; =an adv., in safety, safely, quietly. As noun, tūtum, tūtī, n., a place of safety, a haven; safety, security.

Tulla, Tullae, f., Tulla, a comrade of

Camilla.

Tullus, Tullī, m., Tullus, i.e. Tullus Hostilius, the third king of Rome, famous for warlike prowess.

tum, adv., used (1) of time, at that (this) time, in those (these) days, then, at such a time or crisis, under such circumstances, in that case, in that event; (2) in enumerations, then, thereupon, hereupon, in the second place, next, moreover, besides. iam tum, even then, even in those early days; tum vērō, introducing the most important point or critical moment, then indeed, then (if ever), then (emphatic).

tumeo, tumere, tumui, —, intr., swell, be swollen, lit. and figuratively.

tumidus, -a, -um [tumeô], adj., swelling, swollen; of vaves and the sea, rising (high), surging, towering; in act. sense, inflating, swelling. Fig., puffed up, swelling, swollen.

tumulo, -āre, -āvī, -ātus [tumulus], tr., cover with a funeral mound, bury,

entomb.

tumultus, -tūs, m., an uproar, din, noise, tumult, clamor, bustle, disorder, confusion; esp., as a contemptuous term for an invasion by barbarians, e.g. the Gauls, uprising, the din of war, an alarm of war.

tumulus, -lī [tumeō], m., mound of earth, hillock, hill; funeral mound, tomb.

tunc, adv., at that time, then, at that moment; the word is, properly, more emphatic than tum, and points usually to a definite moment of time.

tundō, tundere, tutudī, tūnsus or tūsus, tr., beat, strike repeatedly.

buffet. Fig., buffet, assail.

tunica, -cae, f., a tunic, a shirt, an undergarment, usually without sleeves, reaching in the case of men only to the knees, in the case of women to the ankles or to the feet.

tünsus: see tundō.

turba, turbae, f., uproar, tumult, disturbance, confusion; by metonymy, a confused throng, a crowd (an uncomplimentary term); motley array, troop, crew, band, herd, flock.

turbātus: see 1. turbō.

turbidus, -a, -um [cf. turba, 1. turbō], adj., confused, disordered; of clouds, tumbling, pitching, tossing, rolling; of liquids, troubled, turbid, muddy, murky, thick with something. Fig., agitated, restless, troubled, excited, wild, anxious; =an adv., wildly, excitedly.

1. turbo, -äre, -ävi, -ätus [cf. turba], tr., disturb, throw into disorder or confusion, agitate, confound; drive in confusion, drive wildly, scatter, rout; intr. (§ 151), bestir one's self, be all astir. Fig., disturb, trouble, confuse, perplex, bewilder, agitate, frighten, alarm. turbātus, -a, -um, pf. pass. part. as adj., in lit. and fig. senses, disturbed, agitated, excited, confused, bewildered; affrighted, frightened, panic-stricken, in panic, in confusion; angered, angry.

2. turbö, turbinis [cf. turba], m., a whirling or spinning round, an eddying motion; whirling, hurling, casting (e.g. of the thunderbolt); by metonymy, anything that whirls or spins round, a whirl, whirling eddy (of smoke or water); whirlpool, maelstrom; a top (as children's toy); esp., a whirlwind, hurricane, vortex, cyclone, tornado, tempest.

tūreus, -a, -um [tūs], adj., of frankincense, of incense.

tūricremus, -a, -um [tūs +cremo],

adj., incense-burning.

turma, turmae, f., troop of cavalry, consisting, properly, of thirty men, squadron; cavalry; troop, company.

Turnus, Turnī, m., Turnus, son of Daunus and the nymph Venilia. He was King of the Rutulians, with his capital at Arda; he led the Italian forces against Aeneas, but was at last vanquished and slain-by the latter in single combat. See § 60.

turpis, -e, adj., unseemly, unsightly, foul, squalid, disfigured. Fig., of moral qualities, unseemly, base, shameful, disgraceful, loathsome,

unmanly, groveling.

turris, turris, f., a turret, tower; esp., a movable tower of several stories, fitted with wheels, and full of men and military engines, which could be used for offensive movements.

turritus, -a, -um [turris], adj., fitted with towers, turreted, tower-crowned. Fig., tower-shaped, tow-

er-like, towering, lofty.

tūs, tūris, n., incense, frankincense. tūtāmen, -minis [tūtor], n., a defense, a protection.

tūtėla, -lae [tueor], f., guardianship, protection; by metonymy, guardian,

protector, keeper.

tūtor, tūtārī, tūtātus sum [freq. of tueor], tr., watch, protect, defend, befriend, support.

tûtus: see tueor.

tuus, -a, -um [tū], poss. pronom. adj., your, yours, thy, thine. As noun, tuī, tuōrum, pl. m., your household, your people, your friends, comrades, subjects, etc.

Tydeus, Tydei or Tydeos, m., Tydeus, father of Diomedes, one of the seven famous chieftains who assailed Thebes.

Tydides, -dae [Tydeus], m., son of . Tydeus, a title of Diomedes.

tympanum, -nī, n., drum, timbrel, tambourine, often like a modern tambourine with bells.

Tyndaris, -ridis, f., daughter of Tyndareus (King of Sparta), a title or name of Helen. See Helena.

Typhōeus, Typhōeī or Typhōeos, m., Typhoeus, one of the giants who fought against Jupiter. See § 310. Typhōius, -a, -um [Typhōeus], adj., of

Typhoeus, Typhoian.

192

tyrannus, -nī, m., as term of honor, an absolute sovereign, king, ruler, lord; in bad sense, tyrant, despot.

Tyrės, Tyrae, m., Tyres, an Arcadian,

an ally of Aeneas.

Tyrius, -a, -um [Tyros], adj., properly, of Tyre, Tyrian; freely, of Carthage, Carthaginian. As noun, Tyrii, -orum, pl. m., the Tyrians, the Carthaginians.

Tyros, Tyrī, f., Tyre, a celebrated city

of Phoenicia, in Asia.

Tyrrhēnus, -a, -um, adj., properly, of the Tyrrheni, a people of Asia, who, so tradition said, settled in Etruria, Tyrrhenian, Etruscan, Etrurian, Tuscan. As noun, Tyrrhēnus, -nī, m., an Etruscan, a Tuscan.

Tyrrhidae, -dārum, pl. m., the sons of Tyrrhus, the herdsman of King

Latinus.

## U

 über, überis, n., a teat, pap, dug, udder, breast that gives suck; breast, bosom, lit. and fig.; by metonymy, fertility, fruitfulness, richness.

2. über, überis [cf. 1. über], adj., fertile, fertilizing; rich, wealthy.

ubi, adv. and conj., used of both space and time, (1) as interrogative, where?, (2) as relative, where, wherever, when, whenever, as soon as, after. ubique, adv., properly, wheresoever, in

any place soever; usually, anywhere, everywhere, on all sides, all around.

Ucalegon, -gontis, m., Ucalegon, a Trojan of importance; Homer makes him a friend and counselor of Priam.

**ūdus, -a, -um,** adj., wet, moist, damp, humid, watery.

Ūfēns, Ūfentis, m., Ufens. (1) A river in Latium. (2) An Italian, leader of the Aequi.

ulcīscor, ulcīscī, ultus sum, tr., avenge one's self on a person, punish:

avenge a person or a thing.

Ulixes, -xis or -xi, m., Ulixes (in Greek called Odysseus, in English called Ulysses), a leader of the Greeks who besieged Troy, famed for his sagacity, his eloquence, and his craft. See note on Ulixēs, ii. 44.

üllus, -a, -um, gen. üllius, pronom. adj., used in neg. sentences, any at all. any; as noun, any one at all, any.

ulmus, ulmi, f., elm-tree, elm.

ulterior, ulterius, gen. ulterioris [comp. of a lost adj. ulter, beyond, on the other (i.e. the farther) side], adj., in comp., farther, further, remoter. ulterius, n. sing. as adv. (§ 146), further, farther, (any) more, longer. In sup., ultimus, -a, -um, (1) of space, furthest, most remote, extreme, uttermost, last;  $=an \ adv.$ at the end, (2) of time or order, earliest, original, last, final, (3) of rank, extreme, lowest, last, worst, meanest, severest. As noun, ultima, -morum, pl. n., end, finish (e.g. of a race), goal; end, destiny, fate.

ulterius: see ulterior.

ultimus: see ulterior.

ultor, ultoris [ulciscor], m., avenger, punisher.

ultrā [cf. ulterior], adv., used (1) of space, beyond, on the other (i.e. the farther) side, beyond, farther, (2) of time, further, longer. Fig., further, besides, more. As prep. with acc., beyond, lit. and fig., above.

ultrīx, ultrīcis [cf. ulcīscor, ultor], f., a woman who avenges, an avenger; as adj., avenging, vengeful.

ultro [cf. ultra], adv., to the farther side: besides, in addition, moreover; of actions which go beyond or transcend what is required at a given moment or what might, under given circumstances, naturally have been expected, of one's own motion or accord, spontaneously, voluntarily;

freely, taking the lead, first; under no constraint; actually; ultro compellare, address without being first addressed, address first.

ultus: see ulcīscor.

ululātus, -tūs [ululo], m., howling, screaming, wailing; a howl, wail,

shriek, scream, wild cry.

ululo, -are, -avī, -atum, intr., howl, wail, shriek; cry aloud, shout; of dogs and wolves, bay, bark, howl; resound, ring, echo; tr., invoke or worship with loud cries.

ulva, ulvae, f., sedge, sedge grass,

water grass.

Umber, Umbra, Umbrum, adj., of Umbria (a district in Italy, north of Latium, and east of Etruria), Umbrian. As noun, Umber, Umbrī (sc. canis), m., an Umbrian hound.

umbō, umbōnis, m., properly, a convex elevation; esp., the projection in the center of a shield, the boss or knob of a shield; by metonymy, a shield.

umbra, umbrae, f., a shade, shadow: gloom; darkness, esp. that of death or of the underworld; by metonymy, that which gives or makes shade, shade trees; a shade or spirit of one dead, ghost, specter, apparition, phantom, vision; in pl., the land of the shades, the underworld.

umbrifer. umbrifera. umbriferum [umbra +fero], adj., shade-bearing,

shade-giving, shady.

umbrō, -āre, -āvī, -ātus [cf. umbra], tr., shade, shadow, cover.

Umbrō, Umbrōnis, m., Umbro, ally of Turnus, priest and leader of the Marsi.

umbrosus, -a, -um [umbra], adj., shaded, shady.

ūmecto, -are, -avī, -atus [cf. ūmeo], tr., wet, moisten.

ūmēns: see ūmeō.

ūmeo, ūmēre, —, -, intr., be moist or wet. ümens, ümentis, pres. part. act. as adj., damp, moist, dewy, watery, humid, dank.

umerus, -ri, m., the shoulder of a human being.

umidus, -a, -um [cf. umeo], adj., moist, damp, watery, liquid, dewy, rainy, vapory, dank.

ūmōr, ūmōris, m., moisture.

umquam, adv., at any time, ever.

ūnā: see ūnus.

unanimus, -a, -um [unus +animus], adj., of one heart or mind, harmonious; sympathizing.

unctus: see unguo.

uncus, -a, -um [uncus, a hook], adj., hooked, bent (in), crooked, curved; with manus, bent, talon-like.

unda, undae, f., a wave, a sea billow; freely, water, spray, the waters, the

sea. Fig., stream, flood.

unde, adv. and conj., used (1) as interrogative, whence?, from what place?,
from what source?, (2) as relative,
whence; also =a prep. (usually ex,
ä, or de) with the abl., from whom,
from which. See note on i. 245.

undecimus, -a, -um [unus +decimus, tenth], ordinal num. adj., eleventh. undique, adv., from all sides, from all parts or quarters; on all sides, on every hand, all around, everywhere.

undō, -āre, -āvī, -ātum [unda], intr., properly, wave, i.e. rise in waves or surges, roll in waves, surge, seethe. Fig., of smoke, wave, eddy, rise in whirling eddies; of a caldron, seethe, surge, dance; of reins, fall in waving lines or curves, stream, hang free or loose; of blood, wave, stream.

undōsus, -a, -um [unda], adj., wavy, billowy; wave-beaten, wave-washed. unguis, unguis, m., a nail on a finger

or a toe; a claw, talon of birds or animals.

ungula, -lae, f., hoof.

unguð, unguere, ünxi, ünctus, tr., smear, anoint with any fat or oily substance. ünctus, -a, -um, pf. pass. part. as adj., smeared, e.g. with pitch, well greased, well pitched.

ūnicus, -a, -um [ūnus], adj., a single,

solitary, only one.

unus, -a, -um, gen. unius, adj., one, one and the same, same; one and one only, single, the sole, the only, alone; with intensive force, esp. in

conjunction with a comp. or sup. adj., the one, the very (in this sense often best rendered by an adv., preëminently, especially); ad ūnum, to a man, or, frsely, utterly, completely. As noun, ūnum, ūnius, n., the (one, i.e.) same place; in ūnum venīre, to meet, esp. in hostile spirit, meet in combat. ūnā (abl. sing. f. as adv.: sc. viā, parte, or operā, work, errand, time, occasion), at the same time (with), along (with), together, in company, in unison.

urbs, urbis, f., a walled town, a city (a dignified term, applied only to places of importance, esp. to capital cities),

a city with its inhabitants.

urgeo, urgère, ursī, —, tr., press, press hard or closely; press onward, drive on, force, drive; press down, weigh down, confine, hem in; pursue, assail, assault, attack, beset: intr. (§ 151), press (one's self) forward, press hotly on. Fig., press down, weigh down, oppress, burden, overwhelm, beset, assail; press on a work, drive on, hurry, hasten, urge forward; urge on, incite, arouse, stimulate.

urna, urnae, f., a water-jar, pitcher:
 in general, urn, jar; in particular,
 funeral urn.

ūrō, ūrere, ussī, ustus, tr., burn, burn up, consume. Fig., of the passions, burn, inflame, fire, set on fire, consume; gall, torment, vex, harass, disquiet, disturb.

ursa, ursae, f., she-bear, bear.

usquam, adv., used in neg. sentences, anywhere; at any time, ever.

usque, adv., used (1) properly of space, esp. with ad or ab, all the way, (2) of time, ever, always.

1. ūsus: see ūtor.

2. ūsus, ūsūs [ūtor], m., a using, a making use of; use, employment, service; use, profit, enjoyment, benefit, advantage; intercourse, intimacy; ūsus est, with abl. (properly, perhaps, there is service by means of, or, profit is secured by means of), there is need of.

ut or uti. I. As adv., in questions, independent or dependent, how?, in what manner? II. As relative adv. and conj., (1) in comparisons, as, even as, just as; ut . . . sīc, ut . . . haud aliter, (just) as . . . so: ut . . . sīc, just as . . . even so =although . . . yet (nevertheless), (2) sometimes as, in temporal clauses, esp. in the combination ut primum, as, when, after, as soon as, (3) in purpose clauses, that, in order that, (4) in result clauses, so that, that as a result, that: (5) in concessive clauses, though, granting that, (6) in a wish, that, O that, would that.

utcumque, adv. and conj., in whatever way, however.

uterque, utraque, utrumque, pronom. adj., each one of two, each; the two, both.

uterus, -rī, m., womb; fruit of the womb, children; freely, belly, abdomen.

uti: see ut.

utinam, adv. and conj., used in wishes, O that, would that.

ütor, üti, üsus sum, intr., construed with abl., make use of, use, employ; take advantage of, enjoy, experience.

utrimque [uterque], adv., from each side, from both sides; on each side, on both sides.

utroque [uterque], adv., to either side, to each side, in each direction, in both directions.

ūva, ūvae, f., grape, bunch of grapes. uxōrius, -a, -um [uxor], adj., of or pertaining to a wife; of a husband, excessively devoted to one's wife, uxorious, overfond.

### V

vacca, vaccae, f., cow, heifer.

vaco, -āre, -āvī, -ātum, intr., be empty or vacant; be free from, be without; as impers. verb, esp. with a dependent inf. clause, there is freedom or room to do something, there is leisure, there is time, it is permissible or allowable.

vacuus, -a, -um [cf. vaco], adj., empty, vacant; open, free, clear, unobstructed; deserted, lonely.

vadum, vadī [cf. vādō], n., a place through which one can go; esp., a shallow place in water, shoal, ford; freely, in pl., the waters, the sea; the bottom of the sea, the depths.

vāgīna, -nae, f., a scabbard, a sheath.
vāgītus, -tūs [cf. vāgiō, squall], m., a squalling, wailing of young children.

vagor, vagārī, vagātus sum [cf. vagus], intr., go or move to and fro, stroll about, roam, rove, range, stray, wander. Fig., fly abroad, spread abroad.

vagus, -a, -um, adj., roving, wandering, vagrant.

valēns: see valeo.

valeō, valēre, valuī, valitum, intr., be strong, be vigorous, have strength; be well, have health. valē, imp., as greeting, be strong, be well (like English 'fare well,' now 'farewell'), farewell, good-by. Fig., be strong, be skillful, excel, have power, avail, be of use or service; with inf., have (the) power, be able, can. valēns, valentis, pres. part. act. as adj., strong, stout, sturdy; powerful.

validus, -a, -um [valeō], adj., strong, sturdy, stout, stalwart, vigorous, powerful.

vallës or vallis, vallis, f., valley, vale, glen.

vallis: see vallēs.

vållum, vålli [cf. vållus, stake, paling], n., a rampart of earth set with stakes or palings, a stockade, fortification, intrenchment.

valva, valvae, f., a leaf of a folding-

door; folding-door, door.

vānus, -a, -um, adj., empty; with gen., empty of, void of, destitute of. Fig., empty, substanceless, unsubstantial; vain, idle, groundless, fruitless; false, deceitful, lying. vapor, vaporis, m., steam, vapor; bymetonumy, heat, fire.

vario, -āre, -āvī, -ātus [cf. varius], tr., make varied, vary, diversify; intr. (§ 151), vary, change, shift.

varius, -a, -um, adj., different, diverse, of different sorts or kinds, various, varied; of a single thing, varied, variegated, spotted, mottled, party-colored. Fig., varying, changing, shifting, changeful, inconstant.

vāstātor, -tōris [vāstō], m., a desolater,

ravager, destroyer.

vāsto, -āre, -āvī, -ātus [vāstus], tr., make or lay waste, make desolate,

vāstus, -a, -um, adj., desolate, waste, empty, desert; frequently, like immanis, of size that frightens or appalls; hence, vast, huge, immense, enormous, mighty, wide-spreading, measureless; of sound, mighty, loud, deafening; also, awful, fearful, dreadful, frightful.

vātēs, vātis, c., seer, soothsayer, diviner, prophet, prophetess; poet (thought of as one inspired), bard.

-ve, conj., or (-ve does not, as aut does, mark a sharp difference, but leaves the reader or the hearer free to choose between the matters presented; this distinction between -ve and aut, however, does not always hold in verse); often used where English employs and; used in questions, where in English the connective is usually omitted.

vecto, -are, -avi, -atus [freq. of veho], tr., carry, bear, transport, convey.

vectus: see vehō.

vehō, vehere, vexī, vectus, tr., bear, carry, convey; in pass., with navi, nāvibus, equō, etc., expressed or to be understood, (be borne, i.e.) sail, ride, journey, go. Fig., bring in, usher in.

vel [imp. of 2. volo], conj., used to introduce an alternative merely as a matter of choice or preference to be decided by the hearer or by the reader, properly, choose you, take your choice; or, if you please, or;

at least; vel . . . vel, either . . . or; as intensifying adv., if you will, even.

vēlāmen, -minis [vēlō], n., a covering; a garment, robe, a veil.

vēlātus: see vēlō.

Velînus, -a, -um, adj., of Velia (a town on the coast of Lucania, Italy), Velian. Veline.

vēlivolus, -a, -um [vēlum +1. volo], adj., properly, of ships, sail-flying; of the sea, sail-flying, sail-covered, studded with sails or ships.

vellö, vellere, vellī or vulsī, vulsus, tr., pluck, pull out, pluck out, pull up, tear out, tear up; tear or force

away, wrench away.

vellus, velleris, n., a fleece, esp. as shorn from the sheep; sheepskin (with the fleece on); by metonymy, of things made of wool, woolen bands, fillets.

vēlo, -āre, -āvī, -ātus [cf. vēlum], tr., cover, cover up, wrap up, shroud, veil, clothe (lit. and fig.); wreathe, deck, adorn. vělātus, -a, -um, pf. pass. part. as adj., crowned, veiled; filleted (sc. vittis); with antemnae, sail-clad.

vēlociter [vēlox], adv., swiftly.

vēlāx, vēlācis, adj., swift, fleet, rapid, speedy.

vēlum, vēlī, n., a covering (e.g. of a tent), curtain, cloth, canvas; esp., a sail; vela dare, spread the sails, set sail; vēla facere, make sail.

velut or veluti, adv. and conj., used in comparisons (1) involving a fact, just as, even as, precisely as, as, (2) involving a hypothesis, as = velut sī, as if, (3) to introduce an illustration of a general statement, so for example. for instance, just so, so.

vēna, vēnae, f., a vein, artery. Fig.,

a vein of stone or metal.

vēnābulum, -lī [vēnor], n., a huntingspear, long and heavy, not hurled, but held firmly in the hand, to receive an animal as it charged.

věnātor, -toris [vēnor], m., a hunter, huntsman. As adj., hunting.

vēnātrīx, -trīcis [vēnor], f., a huntress. vēnātus, -tūs [vēnor], m., hunting, the chase.

vēndō, -dere, -didī, -ditus [vēnum, sale  $+d\delta$ ], tr., put out on sale, sell. Fig., sell, betray.

venēnifer, venēnifera, venēniferum [venēnum +fero], adj., poison-bear-

ing, deadly.

venēnum, -nī, n., a potion, a drug; esp., poison, venom. Fig., the poison or venom of love and passion.

venerābilis, -e [veneror], adj., worthy of reverence, venerable, reverend,

venerated, revered, holy.

veneror, venerārī, venerātus sum, tr., reverence, view with religious awe. worship, adore; (make worship to, offer prayer to), beseech, implore, supplicate.

venia, -ae, f., favor, kindness, graciousness, indulgence: pardon, for-

giveness; a favor, boon.

venio, venire, vēnī, ventum, intr., come or go, in both lit. and fig. senses; with ad, in, or sub, and acc., or with acc. of limit of motion (§139), come to, arrive at, enter, reach, attain; come forth, appear, rise, arise; come from, spring from. ventūrus, -a, -um, fut. part. act. as adj., coming, to come, future. As noun, ventūra, -rōrum, pl. n., the future.

vēnor, vēnārī, vēnātus sum, intr., hunt, go on a hunt. vēnāns, vēnantis, pres. part. as noun, m., hunter,

huntsman.

venter, ventris, m., the belly, paunch, maw.

ventosus, -a, -um [ventus], adj., windy, stormy; of bellows, puffing. Fig., windy, like the wind, puffed up, empty, vain.

ventūrus: see veniō.

ventus, venti, m., the wind, air; with more or less conscious personification, a wind-god.

Venulus, -li, m., Venulus, an Italian sent as messenger to Diomedes, at Arpi.

Venus. Veneris, f., the goddess Venus (§ 316), wife of Anchises and mother of Aeneas; by metonymy (§ 207), love, passion.

veprēs, vepris, m., thorn-bush, brierbush, bramble-bush, bush.

ver, veris, n., springtime, spring. Personified, Ver, Veris, n., Springtime, Spring, conceived of as a deity.

verber, verberis, n., lash, whip, scourge; blow, stripe, stroke; a beating, flapping (of wings).

verbero, -are, -avi, -atus [verber], tr., lash, scourge, lit. and fig.; beat, smite, strike.

verbum, verbī, n., word, utterance; esp. in pl., (words, i.e.) a speech, address, harangue; mere words, idle or empty talk, talk.

vērē [vērus], adv., truthfully, truly,

rightly, correctly; really.

vereor, verērī, veritus sum, tr., feel awe of, fear, dread; intr., or with dependent clause, fear, be concerned, be anxious; with inf., be afraid or fear (to), shrink from doing something.

vergo, vergere, —, -, tr., bend, turn, incline; intr. (§ 151), incline, sink.

veritus: see vereor. vērō: see vērus.

verro, verrere, verri, versus, tr., sweep, brush, scour. Fig., sweep, sweep along, drive (on); with aequora, caerula, vada, etc., (sweep, drive by the action of oars; hence) churn (up), sweep over, skim over.

verso, -are, -avi, -atus [freq. of verto], tr., turn, turn over, twist, whirl (about), roll over or about; with currum, roll, wheel, guide, drive; upturn, lit. and fig., overturn, overthrow, ruin. Fig., turn over or revolve in one's mind, think over, ponder, meditate on; plan, devise; with dolos, (shift, shuffle; hence) ply, practice, work out; disturb, agitate, vex.

1. versus: see vertō.

2. versus, versus [verto], m., properly, the act of turning, a turn; hence, a furrow (a 'turn' across a field); in general, line, row; row or line of oars.

vertex, verticis [verto], m., a whirl, esp. of water, eddy, whirlpool, maelstrom, vortex; an eddy of flame, whirling or circling flame or fire; the crown or top of the head, the head; by metonymy, the head, top, summit of anything, peak, pinnacle; mountain-top, mountain; with caeli, peak, pinnacle, height, vertex, zenith. å vertice, from above.

vertīgō, -ginis [vertō], f., a turning, revolving, spinning; spinning movement, spin, whirl, revolution.

vertō, vertere, vertī, versus, tr., turn, lit and fig., turn round or about, whirl (round); terga vertere, turn one's back in flight, flee; turn away, drive back, drive off or away, rout, vanquish, conquer; (turn, i.e.) guide, direct, control, rule, sway; turn up, upturn, overturn, turn over, overthrow, destroy, ruin; change, alter, transform; in pass., with middle force, turn one's self, turn, revolve: of time and similar ideas, roll on, move on, pass (by): move about freely, range widely, be: turn on something, as on a pivot, be lodged in, depend on; intr. (§ 151), turn.

verū, verūs, n., spit for roasting meats. vērum: see vērus.

vērus, -a, -um, adj., true, real, genuine, actual, sincere, undisguised. As noun, vērum, vērī, n., the truth, what is true; truth of conduct, right conduct, right. vērō (abl. sing. of the adj.; sc. modō), adv., truly, verily, in truth, in reality, indeed; with ironical force, forsooth, surely. vērum, n. sing., used first as adv. (§ 146), in truth, truly, then as conj., (properly, as to what is really true =) but in truth, but, yet, however.

vēsānus, -a, -um, adj., insane, mad, crazy, frenzied, witless.

vēscor, vēscī, —, intr., construed with abl., feed on, eat; feast on, enjoy; without a dependent case, dine, feast.

vesper, vesperis or vesperi, m., the evening; the evening-star; by metonymy, the West. Personified, Vesper, Vesperis or Vesperi, m., the Evening.

Vesta, Vestae, f., Vesta (§§ 331-334), goddess of household purity and family life. vester, vestra, vestrum [originally voster; cf. vos], pronom. adj., your, yours.

vēstibulum, -lī, n., properly, fore-court, entrance-court (in the more splendid houses or palaces at Rome the main façade, with the entrance-door, stood back from the street; on either side wings ran out to the street line. The open court between the wings was the vēstibulum); the word, however, was loosely used of the actual entrance of the building or of its front part; entrance, forepart.

vēstīgium, -gī or -giī, n., footstep, step, footprint; trail, course; freely, track, trace, token; by metonymy, foot.

vēstīgō, -āre, —, tr., track (out), trace; search for, seek after.

vestiō, vestīre, vestīvī or vestīi, vestītus [cf. vestis], tr., clothe, dress, lit. and fig.; deck, adorn.

vestis, vestis, f., a garment, robe, vestment; in coll. sense, clothing, raiment, vesture, apparel; freely, coverlet, curtain, tapestry, drapery.

vetö, vetäre, vetuī, vetitus, tr., prohibit, forbid; oppose, advise or counsel against; with inf., forbid, prevent, hinder.

vetus, veteris, adj., properly, of things existing now as they have long existed, long-standing, time-honored, ancient, old, aged; =antīcus, of olden times, old-time, the old-former, ancient.

vetustas, -tatis [vetus], f., length of days, lapse of time, the ages.

vetustus, -a, -um [vetus], adj., time-honored, hoary, ancient, old.

vexō, -āre, -āvī, -ātus [freq. of vehō, through vexus, a lost pf. pass. part. of vehō], tr., properly, carry to and fro, shake, toss. Fig., plague, harass, harry, torment, vex.

via, viae, f., a way, a road, a path, lit. and fig.; esp., a broad path, highway, street; route, passage, course; journey, journeying; (a way, i.e.) means, mode, manner, course of action or procedure.

viātor, -tōris [via], m., a wayfarer, traveler.

vibrō, -āre, -āvī, -ātus, tr., set in tremulous motion, move rapidly to and fro, shake, swing, brandish; intr. (§151), dart to and fro, quiver, tremble. vibrāns, vibrantis, pres. part. act. as adj., quivering, vibrating, darting, flashing, vibrant.

vīcīnia, -ae [vīcīnus], f., nearness; the (a) neighborhood; the neighbors.

vicinus, -a, -um [vicus, a quarter, a street], adj., belonging to the same quarter or street, near, neighboring, adjoining; near to, adjacent (to). As noun, in all three genders, construed with gen., neighbor (of).

vicis, gen., vicem, acc., vice, abl., vicēs, nom. and acc. pl., vicibus, dat. and abl. pl., defective noun, f., properly, reciprocal action or interplay of forces, etc., change, interchange, exchange, alternation, succession; the changes and chances of life, vicissitudes of fortune, fate, fortune, lot; part, rôle, function, duty; (the interchange, i.e.) the give and take of close combat, encounter; in vicēs, by turns.

vicissim [vicis], adv., in turn, in (one's, his, their) turn, on the other hand,

again.

victima, -mae, f., an animal for sacrifice, a victim, sacrifice, offering.

victor, victoris [cf. vinco], m., conqueror, victor; as adj., conquering, victorious, triumphant.

victoria, -ae [victor], f., victory, conquest, triumph, success. Personified, Victoria, -ae, f., Victory, conceived of as a goddess.

victrīx, victrīcis [cf. vincō], f., a woman who conquers, victor; as adj., conquering, victorious, successful.

victus: see vinco.

vīctus, vīctūs [vīvō], m., that which supports life, food, nourishment, sustenance.

videō, vidēre, vīdī, vīsus, tr., see, lit. and fig., look upon, mark, observe, note; witness, experience, undergo; see to something, take care, take heed; in pass., often = seem, appear (through the sense of be seen as wise, wicked, etc.); in impers. pass., videtur, visum est, either without case or with dat., it seems (seemed) good to, one deems (it) best, resolves, determines. visum, visi, pf. pass. part. as noun, n., sight, vision, apparition; omen, portent.

vigeō, vigēre, viguī, —, intr., be lively, be strong or vigorous, thrive. Fig., flourish, prosper, be in good repute, be held in honor and esteem.

vigil, vigilis [vigeō], adj., wide awake, watchful, alert, sleepless, lit. and figuratively. As noun, vigil, vigilis, m., a watchman, sentinel.

vigilō, -āre, -āvī, -ātum [cf. vigil], intr., be wide awake, be on watch, be watchful or vigilant; wake, awake.

viginti, num. adj., indecl., in pl., twenty.

twenty

vigor, vigōris [cf. vigeō], m., liveliness, activity, vigor, force, energy; glow of life, life.

vilis, -e, adj., of small value, cheap, commonplace.

villa, villae, f., farmhouse.

villōsus, -a, -um [villus], adj., shaggy, hairy, rough.

villus, villī, m., a coarse, shaggy hair of an animal, hair, bristle; in pl., the nap of cloth.

vimen, viminis, n., a pliant twig, withe, osier; freely, twig, shoot, stem.

vinciō, vincīre, vīnxī, vīnctus, tr., bind, bind up, tie up; fasten, fetter.

vinclum: see vinculum.

vincō, vincere, vīcī, victus, tr., conquer, lit. and fig., vanquish, overcome, overpower, defeat, subdue, surpass, excel, outstrip; intr., be victorious, conquer, win, prevail. vīnctus; see vinciō.

vinculum, -lī or vinclum, vinclī [vinciō], n., a fastening; esp., a bond, fetter, chain; halter; cord, rope, cable, hawser; by metonymy, a gauntlet, cestus, as closely binding or wrapping the hand and arm (see caestus). Fig., bond, tie.

vindico, -are, -avi, -atus, tr., lay legal claim to a thing; lay legal claim to a person, esp. to maintain his right to freedom: hence, set free, rescue.

vīnētum, -tī [vīnum], n., vineyard. vînum, vini, n., wine.

violābilis, -e [violo], adj., that may, can, or ought to be violated, to be violated, violable.

violentia, -ae, f., violence, fury, frenzy, ferocity.

violentus, -a, -um, adj., violent, furious, impetuous.

violo, -are, -avī, -atus, tr., do violence to, outrage, injure. Fig., outrage, profane, pollute, defile, stain.

vipera, -rae, f., viper, serpent.

vipereus, -a, -um [vipera], adj., of a snake, snaky.

vir, viri, m., a male person, a man: as a term of honor, a true man, warrior, hero: a husband.

virectum, -tī [vireō], n., a grassy spot, a green sward; freely, thicket.

vireo, virere, virui, --, intr., be green, flourish, grow, thrive, bloom, blossom. virēns, virentis, pres. part. act. as adj., green, verdant.

virga, virgae, f., twig, slender green branch; by metonymy, wand, rod, staff. virgātus, -a, -um [cf. virga, in sense

of stripe], adj., striped.

virgeus, -a, -um [virga], adj., of twigs or rods, of osiers, of brushwood.

virgineus, -a, -um [virgo], adj., of a maiden, maiden (as adj.), virgin.

virginităs, -tătis [virgo], f., maidenhood.

virgõ, virginis, f., a maiden, a maid, a

virgultum, -tī, n., bush, copse, thicket; a bush, a shrub; a bough, a branch. viridans: see virido.

viridis, -e, adj., green, verdant, fresh. Fig., green, fresh, blooming, vigorous, sturdy.

virido, viridare, -, - [viridis], intr., be green. viridans, viridantis, pres. part. act. as adj., green, verdant.

virilis, -e [vir], adj., of or pertaining to a man, male, masculine; worthy of a man, manly, a true man's.

virtūs, virtūtis [vir], f., manliness, manhood: bravery, courage, prowess, heroism, valor; excellence, merit, worth, virtue: by metonymy (embodied valor, valor itself, i.e.) a manly, warlike group or company.

vis, vis, f., in sing., physical strength or force, power, might, vigor, and, very often, hostile strength, fury, violence; hence, vi, abl. sing. as adv., forcefully, violently, furiously, insistently; in pl., vīrēs, vīrium, in good sense, strength, power, might, vigor, energy, ability, prowess.

viscum, viscī, n., the mistletoe.

viscus, visceris, n., usually in pl., the flesh, or, more properly, all that lies between the skin and the bones; the viscera, i.e. the inner parts of an animal body, the inwards, the entrails (esp. as used in divination: see exta); the vitals, the heart, the bowels. Fig., bowels, vitals, heart.

vīsō, vīsere, vīsī, vīsus [freq. of videō]. tr., look at closely, examine, view; go to see, visit.

vīsum: see videō.

1. vīsus: see videō.

2. vīsus. vīsūs [video], m., a seeing, looking; gaze, look, glance; the power of sight, sight; something seen. a sight, vision.

vīta, vītae [akin to vīvo], f., life, existence; the life-giving principle, the breath of life, the soul; shade, spirit; (life, i.e.) career, history, course of life, mode of living.

vītālis, -e [vīta], adj., of or pertaining to life, vital.

vitio, -are, -avī, -atus [vitium], tr., spoil, taint, damage.

vītis, vītis, f., vine, grapevine.

vitium, vitī or vitiī, n., defect, flaw.

vīto, -āre, -āvī, -ātus, tr., avoid, shun, escape.

vitta, vittae, f., properly, a band or ribbon going around the head, with ends (see taenia) hanging down on either side, a headband, a fillet (worn also by victims, or carried on olive branches). See infula.

vitulus, -li, m., bullock, (bull) calf.
vividus, -a, -um [vivo], adj., living, full of life, lit. and fig., lively, spirited, vigorous, ardent.

vīvô, vīvere, vīxī, vīctum, intr., live, be alive. Fig., live, live on, keep or stay alive, linger, remain.

vīvus, -a, -um [cf. vīvo], adj., living, alive; =an adv., in life, during life; by metonymy, enduring, lasting, permanent, immortal. Fig., of water, living, running, fresh; of features, living, breathing, speaking; of stones, etc., living, natural. As noun, vīvus, vīvī, m., a living being, living creature, a mortal.

vix, adv., properly, (only) with difficulty, hardly; hence; feebly, ineffectually; of time, scarcely, scarce, hardly; vix tandem, after a long time, at last, at length, finally.

vöciferor, -ferātī, -ferātus sum [vōx + ferō], intr., lift one voice, cry out; tr. (§ 142), cry out, utter aloud, exclaim.

voco, -are, -avi, -atus, tr., call (in many senses, lit. and fig.); summon, invite, welcome; call to, call for; = convoco, call together, gather, assemble; call for, demand; call to or upon the gods, pray to, invoke, appeal to; call by name, name.

volātilis, -e [1. volo], adj., flying, winged. Fig., of a missile, winged, swift, speedy.

volātus, -tūs [1. volo], m., flight.

Volcens, Volcentis, m., Volcens, a leader of the Latin cavalry.

volēns: see 2. volō.

volito, -āre, -āvī, -ātum [freq. of 1. volo], intr., flit about, fly about, fly to and fro. Fig., of leaves, fly or flutter about; of ashes, whirl (round); of persons, the shades, etc., flit about, move to and fro.

1. volō, -āre, -āvī, -ātum, intr., fly, fly about, flit. Fig., fly, flit, move swiftly or quickly, speed, dart, shoot, hurry, hasten; flutter, wave; (fly, i.e.) be thrown, be hurled. As noun, volantēs, -tum, pl. c., flying creatures, birds.

2. volò, velle, voluì, —, tr., or with dependent clause as object, wish, desire, seek, will, be willing, be minded, consent, decree, determine, decide, command, ordain; wish (for one's self), design, purpose; hence, in the expressions quid vis, vult, etc. (sc. tibi, sibi, etc.), mean, signify; (wish that a thing shall be so; hence claim, maintain, assert, declare. volèns, volentis, pres. part. act. as adj., willing, cheerful, ready, gracious, propitious; = an adv., willingly, graciously, with my (your, etc.) consent.

Volscus, -a, -um, adj., of the Volsci, an important people of Southern Latium, Volscian. As noun, Volsci, Volscorum, pl. m., the Volsci, the

Volscians.

volūbilis, -e [volvo], adj., rolling,

whirling, twisting.

volucer, -cris, -cre [1. volō], adj., flying, winged. Fig., winged, flying, fleeting, swift, fleet, rapid. As noun, volucris, -cris (sc. avis), f., a winged creature, a bird.

volumen, -minis [volvo], n., a turning, revolving, spinning; spinning movement, spin, whirl, revolution; a roll, fold; coil, esp. of a snake, spire.

voluntās, -tātis [cf. 2. volo], f., wish, will, desire, pleasure; sanction, consent; good will, favor.

voluptās, -tātis, f., pleasure, delight, joy (in), enjoyment; by metonymy

(§ 202), source of delight.

volūtō, -āre, -āvī, -ātus [freq. of volvō], tr., roll, roll or turn about; with reflex. pron., or in pass., with middle force, roll about, wallow, writhe, grovel. Fig., cause to roll, roll out or forth, send; (roll or turn over in one's mind), revolve, ponder, consider, meditate (on).

volutus: see volvo.

volvō, volvere, volvī, volūtus, tr., roll, turn, twist; roll about, turn or tumble about, toss about, buffet; roll on or onwards, drive, force; roll forth or up, toss up, send up; roll out, unroll, unfold (e.g. a book); hence, of the

Parcae, (unfold the fates or destiny, i.e.) decree, ordain; intr. (§ 151), or in pass., with middle force, roll, roll about or over, roll or move on, glide on: of tears, roll down, pour down, flow: of time, roll on, roll (round), pass (by): revolve, glide on. Fig., turn over or revolve in mind, ponder, consider, meditate (on); order, arrange, appoint. volvendus, -a, -um, gerundive as adj., rolling, revolving, circling.

vomö, vomere, vomuï, vomitus, tr., throw up, belch forth, vomit. Fig., vomit, pour out, send forth, spurt forth, shoot forth, discharge.

vorāgö, -ginis [cf. vorö], f., abyss, gulf, whirlpool; watery depths, deep waters. deeps.

vorō, -āre, -āvī, -ātus, tr., swallow up, devour. Fig., swallow, engulf. vōs: see tū.

vösmet: see tū. See also egomet under ego.

votum: see voveo.

võtus: see voveö.

voveō, vovēre, vōvī, vōtus, tr., promise solemnly to a god, either in return for a favor received or on condition that a desired favor be granted by the god, vow; devote, consecrate; pray for. vōtum, vōtī, pf. pass. part. as noun, n., a solemn promise and vow, a vow; a votive offering, offering, sacrifice; a prayer (as the accompaniment of a vow); freely, wish, desire.

vox, vocis [cf. voco], f., a voice; cry, call, sound, tone; the voice; a word, an utterance, a speech, a note, a song; speech, language; vocem rumpere (§ 140), make speech break forth, break into speech, break the silence.

Vulcānius, -a, -um [Vulcānus], adj., of or belonging to Vulcan, Vulcan's, Vulcanian; by metonymy, fiery.

Vulcanus, -nī, m., Vulcan, the god of fire and of the working of metals by fire. See § 320.

1. vulgo, -are, -avi, -atus [cf. vulgus], tr., spread among the multitude,

spread abroad, make common property, noise abroad, make known, publish, herald.

 $Z\bar{O}NA$ 

2. vulgo: see vulgus.

vulgus, vulgī, n., and, very rarely, m., the multitude; esp., the common people, the populace, the rabble, the mass, the mob; the rank and file of an army, or, in fig. sense, of a herd of deer; by metonymy, of any company, crowd, throng, mass. vulgō, abl. sing. as adv., properly, in (throughout) the multitude, or, perhaps, rather, in a mass, in masses; hence, everywhere, all about, on every hand.

vulnificus, -a, -um [vulnus +faciō], adj., wound-dealing, wounding, destructive.

vulnus, vulneris, n., a wound, lit. and fig.; pang, pain, sorrow; (wound, i.e.) cut, incision in a tree; by metonymy, of that which deals a wound, blow, stroke, weapon.

vulsus: see vellö.

vultur, vulturis, m., a vulture.

vultus, vultūs, m., the expression of the face as distinct from the features, look, aspect, mien; the face, visage, the countenance; in pl., the features.

### X

Xanthus, Xanthī, m., Xanthus. (1) A river near Troy. (2) A river in Epirus, named by Helenus after the Trojan Xanthus. (3) A river in Lycia, Asia, near a town of the same name, a favorite haunt of Apollo.

### Z

Zacynthos, -thī, f., Zacynthos, an island in the Ionian Sea, west of the Peloponnesus.

Zephyrus, -rī, m., Zephyrus, the West Wind, usually favorable, but occasionally stormy; freely, either personified or as a common noun, a zephyr, gentle wind, favoring breeze or gale.

zōna, zōnae, f., a girdle, a belt; a girdle-like expanse of the heavens, a zone.

